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

Vol. XII. No. 1.

BOSTON, SEPTEMBER 4, 1909

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ITEMS OF INTEREST.

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A plan is under consideration for the reorganization of the New York Metropolitan Street Railway system, on a basis somewhat similar to that under which the street railways of Chicago were reorganized, which would involve taking in the city as a partner to a certain extent. Under the Chicago plan the city gave a twenty-year franchise, but with the privilege of buying the roads at any time, and in return the city received fifty-five per cent of the net receipts, after deducting five per cent of the appraised value of the physical structure of the property. New York city, however, cannot offer as an inducement the extension of franchise rights, inasmuch as most of the franchises held by the companies under the metropolitan system are perpetual.

Food experts from every section of the country, including Secretary of Agriculture Wilson, Chief Chemist Wiley, and representatives of the United States dairy commission and the bureau of animal industry, were present at the thirteenth annual convention of the Association of State and National Food and Dairy Departments, which convened in Denver last week. Much interest centered around the discussion of the report of the special committee, which maintained that the use of benzoate of soda as a food preservative is not harmful.

Under the enlarged homestead act, allowing three hundred and twenty instead of one hundred and sixty acres, Acting Secretary of the Interior Pierce has designated for settlement 524,480 additional acres in Montana, making a total so designated in that state of 26,030,080. Under the provisions of the same act 113,330 acres of land in San Juan county, Utah, have been similarly designated.

The latest ultimatum of the board of education of Denver is as follows: "No pupils in the elementary or high schools in School District 1 in the city and county of Denver shall form or belong to any school fraternity, society, or other secret organization. The superintendent and principals will suspend any pupil who fails to comply with the provisions of this rule."

Alarmed regarding the permanency of their state papers and other valuable documents, the leading governments of the world, headed by the United States, are seeking paper of as nearly an indestructible character as can be made, as well as light and thin.

When the Alaska-Yukon-Pacific Exposition closed its gates at the end of the first half of its season, there had been an attendance of 1,750,000 people, insuring the success of the exposition.

Addressing the convention of the National Association of First-Class Postmasters at Toledo, Postmaster General Hitchcock announced a policy of strict economy throughout the department.

Mayor Ozaki of Tokio has offered twenty thousand cherry trees as a gift to President Taft to plant in the new park on the banks of the Potomac river, Washington.

The total assessed valuation of real estate and personal property of New York for the year 1909 is $7,250,500,550.

A bulletin issued by the census bureau shows that in 1906 there were $1,250,000,000 invested in church edifices.

International.

The gentry of the province of Hupeh, China, have telegraphed to Grand Counselor Chang-Chi-Tung to protest against the granting of the Hankow-Sze-Chuen Railroad loan of $30,000,000 to American and other bankers. They declare that if the throne sanctions this proposal they will refuse to recognize the imperial edict. The fact that one half of the proceeds of the proposed loan is to be expended in railroad construction in Hupeh province makes the action of the gentry a matter of consequence. Whether the protest voices the sentiment of the people, and is spontaneous and wide-spread, or the result of work of the special interests without any popular backing, is not certain.

"I don't if there has ever been a year in which more important additions to geographical knowledge have been made than those resulting from the journeys of Dr. Sven Hedin, Dr. Stein, and Lieutenant Shackelton," said Col. Sir Duncan Johnston, president of the geographical section, at the seventy-ninth convention of the British Association for the Advancement of Science at Winnipeg, Manitoba, recently.

Copies of the agreement regarding the Antung-Moukden Railroad, signed at Moukden between China and Japan Aug. 10, have been handed to the diplomatic representatives of the interested Powers. This memorandum separates the commercial questions connected with the railroad from the political aspects of the case, and it is understood that Japan, in framing it, strove to eliminate anything that would offend Chinese sensibilities.

The French government, which already had the monopoly of the telegraph and telephone operations in France, has extended its legislation to include wireless telegraphy. No wireless telegraph or telephone apparatus may be set up on French territory or ships except where authorized by the state, and foreign vessels in French waters may not operate their apparatus in such a way as to conflict with government messages.

Testimony to the effect that the city of Montreal has lost millions of dollars in contract work, and that official positions of all kinds have been bought and sold for years, has been brought out by an investigation begun by the provincial government several weeks ago. The investigation is still in progress. It has so far covered the administration of the police, fire, and public works departments.

It is semiofficially announced that the Sultan of Turkey will not visit Emperor Nicholas in the Crimea, but instead will send a special embassy to greet him, and that Emperor Nicholas during his passage of the Dardanelles on his approaching visit to Italy will receive the Sultan aboard his yacht near Constantinople.

The Russian Foreign Office has leased the Dalstein villa at Odessa as a residence for the deposed Shah of Persia. The villa is situated picturesquely on the cliffs fronting the sea at the outskirts of the city, and affords the seclusion desired by the former Persian ruler.

In a test last week at Rheims, France, Hubert Latham in a monoplane airship covered ninety-five miles in two hours, eighteen minutes, nine and three fifths seconds. Henri Farman in a biplane covered 111.78 miles in three hours, four minutes, fifty-six and two fifths seconds.

Over the signatures of Emperor William and all the state ministers, the *Official Gazette* publishes an enactment authorizing an outlay of about fifty-six million dollars for the extension of the Prussian state railroads and the construction of proposed secondary lines.

The government report on forest fires in Canada during the last year shows that the damage to timber was $25,500,000. Forty million feet of timber were burned in British Columbia.

Statistics, issued by the English Board of Trade, show that not a single passenger in the United Kingdom lost his life in a train accident during the year 1908.

President Gomez of Cuba has signed a sixteen-million-dollar loan contract with a New York banking house.

Industrial and Commercial.

Orders for equipment and power necessitating an aggregate expenditure of approximately $11,000,000 have been announced by the Chicago and Northwestern Railroad, and orders by the Atchison, Topeka, and Santa Fé line for one hundred and thirty thousand tons of steel rails at an expenditure of over $3,000,000.

This year's cranberry crop throughout the country promises to be a good one. The New Jersey crop will be the largest in the history of that state; the crop on Cape Cod will show an increase of about twenty-five per cent over last year, while the total increase in the country is sixty per cent.

A merger has been formed of the leading carriage factories in Canada. A holding company is being formed with a capital of $4,000,000. It is understood that the principal object of the merger is to effect economies among the factories taken over, by the standardizing of outputs.

The first pile has been driven for the foundation of the Maverick cotton mill at East Boston. The mill will be five hundred and forty feet long, two hundred and fifty feet wide, and will have fifty thousand spindles.

From figures received from shipping points in New Jersey it is estimated that from South Jersey more than four thousand carloads of potatoes will be shipped this year. This will bring the farmer more than $1,200,000.

The international commerce of the world established a new record in 1907, total exports of the various countries and colonies of the world amounting to $14,000,000,000, and their imports to $16,000,000,000.

Between $150,000,000 and $175,000,000 represents the total amount of orders placed for rolling stock by steam and electric railroads, despatch companies, and others since Jan. 1 last.

A new two-hundred-thousand-dollar concern to manufacture paper boxes and paraffined milk bottles has been launched at Toledo, O.

The catch of seals in the Pribiloff Islands this season amounts to 14,366 skins.

General.

The amount spent on armies and navies in 1906—the latest year for which complete figures are available—by the nine great military Powers of the world was about $1,535,000,000.

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CHRISTIAN SCIENCE SENTINEL

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

THE KEY TO THE SCRIPTURES.

FRANK H. SPRAGUE.

To one accustomed to regard religious questions according to the ordinary canons of theological interpretation, a work bearing the title "Key to the Scriptures" might suggest a treatise or commentary on the literal meaning of the Bible texts. It is in quite a different sense, however, that the phrase is applied to the Christian Science text-book. The attempts of theologians and ecclesiastics to fathom the Scriptural writings from a materialistic or semimaterialistic standpoint have resulted in a babel of conflicting interpretations. In addition to the standard orthodox commentaries, various attempts have been made to give a symbolical or figurative meaning to these writings. But, however cogently these doctrinal expositions may have appealed to the intellect, they have failed to confer the ability to do the works that Christ Jesus declared were necessary to attest the student's understanding of his teaching—works that were freely performed during the earlier centuries of the Christian era wherever this gospel was preached. Clearly the original exponents of Christianity were actuated by a sense of the presence and power of divine Mind which succeeding generations failed to realize.

Scattered through the Scripture records are accounts of experiences incomprehensible to material consciousness—experiences which to the unillumined sense of mortals appear subversive of law. These narratives may be treated either as myths, exaggerated accounts of occurrences that are susceptible of explanation on material grounds, or descriptions of experiences which represented the outcome of the natural and normal operation of spiritual law, the modes through which divine Mind is made known to human consciousness. While men may profess to believe in the authenticity of the Scripture narratives, the assurance that the "mighty works" credited to the early Christians were genuine occurrences, and not myths or misrepresentations of fact, can be gained only through kindred experience. If these works followed naturally from a superior understanding of divine law on the part of the earlier exponents of Christianity, then a like understanding today ought to bear fruit and will bear fruit in similar results.

Mrs. Eddy, the Discoverer of Christian Science, first became aware of the fact that the universe is in reality governed solely by spiritual law, through the illumination of spiritual sense in an extremity when, as she herself has written, she was "apparently near the confines of mortal existence, standing already within the shadow of the death-valley" (Science and Health, p. 108). Later she embodied the results of her discovery in the Christian Science text-book, "Science and Health with Key to the Scriptures," and in numerous other writings. This text-book is in the profoundest sense a key to the Scriptures, in that it declares the secret of the unusual exhibitions of divine power described in the Bible records. Demonstration of the truth set forth in this book has resulted in bridging the chasm that had been conceived to separate present-day experience from the remarkable achievements of apostolic Christianity. Christian Science furnishes the key to an understanding of the extraordinary events detailed in the Biblical writings by revealing, in the light of similar experiences today, the quality of consciousness which inspired those earlier events; even as the light shining through a stained glass cathedral window brings out a wealth of beauty and meaning in forms which, viewed from outside the edifice, appear expressionless and unintelligible. Without the aid of spiritual understanding to bring out its essential quality and intent, the Bible remains a sealed book.

The demonstrability of the true or spiritual understanding of God runs like a golden thread through the fabric of Biblical literature. With this standard as a guide, the deflection of thought from the normal lines of activity which lead to a right apprehension of the spiritual idea—as evidenced by mistranslations, verbal contradictions, discrepancies in historical detail, and other shortcomings of mortal sense—cannot hide the spiritual signification of the Word. The meaning of a word or sentence frequently hinges on the translator's choice between two or more possible renderings. As a case in point, the passage, "Work out your own salvation with fear and trembling," conveys the impression that fear and trembling are elements of experience to be consented to, if not indeed encouraged, in working out one's salvation; whereas, in the light of Christian Science, the case is exactly the opposite. Mrs. Eddy says: "Acquaintance with the original texts, and willingness to give up human beliefs . . . open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out" (Science and Health, p. 24).

Imbued with the doctrines of medieval theology, the translators to whom was committed the task of preparing the Authorized Version, recognized in the thought of fear and trembling nothing incompatible with their ideal of salvation. The same rendering is given in the Revised Version; Ferrar Fenton substitutes "amidst fear and terror;" while the Twentieth Century New Testament has it "with anxious care." Now, in the light of Christian Science, "fear and trembling," "terror," and "anxious care," are recognized as products of false belief, errors of the so-called human mind, to be met and overcome through the spiritual understanding of God as the Principle of being, and the consciousness of good as omnipresent. Mrs. Eddy says: "The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path" (Science and Health, p. 454). In the present instance the Greek preposition *meta* may be translated with equal fidelity "against" (*i.e.*, in opposition to). It occurs with this signification in the passages "Michael and his angels fought against the dragon;" "I am come to set a man at variance against his father," and in numerous other instances that might be cited. Thus construed, the injunction of the apostle would read, "Work out your own salva-

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tion against fear and trembling," *i.e.*, by overcoming fear and trembling; and he states his ground for this attitude in the sentence immediately following, "For it is God which worketh in you."

This example, as well as a multitude of others that might be instanced, shows how the spiritual or scientific viewpoint must supersede the canons of ordinary theological interpretation, before the thought underlying the Biblical writings can be apprehended and brought out in experience.

THE CHURCH.

ANNIE DINSMORE MC CLURE.

THE prophet Habakkuk declared: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." He does not say that heaven shall be thus filled, but the earth.

In what may this "knowledge of the glory of the Lord" properly be said to consist? All presence and power and wisdom and goodness and love are universally admitted, by those who profess to be and call themselves Christians, to be the attributes of God and the expressions of His glory. Now if every person on earth belonged to some one of the denominations of those who are called Christians, would this mean that the time had come which was spoken of by the prophet?

Some one may answer, Yes, if they were all consistent and what is called "good" members of such a denomination. But is there any universal standard of consistency or goodness? and is there any power or influence by means of which the consistent and good can bring up to their ideal those who belong nominally to their class and who yet claim to judge for themselves what constitutes goodness and consistency? Unless there were some such standard and some such ability, the extension of a name over all the earth could not be equivalent to the extension of God's kingdom and glory, even assuming that the promulgators and the worthier members were themselves shining lights of righteousness and true reflectors of God's glory. There is no question that if every Christian should faithfully follow the grand heroes of religious history as they followed Christ, it would go far toward extending the kingdom of God. But how induce them to do this? They agree in venerating and canonizing such, but many seem to draw the line at following them—very far.

Jesus gave us an infallible test by which we may recognize the true church. He said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Unless some church can seriously claim before a thinking world that the extension of its membership around the globe would be equivalent to the spread of God's kingdom and glory as prophesied, there is reason to question if it is indeed the church which Paul said Christ Jesus was to "sanctify and cleanse" that he might "present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

The Christian Science church has one universal standard and infallible test. Its standard is the perfection which Jesus enjoined when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Its fruits are those which Jesus showed unto the emissaries of John: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." While all its members may not be worthy and consistent up to its high standard and ideal, there is in its teaching that which continually forces them on to higher planes. To them wholeness and holiness is one and the same, and their health depends on their fidelity. They have no other gods—other powers or helpers—to whom to appeal in time of need; no medicinal palliatives nor religious sedatives are held in reserve to piece out faith. They must stand squarely on their relation to God, to their divine Principle, or renounce the name of Christian Scientist.

This, as all must admit, is a powerful stimulus to effort, an inducement to approximate the perfection which is the ultimate and inescapable demand of God. This state of perfection is the heaven where dwells the Father, and it is the heaven which Christian Scientists are striving to gain. Right living and not death brings them into this state of harmony. Paul said, "Though our outward man perish, yet the inward man is renewed day by day."

Christian Science sweetly reassures the "weary wanderers, athirst in the desert" (Science and Health, p. 570), and leads them safely home. It gives them an ideal and enables them to reach it. It is the light in which we may see what the church is which must usher in "the knowledge of the glory of the Lord" that shall cover the earth.

LESSONS FROM AN UNFINISHED BUILDING.

MARY J. LEAVITT.

NEAR my home there has stood for several years a large unfinished building. When the structure was ready for the roof, the building inspector had decided that it failed to conform to the given specifications, and ordered it torn down. The foundation, he declared, was insecure, the walls were not plumb; in fact, the entire construction from start to finish was defective. The order to tear it down was followed by a protracted period of litigation, and entailed on the owner much financial loss.

In this incident there was food for thought, and I endeavored for my own edification and enlightenment to read and apply to the best of my ability and understanding this "sermon in stone." Here was an imposing and stately building, one which to the unskilled and unpractised eye of the novice seemed perfect and symmetrical in every detail; but, subjected to the careful and rigid examination of the artisan trained in the finer points of his calling, it was found to be so insecure as to necessitate its being razed to the ground; and the trying and expensive litigation above referred to followed.

We are each building a structure destined to endure through all eternity, and our Leader warns us that "we cannot build safely on false foundations;" that "we should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are" (Science and Health, pp. 201, 8). Would it not be well for each of us constantly to ask ourselves these questions: Are our foundations of such a character as to support the superstructure? Do we know God and love Him? Is the structure that we are rearing in consciousness of such a nature as to stand the final, supreme test? Do we value the material more than the spiritual? Do we hate our fellow-man?

Do we, because of some fancied wrong, some malicious report brought to us by the relentless tongue of the gossip or the liar,—do we, because of this, pass with cold disdain our brother or sister, without a smile or nod of recognition, wrapping closely around us our robe of self-righteousness, and holding ourselves aloof in that haughty attitude which says, "I am holier than thou"? If so, at this point of our journey Godward it might be well to recall these lines:—

Just stand aside and watch yourself go by,
Think of yourself as he, instead of I;
Back to your walled-tenement you'll go
With tolerance to all who live below.

The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you, with he as substitute for I,
Have stood aside and watched yourself go by.

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Are we selfish, dishonest, or indifferent to the welfare of others? Do we bitterly resent a loving rebuke which could have been administered from no possible motive save from a desire to benefit us? Are we "slothful in business," forgetting to be "fervent in spirit," and going about our Father's work with flagging interest? Do we magnify the faults of our neighbors, but minimize our own? Are we allowing our appetites, passions, self-will, pride, or revenge to encroach upon us, "here a little, and there a little"? Do we, when called to the bedside of pain, fail to administer to the sufferer the bread which giveth life and the peace which passeth human understanding?

Above all, are we, as Christian Scientists, striving for place and power, trying to gather about us a following for our own aggrandizement, instead of patterning after our revered and dauntless Leader, who is so bravely guiding us through the wilderness? If so, we are building upon the sand. (Our foundation is faulty, our walls are veering from the plumb-line, and sooner or later our houses will crumble into dust, and great will be the fall thereof.) Our text-book tells us that "if mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified" (Science and Health, p. 240).

One of the most conspicuous examples in the Bible, of one who built upon an imperfect concept of God and man, was the patriarch Job, though he was, we are told, "the greatest of all the men of the east." At the very zenith of his prosperity, apparently secure in the possession of flocks and herds, and surrounded by sons and daughters, suddenly he heard, as a thunderbolt from a clear sky, the imperative command to tear down and begin anew, and found himself bereft of both family and worldly possessions. When our work is tested by the demands of Principle, and is found to be faulty, mortal mind, clothed in self-righteousness and rebellion, arrays itself for resistance and prepares to argue the case. (But the demand of Principle cannot be evaded to suit a wrong concept of man's relation to God, infinite Mind.) As in the case of the litigation of the building inspector and the contractor, a long and tedious argument was begun by Job, and a few lines will show its trend. He says: "I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." In these and similar passages we trace Job's self-righteousness, one of the most specious and delusive of the errors which mislead mortals.

Again, Job expresses his self-pity in these words: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." His three friends failed to comfort him, inasmuch as they held up to him an anthropomorphic God; but at last, when through the truthful arguments used by Elihu he was brought face to face with Truth, which uncovered to him his errors, Job's reformation was complete, and he saw for the first time the false beliefs which had led to his downfall, and was ready to say, in all humility, "Wherefore I abhor myself, and repent in dust and ashes."

All of us will find, with Job, that our foundations must be broad, firm, and deep; built upon the solid rock, Christ, Truth. The walls that rise above them must not deviate a hair's breadth from a straight line; then, when our house is ready for the capstone and the roof, we shall find that we have "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." We shall be in no danger then of the direful sentence which compels us to tear down and build again; instead, we shall hear the welcome commendation, "Well done, good and faithful servant; . . . enter thou into the joy of thy lord."

HONESTY.

KENNETH B. ELLIMAN.

WHEN a child, I used often to hear the saying, "Honesty is the best policy;" but nearly everything I saw seemed to teach the contrary, for dishonesty allied with cleverness was generally seen to succeed where what seemed to be honesty often apparently resulted in loss to the one who practised it. In Christian Science, however, we learn that "God never punishes man for doing right:" and also that "consciousness of right-doing brings its own reward" (Science and Health, pp. 384, 37). That these statements are true, and that honesty truly is the best policy, were proved to me some time ago by the following experience.

During the first few years that I was interested in Christian Science, urgent need for a practitioner's help, together with financial limitations, forced me to run into debt for nearly a year's treatment. The practitioner understood my circumstances and told me that he held me under no financial obligations, but I could not feel that this relieved me from paying him as soon as I was able to do so. For about three years after the treatment came to a successful conclusion, my income continued to be too small to allow me to pay the practitioner anything more than a trifling sum on account, so that with interest the debt was a considerable amount of money. At that time I owned a small property which had been left to me, but as I had no other steady income, and the income from this was only enough for my living expenses, I seemed to be dependent upon it. Although I had several times thought of selling part of the property to pay this debt, it did not seem wise to do so.

Meanwhile, however, through study and practice, the truth of Christian Science had been unfolding to me, and I gradually came to see that God was my source of supply, and that this source was sufficient for all my needs. Several small demonstrations of this truth convinced me that it was right for me to pay the debt, and that I could lose nothing by doing so, even though from a worldly point of view it seemed foolish and reckless to sacrifice my means of support to settle a debt which I was not legally obliged to pay. Faith in the right won the day, however, and I wrote to the practitioner who had helped me, offering to pay him the full amount due him for treatment, together with six per cent compound interest to date, and asking if the amount I named was correct.

Before I received his answer accepting my terms, another man, whom I had known only a short time, made me a wholly unexpected business proposition which involved an income much greater than that which I had sacrificed. Thus, instead of losing any money I gained a larger supply, and the lesson learned was worth far more to me than any money, and was a proof to me that honesty is indeed the best policy.

LESSON FROM A STONE.

LYDIA CUMMINS.

A STONE-CARVER who made his home with us one summer, occupied his spare moments in carving the frame of a clock from stone, and on the top of this frame he had designed the figure of an Egyptian slave. I watched the work with great interest. At first it seemed to progress very rapidly, till at last only the skilled eye could see anything yet to be done. One day, after having noted many evenings of steady work, I asked the carver if the figure was not completed; that I could see nothing more which could add to its beauty.

He smiled—perchance at my ignorance—and said that there was yet much to be done—that the expression of the face was certainly an unpleasant one, and if left in that form would be a poor illustration of his skill. He added

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that the figure when finished would have a curl lying on the shoulder. In astonishment I asked him where he would get the material for the curl. His answer was, "It is all there now. All I have to do is to carve away the stone around it."

His answer gave me plenty of food for thought. How like my growth in Christian Science it seemed! How rapid the progress had appeared at first,—the ailments one after another disappearing under a practitioner's faithful work. It then seemed as if the rough corners of materiality were disappearing so rapidly that the work would soon be completed; but as we progress in our march Spiritward we become awakened to the need of more careful work, and as the understanding becomes clearer, we are enabled to discern more quickly the difference between the true idea and the mortal concept. I could see that God's idea or reflection can express nothing but happiness, harmony, and perfection; that any other seeming expression was simply our own incomplete work—beliefs in matter not yet overcome. God's perfect child does exist, however, even though that perfection is hidden from our gaze by material belief.

It is our business to learn to carve out our spiritual ideals carefully, closely, and accurately, until every phase of imperfection disappears under the chisel of scientific understanding, leaving in consciousness nothing but the expression of the perfect man.

LOVE AND LAW.

LAURA B. DOORLY.

PONDERING, the other day, that wonderful chapter on love (1 Corinthians, xiii.), the conviction came to me with fresh force that, to quote Robert Browning, "All's love, yet all's law." Do we not know people who, though they speak with the tongues of men and of angels, yet leave us untouched? Men who, though bestowing all their material wealth to supply material need, understand not how to "feed the famished affections" (Science and Health, p. 16)? On the other hand, there are those who are brimming over with a human sense of love and sympathy, yet neither of these helps to lift suffering humanity above material conditions, but rather the opposite.

At this point it flashed across my thought that our Leader's life is a remarkable exemplification of the truth of the above-mentioned chapter,—that the verses describing love's characteristics might have been written to give one a sense of the sweetness, self-containment, wisdom, serenity, and power of her life, "hid with Christ in God." We in this age need her example, the rightness of her spiritual concept and exemplification of love—the letter and the spirit, the love and the law. How beautiful to know that the teaching contained in our text-book is enabling us to fight, "not as one that beateth the air;" that the Science of being, the understanding of "the law of the Spirit of life in Christ Jesus," and of that love which is the fulfilling of the law, is surely making us free from the illusive bondage of sin and death.

THE MANUAL.

The 83d edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel*.

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

SELECTED ARTICLES.

[From *Boston Advertiser*.]

Although the will left by Edward A. Kimball of Chicago transfers the copyrights on fourteen books from the pen of Mrs. Mary Baker Eddy, with the provisions that the proceeds form a fund for the preservation of "Pleasant View" at Concord, N. H., it is stated by Boston Christian Scientists that the copyrights are not now in Mr. Kimball's name.

Some years ago, it was stated, the title to the copyrights of Mrs. Eddy's works was transferred to Mr. Kimball as a matter of business convenience. At that time Mr. Kimball made his will, disposing of the copyrights. A few years later, however, the title of the copyrights passed back to Mrs. Eddy. That Mr. Kimball, however, apparently neglected to alter his will, was the only explanation given.

[Frederick Dixon in *Outlook*, London.]

May I be allowed to say a word with reference to the letter of the editor of the *British Medical Journal* in your last issue—of course without any wish to reopen the controversy, but simply in explanation? Anybody who will read the letter I wrote to you will be able to see that I quoted the *British Medical Journal* in proof of the fact that the evidence, which he ignored, of Mr. Wilding was as available for Mr. Paget as that of the numerous anonymous American doctors which he was at pains to get. I should be the last to attempt to strain the meaning of any editorial in the *British Medical Journal*, which has always fought Christian Science strenuously but fairly, and by fairly I mean by showing a readiness to insert Christian Science replies. At the same time, in writing that that paper admitted Mr. Wilding's qualifications, I have nothing to withdraw. It admitted that he was a M.R.C.S. and an L.R.C.P. These degrees, I presume, constitute his qualifications. If they do not, the qualifications of every doctor who gives evidence against Christian Science is open to question, and what shall we say of Mr. Paget, who quotes as authorities on Christian Science two gentlemen who are manifestly not Christian Scientists? The truth is that the argument of the *British Medical Journal* is the most crushing indictment of Mr. Paget and the medical profession. If Mr. Wilding, holding his degrees, is not qualified to diagnose and report on the cases in question, what is medical diagnosis worth? And why should we accept Mr. Paget's anonymous medical men as witnesses against Christian Science?

[J. C. White, M.D., in *San Francisco* (Cal.) *Bulletin*.]

It would be well and profitable, we think, if this critic would bear in mind that all, or nearly all, of the Christian Scientists have been members or attendants of the churches of the land, many of them very intelligent people; and after years of this experience have chosen the Christian Science method of "searching to find out God."

The cause of this departure is most evidently in the weakness or spiritual poverty of the pulpit—the theoretical in lieu of the practical—the vague utterance of the mysterious and the miraculous in place of the plain, practical, and vital truths. The effect of any act or of an expressed truth is measured by the depth of the sentiment from which it springs. When the "Word" is preached in "Christ's stead," the ministry will not want for hearers, nor will it be necessary to resort to modern methods to support the church. In this respect the Christian Scientists are models for all of the other churches.

My personal experience and observation is that they are a "peculiar people"—not given to vituperation and con-

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demnation, nor to lack of charity or intelligence. If "by their fruits" we are to know them, they by far surpass all other professed Christian denominations. Their mode of worship is more nearly allied to that of the Friends or Quakers. I believe that their success in reforming and curing people is due to their method of teaching people to understand God and their individual relation to their creator. Plato said that "virtue is a knowledge of God." Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Man cannot love God without knowing Him in some degree.

It would be interesting to know the percentage of churchgoers or Christians who worship a material concept away off somewhere in a local heaven! How many of them realize that all the resurrection they will ever have is to a clearer knowledge of God! In many languages God is translated good. God is Spirit—God is Truth—God is Love—God is Life and Life is God.

Ecclesiasticism and theology have been a stumbling-block to humanity, have stood in the way of its finding out God. We may appreciate all earnest and sincere efforts of the clergy, and still observe that the moral platitude given in numerical sections from the average pulpit is a poor substitute for the basic, fundamental truth—Life (God) and man's inseparableness from this Principle which is omnipotent, omniscient, and omnipresent. Without some conception of this truth, as well try to teach higher mathematics to children who are ignorant of its rudiments.

A child in the fields and the woods with the flowers and the birds will find God sooner than in a synagogue with its catechism. I am not a Christian Scientist, but claim that liberty of conscience be given to all men to find out God. That physicians in general are more tolerant of the Christian Scientists than are the clergy of the land, I attribute to the fact that haply they have escaped the deep ruts of religious "traditions and conformity," and some of them are willing to relinquish their trade for the betterment of humanity. I am free to say that some of my "incurable cases" are now well and are happy members of the Christian Science church.

[Frank C. Barrett in *Portland* (Me.) *Telegram.*]

Christian Scientists are not stoics, as is claimed by the author of the book under consideration. Christian Scientists are not indifferent to pain, but believe that in Christian Science they have found the quickest and most permanent means of relief therefrom. Christian Science does teach that pain, sickness, etc., have no real existence in the sense that those untoward conditions are not included among the "very good" things which God created; but it does not teach that those conditions do not occur in the experience of mortals. Did it never occur to the reader that every doctor of whatsoever school is engaged in the endeavor to make sickness and pain unreal to his patients? Why, then, should Christian Scientists be criticized for doing the same thing, and succeeding, ofttimes after every other means had failed?

[W. J. Bonnin in *Rochdale* (Eng.) *Times.*]

In the account of the proceedings at the opening of St. Aidan's bazaar, one of the speakers is reported to have spoken somewhat harshly of Christian Scientists, for that they undertake to minister to both the spiritual and the physical ailments of humanity, and also to carry out the "duties of God." If "will" be substituted for "duties," as perhaps a rather more appropriate term to use in reference to divine omnipotence, Christian Scientists will gladly acknowledge that what is here laid to their charge is not only true, but that it represents their highest aspirations. But they fail entirely to see why such aims should bring reproach upon them. He who came as the Wayshower, to do the will of God, most assuredly indicated, not only by his own great example, but by his repeated command, that the way to do that will was to a very great extent by so ministering to our fellow-man.

There is no authority in the Bible for dividing this duty and allotting as separate duties to separate persons, holding perhaps widely differing views as to the source of all power and authority, the healing of the mind and the healing of the body. On the contrary, the divine mandate "to preach the gospel, and to heal the sick," was individual and indissoluble; and if it was one duty when laid upon the disciples, it surely remains one duty upon Christians today. The healing is the test of the preaching. There is no advice in the Book of Life to the effect that life should be guarded or prolonged by material means or remedy. Then either such a title is a misnomer or else life is something independent of matter. But the Bible tells us something about life on almost every page, and in that supreme statement of Jesus it tells us "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Christian Science is this knowledge of God, and Christian Scientists are students of this Science, who are proving for themselves and for others that this knowledge of God is not something to be acquired only after death, but that it is to be gained here and now; that it is a practical solution of the troubles that harass humanity; and by so proving, they are also proving that Christian Science is both essential Science and essential Christianity. Today there are literally hundreds of thousands who have tested and proved the truth of Christian Science, and their great desire is that others may know something of the joy and freedom from sickness and misery that is in store for all who will worship God in spirit and in truth.

[James D. Sherwood in *Beaumont* (Tex.) *Enterprise.*]

No Christian Scientist is complaining because our critic believes in and contends for the actual existence of a personal devil; and if Christian Scientists have outgrown some of the dogma and superstition of the past, they should not be called "deluded folk who talk about him [the devil] as an influence of mortal mind."

If the devil is a person and is one, how did Jesus cast seven devils out of Mary Magdalene? Is it possible to put seven persons in one person? When evil beguiled Judas into betraying the Master, he was influenced by a love of money and for the approbation of the Pharisees. When recording this incident St. John says, "After the sop Satan entered into him." Certainly no one believes that a person entered into the person of Judas. Sin tempted him, and he fell a victim to the baneful mental influence that was arrayed against his Master.

In St. Luke's record of the temptations we read that Jesus rebuked the tempter with the exclamation, "Get thee behind me, Satan." At another time Jesus said unto Peter, "Get thee behind me, Satan." He used the very same language in both instances. Did Jesus regard Peter as the personal devil? Was he not rather rebuking the evil suggestion which was influencing the thought and action of Peter? Jesus knew that evil thought was the procurator of evil deeds. Christ Jesus defined devil when he rebuked the scribes and Pharisees, declaring: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here is the Master's declaration that there is no truth whatever in the belief called a personal devil.

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Many little children are kept in terror by their nurses, who tell them of the "bogey man." Afterward, when these children become adults, they learn that the "bogey man" was a bogus man, a myth; yet they continue in bondage to fear by the exchange of a "bogey man" for a personal devil. Fear is the great enslaver which holds the children of men in bondage to myths. The time has come and now is when an infinite, omnipresent, all-loving Father-Mother God is being proclaimed as the real and all; and men and women everywhere are awaking from the dull slumber of materialism to demonstrate spiritual activity, with "signs following," as was promised by the Master,—the sick are healed, the sinful are reformed, and to the poor the gospel is preached.

The Christian Scientist is taught to keep the First Commandment: "Thou shalt have no other gods before me." He is taught to know that God is omnipresence, omniscience, omnipotence, and therefore that there is no other presence, no other Mind, no other power. On this basis he repudiates the claim of reality in another power, a powerful devil opposing God. The Christian Scientist does not deny the evidence of the claims of evil, which appear in the many forms of sin, disease, disaster, and death. While these appearances are everywhere manifest in a world of sense and sin, he has faith in the Bible, which declares that God made all that was made, and that all that God made He pronounced "very good;" therefore, what seems to mortal sense the opposite of God, what seems evil, is not the work of God, is not of Him, and is not eternal but temporal, and is passing away, just as darkness flees before the light. The Christian Scientist is endeavoring so to magnify his sense of God, so to grow in the understanding of God as the only Mind, the only presence, the only power, as will enable him to follow in some degree the example of Christ Jesus, who overcame the world, the flesh, and the devil, and taught his followers to do likewise.

[A. P. Cochran in *Le Roy* (Kan.) *Comment.*]

When the Christian Scientist turns to the Bible and consults it as his "sufficient guide," he reads a story of one whose "own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He learns that this message was delivered by authority, and that it was not "theoretical and fragmentary, but practical and complete" (Science and Health, p. 98). They accept it just this way. Jesus said to his disciples: "If ye love me, keep my commandments." These commandments were summed up: "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." He left no doubt as to the result of obedience to this, but said unqualifiedly: "This do, and thou shalt live."

Further than this, he provided a way for the continuation of this work, and it also was simple and complete. There was no necessity for any changes either by adding to or taking from. He sent out the twelve and gave them "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Then he "appointed other seventy also," with instructions: "And into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." More than this, he said unto the disciples: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists tell you that Jesus the Christ meant that these things should be done just as directed; and to prove that this is so, they offer the unanswerable proof of "works" that increase in number every day, and in fact every hour, in the lives of "them that believe." The fact is that there is not a basic truth accepted and acted upon by Christian Scientists that is not cited as the authority upon which orthodox theology formulates its dogmas. The difference can be briefly stated. The Christian Scientists refuse to accept anything as the result of the omnipotence, omniscience, and omnipresence of God that is not perfect. In the creation of such a God there is no place for anything that "worketh abomination or maketh a lie." They know that this is the truth for the very sufficient reason that it has made them a healthy, happy, and prosperous people, where just the reverse was true.

[John K. Allen in *Monmouth* (Ill.) *Review.*]

Science is organized knowledge. Christian Science is organized knowledge concerning Christ. That it is truth will be discovered not by comparing its teachings with man-made creeds and dogmas of theological councils, but by comparing them with the teachings of Jesus the Christ, who is certainly the best authority concerning what is or is not Christian. Jesus commanded his twelve disciples "to preach the kingdom of God, and to heal the sick." He commanded the seventy to "heal the sick," and to say, "The kingdom of God is come nigh unto you." These commandments are Christ's, therefore Christian; and Christian Scientists are endeavoring to carry them into effect.

Science is true knowledge. There can be no truth in knowledge of anything unlike God, for God made all, and certainly all that God made is good, not evil. It cannot be unscientific, therefore, using the word in its ultimate sense, to believe that sin, disease, and death are not real in the sense that they are not eternal. Christ Jesus healed sin and disease and overcame death. To him, therefore, these things were not real and eternal. Christian Scientists are following as best they may, the teachings of Jesus, and if they heal sin and disease (as our critic admits), and hope some time to overcome death, as Jesus promised those who believed on him would do, are they not scientific, using that word not as physical scientists do, but as it should be used when dealing with things pertaining to the spiritual realm?

[William E. Brown in *Riverside* (Cal.) *Press.*]

Christian Science does not deny the existence of man and the universe, but maintains that these are not material as they seem to be, and its mission is to purify and spiritualize the consciousness of mankind, so that they may see things in their spiritual perfection as God sees them. Spiritual things are spiritually discerned.

Our critic cites quotations apart from their context, and thus a false impression is created. The Bible or any other book under such treatment could be made to appear inconsistent and ridiculous. When Mrs. Eddy makes the statement that man is incapable of sin, she plainly tells us that she is referring to the ideal man who is absolutely governed by God. The apostle John said, "Whosoever is born of God doth not commit sin."

If our critic had carefully read the text-book of Christian Science, "Science and Health with Key to the Scriptures," he would know that Mrs. Eddy deals with man as he seems to exist materially and also as he really exists spiritually, apart from all sin and sensuality. Spiritual man never dies, and is coexistent with God. Jesus said, "If a man keep my saying, he shall never see death."

That Christian Science is the religion of Jesus is being constantly proven in the reclamation of the sinner and the restoration of the sick. There is ample opportunity for critics to satisfy themselves on this point, and in all fair-

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ness they should do so before making statements which are groundless. The fruits of Christian Science prove it to be of immense value to mankind, most of its beneficiaries being those who have failed to secure help from other methods. Its divine origin is attested in its works, and by those it is willing to be judged.

[M. S. Bruen in *Dublin* (Ire.) *Express.*]

We have the assurance that spiritual healing is not the perquisite of any one congregation, but is the duty and privilege of every Christian to undertake. "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science has no need to try experiments for the satisfaction of critical observers. The healing power of Christian Science has been established beyond question in every civilized country in the world. An attendance at a Wednesday evening meeting in any Christian Science church will enable an honest inquirer to hear the testimony of those who have been healed, from their own lips. Christian Science is the interpretation to the present age, of the divine relation between God and man, bringing it home to individual experience. The healing of sickness is one step on the road, the beginning, to some, of the practical acquaintance with salvation which will finally deliver us from all evil, as the gospel promises.

[Royal D. Stearns in *Lincoln* (Neb.) *News.*]

Christian Scientists claim with entire good faith that Christian Science is wholly founded upon the Bible and the teachings of Christ. What Mrs. Eddy claims in this connection, as stated in "Retrospection and Introspection," page 24, is as follows: "I discovered the Science of divine metaphysical healing which I afterward named Christian Science." She discovered the *modus operandi*, the process by means of which healing is effected. We contend that it is simply the application of the faith and of the spiritual understanding that enabled Jesus and the prophets before him to heal.

Christian Science has developed far beyond the experimental stage; its success is measured by the honest assurance of thousands of those who have come up out of bondage, from sorrow, suffering, and despair, after having exhausted all other remedial agencies, into the calm sunshine and heavenly peace and contentment that come with the clear and well established recognition of the fact that the redemptive Principle is available now as of old through the medium of righteous prayer.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

SHELDON, IA.

First Church of Christ, Scientist, of Sheldon, has purchased a building in a very desirable location, and has repaired and decorated it for a church edifice. The reading-rooms are also located in the building, and the members are well pleased with their new home.—*Correspondence.*

ST. PAUL, MINN.

First Church of Christ, Scientist, of St. Paul, has purchased for twenty thousand dollars two lots on Summit avenue at the corner of Grotto and extending through to Portland. An architect is drawing plans for a new church, a portion of which will probably be erected this summer, the remainder to be added at some later time.

Minneapolis Journal.

MICHIGAN CITY, IND.

First Church of Christ, Scientist, will soon have its own place of worship. A trade was closed yesterday [July 9] whereby the congregation becomes the owner of the Murphy property at the northwest corner of East Seventh and Cedar streets. The lot is fifty-five feet wide on Seventh street by ninety feet deep on Cedar street and is occupied by a two-story double-front frame dwelling. It is planned to utilize the present building by remodeling and enlarging it.

The Christian Scientists here have occupied rented quarters ever since their organization, but they have increased in numbers and financial strength until they are able to provide a church home of their own, which is an end they have long striven to attain.

Michigan City Dispatch.

WASHINGTON, D. C.

Plans have been practically perfected by the congregation of First Church of Christ, Scientist, for the construction of a new and much larger edifice to meet their growing need of space. The church will be located on Washington Heights, and an option has been secured on a large lot at the intersection of Euclid street and Champlain avenue, facing a small public reservation formed by the junction of Euclid street, Champlain avenue, and Columbia road. The lot has a frontage of about one hundred and forty-eight feet by a depth of one hundred and fifty feet to a public alley.

It is understood that the local followers of Christian Science have raised upward of seventeen thousand dollars toward the purchase of the property since the project was first broached at a church meeting a few weeks ago, and a portion of this sum has been paid for the option. The purchase must be consummated in August, and it is assured that the remainder of the purchase price, or a total of about thirty thousand dollars, will be in the hands of the church committee by that time.

With the ownership of the desired lot assured, it will be a simple matter for the church to finance the actual construction, and it is planned to break ground some time late this summer and to have the structure completed probably a year hence. The amount of money to be expended upon the edifice has not yet been finally determined, the congregation having the question before it whether to include or exclude an ornate dome in the building plan. In the former event the structure will cost upward of one hundred thousand dollars, and in the latter approximately sixty thousand dollars. The present church has a seating capacity for about four hundred persons, while the new edifice will accommodate more than eleven hundred.

Washington Star.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THERE IS NO DEATH.

A SUPPOSITIONAL gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY.

"LECTURES TO BE DELIVERED."

EVER since the organization of the board of lectureship, it has been the custom to publish in the *Sentinel* a list of the lectures which have been delivered by the members of this board. Apart, however, from the fact that the publication of this list has been gratifying to the churches under whose auspices the lectures had been delivered, it must be conceded that not enough good has been accomplished in this way to justify the further use of our columns for such a purpose, and we now propose to devote the same amount of space to advance notices of lectures.

This does not mean that we shall discontinue the publication of extracts from the remarks of those who introduce the lecturers, but only that the information which has heretofore been given under the caption "Lectures in Other Places" will be omitted, and in its place will be substituted a list of "Lectures to be Delivered." The completeness and resultant usefulness of this list will depend largely upon the cooperation, in this new departure, of the branch churches and societies. We therefore ask that, as soon as arrangements for a lecture have been definitely made, the necessary particulars be mailed, or better, telegraphed, to the Editorial Department at this office.

One reason for making this change is that the notice of a forthcoming lecture will thus reach the large number of our readers, many of them extensive travelers, who eagerly avail themselves of the privilege of listening to our lecturers whenever an opportunity presents itself; and while we are fully aware that some lectures may not be arranged for long enough in advance to secure mention in our columns, we shall do all we can to make the list complete and accurate. Like all weekly papers, the *Sentinel* goes to press several days before the date of issue, and for this reason the notice of a lecture must reach this office not later than Monday of the week in which it is desired that it shall appear.

ARCHIBALD MCLELLAN.

THE GARMENTS OF BEAUTY.

LONG ago the psalmist prayed, "Let the beauty of the Lord our God be upon us," and when one thinks how flawless is the divine nature he realizes how ideal this "beauty of the Lord" must be. Further, when he learns in Christian Science that this adornment of the Lord becomes his own as he apprehends the truth of being, he perceives how fittingly the Christian evangel was described in the prophet's words, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, . . . that saith unto Zion, Thy God reigneth!"

Christian Science teaches that all reality is no less harmonious and beautiful than true. This bases the possibility of art, against which there can be no contention save in its departure from the spiritual ideal. True art appears only when men think God's thoughts after Him. Spiritual beauty like truth is infinite, it companions with omnipresence. God's universe is its inexhaustible storehouse. Its wealth adorns every creature of God's creating. Separated from the sense of materiality, the sunset and the starry night veritably "declare the glory of God."

The universality of spiritual beauty, its eternal freshness and its unfailing appearance in the faces of inspired men and women, leaves no question that it is an end in revelation and that it is inherent in every manifestation of Mind. Hence, rightly to divine and recognize the beautiful is to become responsive to the good. We become the children of God in loving both the beauty and the truth of Spirit, and we are thus to be saved from all awkwardness of expression and unideality of taste,—begin to live in harmony with that divine law which "is perfect."

The significance of all this cannot fail to become more manifest to us as we live and move amid an infinite variety of those suggestions of the beauty of the divine manifestation, to one of which Christ Jesus directed our attention when he said, "Consider the lilies how they grow." When Mrs. Eddy declared that "it is ignorance and false belief, based on a material sense of things, which hide spiritual beauty" (Science and Health, p. 304), she gave to the idealist a key which may open to him the very gates of heaven. He sees that awakened spiritual sense may become responsive to all that speaks for the splendors of the art of God. Instead of thinking of beauty as pertaining to the material, he begins to realize that with goodness and truth it is the expression of Spirit and the spiritual alone; that, despite the handicap of materiality, the "glory of God," the ideality of His thought, is revealed in some degree to human sense, and that as the clouds of material belief are dispelled the eternal beauty of the divine handiwork will be apprehended in ever-increasing ratio. The advance of spiritual perception thus enhances his daily delight in that unsullied art which is the resultant and expression of forces concerning which our Leader has said that "human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind" (*Ibid.*, p. 124). For every spiritual nature-lover an obscuring veil is being withdrawn, and the inspiring wonders of omnipresent Mind break upon a vision that grows ever more clear.

Speaking of the rose, Mrs. Eddy writes, "The joy of its presence, its beauty and fragrance, should uplift thought" (*Ibid.*, p. 175); and the practical value of this perception of spiritual beauty through these fragrant symbols, as pertaining to the nature and activities of omnipresent Truth and Love, appears when we remember how rich and continuous in human experience is the appeal of the beautiful. In the presence of human wretchedness and want, suffering and sorrow, doubt and disease, one may sometimes be tempted to question if there can be any ultimate truth and goodness; but in the presence of the sky, the mountains, the flowers, and the faces of little children, the appeal of that which is above all materiality may be felt every hour of the day. As we come to understand in Christian Science that every divine idea is clothed with the beauty of perfectness, we can realize as we have not before that "the beauty of the Lord our God" may continually inspire our thought and become for us, in the measure of our spiritual aspiration, a "garment of praise."

JOHN B. WILLIS.

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"INDUSTRY, INTELLIGENCE, INTEGRITY."

ON the walls of the municipal building of a large city in Canada are some fine symbolic pictures, representing the arts and crafts, and one of these has for its title the words quoted above. These words were recalled as the thought of Labor day presented itself, an occasion which brings to the fore one of the most important questions of the hour. Happily for us, we live at a time when the dignity of labor is being more and more recognized, when it is no longer considered a disgrace to be a worker, but when instead it is regarded as a disgrace to be an idler. And the kind of work is no longer held to be of such importance as the quality, for the barriers to progress are one by one being removed, and excellence in work is being accorded, as never before, the recognition which it deserves.

Real excellence is always a product of "industry, intelligence, and integrity," and is inseparable from them. In Christian Science we go farther and trace it back to its source, viz., the divine demand for perfection, which is the basis of all real progress, and the truest developer of individual character. We thus come to appreciate the force of Paul's words, where he warns against "eyeservice," and bids us serve "in singleness of heart, fearing God." He adds, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

It is here that Christian Science is of supreme value to every true worker in showing him, first of all, how true his service must be to meet the demands of such a master, for perfection and nothing less is what Truth calls for. At the same time we have the assurance that the Christ-idea which abides with us, is governed and protected by its divine Principle, by impartial, infinite justice. Our King "can do no wrong;" no, nor suffer wrong; and we have but to see that we are on the side of right to be eternally safe.

We should never forget that we must reflect divine intelligence if we would be intelligent, and if we would express industry and integrity. In too many instances would-be workers forget that mere toil is not work, that real work must be intelligent, hence progressive, and work of this sort is ever at a premium. This marks the vital distinction between service and slavery. The one who is master of himself and of his work is never a slave to caprice, ignorance, or injustice; but this high attainment is not reached in a day. It may take many years of right thinking and right working to reach this goal, but every step in the right direction is a step of progress, and it brings blessings which are not limited to oneself alone. Every overcoming of ill is as "a light that shineth in a dark place," to quote St. Peter, and we owe it to Mrs. Eddy's teachings that we may prove in every experience the spiritual fact that we need not suffer either mentally or physically from constant toil. On this point she says, "The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds" (Science and Health, p. 385).

As we come to recognize and understand the "kingdom of God," which Christ Jesus declared to be present nearly two thousand years ago, we shall help to establish its "righteousness" in all human conditions. This must come by giving priority to the spiritual on every occasion, even as he said, for not otherwise can rightness be established on earth. With a true concept of intelligence and integrity, we shall have "holiness unto the Lord" inscribed not alone upon the sacred things of the sanctuary, but upon all that represents what a thinker has named "the sacrament of our daily industry."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Colorado Springs, Col., Aug. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Cherished Friend:—The students of Judge Septimus J. Hanna, here gathered at the first meeting of his association, send you respectful and loving greeting.

We make grateful acknowledgment of the blessings with which our lives have been enriched through the understanding of God as the divine source of all supply; we rejoice in the increasing evidences that the scientific Christianity of the Master is here and now promoting the establishment of the kingdom of heaven on earth through the healing of sin and sickness; and, in gratitude for your consecrated life and clear perception and fearless voicing of the truth, we give you assurance of our loving and unswerving loyalty to the Christian Science Cause, and to you as its Discoverer, Founder, and Leader.

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

Faithfully yours,

ROSELPHA G. WRIGHT,
Secretary of the Association.

By unanimous vote of the meeting.

Oswego, N. Y., Aug. 21, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Teacher:—I have just finished reading Chapter XIV., "The First Edition of Science and Health," in Sibyl Wilbur's "Life of Mary Baker Eddy," and I am more than ever thankful that I am the fortunate possessor of a copy of that edition. I was familiar with a few of the incidents narrated in her book, leading up to that great step,—the actual launching of that ark of safety, Science and Health,—but the narration in detail of all the steps in the way, fills me with reverence, and such yearning, tender love as I have never before experienced.

Such a succession of humiliations, sorrows, bereavements, and disappointments surely never before fell to the lot of any one mortal; but to no other mortal was committed the high trust of accomplishing a task so great as forever to uplift and bless mankind. If, as Science and Health teaches of the life and work of the Saviour, the sacrifice required was so great that the motive and incentive must have been love, could a lesser motive have incited and enabled you to endure what had been endured up to that time—and what has been endured since? Through every page of Sibyl Wilbur's book I see the hand of the "guiding God," and I still see it in your every word and act. Every amended or new by-law is a fresh attestation of wisdom for the hour—of patient waiting, of long-suffering and forbearance.

I rejoice daily that I am on this plane at the time when the vision is so clear and God again speaks through His prophet, my dear faithful friend and Leader. That our relations be forever expressed in the one Scriptural word "Mizpah," is my sincere wish. With a deeper sense of the value of the spiritual, and a greater longing for growth in grace, I am

Truly yours,

ELLEN E. CROSS.

Abilene, Kan., Aug. 20, 1909.

Dearly Beloved Leader:—When the new by-law came out, it was a surprise to our field. The practitioners here for years have acted as librarians, and have also received

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patients in the reading-room and rooms adjoining. I was at that time receiving patients here, and immediately saw the necessity of active obedience. The board of trustees agreed with me, and within a few hours we had a new librarian and I had a new office equipped. Through responding joyfully to this call of Principle, we have learned more obedience, more love, and something more of the fragrance of gratitude.

The board of trustees join with me in love and thankfulness to you, our revered Leader, for this bringing to light of an erroneous condition, in the line of partiality; and for this, our experience.

Lovingly yours,
ETHEL B. BODKIN.

Hartford, Conn., Aug. 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Often, longing to say to you, I thank you, I have felt, as did the publican, that my unworthiness smites me before the mercy of God. Yet I would say this: that of all the mercies which have come to me through your reflection of His love and wisdom, one of the greatest is the opportunity to do even a little work in His field. You have told us that we shall find healing "in working for God" (Miscellaneous Writings, p. 343). The work entrusted to me as Second Reader in a branch of your dear church, has saved me from being overwhelmed with pain, fear, grief, sin. This, and the tender love of older students, who have known more of this healing, are two of the blessings that have helped me to discern a little and to appreciate a little your great love in telling us of "our Father-Mother God." In Christian Science I have found the only vital, satisfying joy I have ever known.

With deep desire to be able to say truly that I love and follow you in Christ,

MAY JACOBS.

Waltham, Mass., Aug. 4, 1909.

Dear Mrs. Eddy:—Please accept a faint expression of gratitude for the great benefit your book "Science and Health with Key to the Scriptures" has been to me. Through studying it in connection with the Bible I am a better woman and have been freed from a sense of poverty. My desire is to go forth and show others the way, even as it has been shown to me.

Gratefully and lovingly,
A. C. UNDERWOOD.

New York, N. Y., June 6, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—May God bless and guide you in your great work for humanity. The understanding of God which has come to me from the study of Christian Science during the past ten years has enabled me to meet disease in its various phases, and even to know the powerlessness of "the last enemy" by the understanding of Life as indestructible. At this time I desire to express to you again my loyal and loving gratitude.

Yours sincerely,
ROBERT E. CAREY.

Kansas City, Mo., July 21, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Permit me to express my gratitude to you for your leadership. Recent events have brought out more clearly to me the fact that your giving of truth is for all. The wisdom of such a course becomes clearer to me in view of events passing under my observation. Your recent published communications have brought a sense of the amplitude of what you have given to govern and direct. It is mine because it is for all. There is no room for a thought that another can gain direction more direct. Impartial leadership is the only good leadership. It has no special favors to bestow and no special favorites upon whom to bestow them. I am grateful to you for such leadership. To follow it enables me to discern better between good and bad. I thank you for all the benefits Christian Science is bringing to me. God bless you.

Sincerely,
ALBERT L. MCBRIDE.

Fitchburg, Mass., July 26, 1909.

Beloved Leader:—I cannot refrain from expressing gratitude to you for the amended by-law, wherein you state: "In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church, shall interfere with its affairs." I want to thank you for our *Sentinel*. The two editorials, "The Lord giveth wisdom," and "Seek, and ye shall find," March 27 and July 17 respectively, coupled with this by-law, will awaken every obedient student throughout the entire field to depend absolutely on the Principle of Christian Science to solve every church problem. The battle is not ours but God's.

Lovingly and loyally yours,
MRS. JENNIE M. STEVENS.

Humboldt, Ia., July 27, 1909.

Dear Leader:—Words are inadequate when I try to express what your teachings have been to me. Life would seem empty indeed shorn of the light your deep, spiritual insight has thrown upon the Scriptures. I thank God that I live in the present, a present so blessed by your labors. Please accept the tardily expressed gratitude of a thankful heart. Yours in truth and love,

LAURA HAMERSLY.

Pittsburgh, Pa., Aug. 26, 1909.

Mrs. Mary Baker Eddy, Box G, Brookline, Mass.

Beloved Leader:—Would that I might find words to tell you of the feeling of reverence I have for your "Key to the Scriptures," Science and Health, which you have so lovingly given to suffering humanity. Through the truth as revealed in this wonderful book, I was, with the aid of a Christian Science practitioner, completely healed of the fear and belief of hereditary tuberculosis. Am I grateful? I hope and pray each day of my life to be more able to show my gratitude by following your teaching of the truth. My heart goes out in the fullest sense of love to God, and to you, dear Mrs. Eddy, that there was one spiritual enough to discern this truth.

Lovingly,
J. CHARLES WUERTZER.

Des Moines, Ia., Aug. 2, 1909.

Dear Mrs. Eddy:—I want to thank you for this beautiful and practical religion which you, through your pure thought, have been able to give to sinning and suffering humanity,—what a blessing to know that there is but one Father (God) and that He does care for and maintain His own; that His work is finished, and now it is for each individual to do the work that belongs to him alone. I cannot tell you all that Christian Science has done for me; I can only send you my loving gratitude.

MRS. A. E. BROOKS.

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THE LECTURES.

OMAHA, NEB.

A lecture on Christian Science, under the auspices of Second Church of Christ, Scientist, by Bicknell Young of Chicago, was given at the Orpheum Theater of this city, Thursday, June 17, to a large and appreciative audience. Mr. Young was introduced to the audience by the Hon. C. J. Greene, a prominent attorney of this city, who said in part,—

I do not think there is any force in modern life which has lifted and is lifting so many men and women into the realms of peace and comfort and joy, as Christian Science. It operates directly and immediately upon the sick, the weary, and the hopeless, to rescue them from their intolerable burdens. There is nothing mysterious about it. Its inspiration is in the most simple and elementary fact in life. It is this: that God is not merely an idea, a sort of working hypothesis, but that He is, or should be, a vital force in each individual's life and experience.

Almost two thousand years ago there was sent one who in thirty-three years of living demonstrated by precept and example that God is a vital force. This messenger exemplified in human form the supreme fact that God is actually omnipotent, omniscient, omnipresent, and immanent. Nevertheless, disregarding his example and teaching, we still pray to the "being whom we call God, and know no more." Theoretically we accept God; practically we deny Him. While denouncing atheism, we are atheists.

We may not know much about our neighbors and friends, for the life of an individual is obscured in as much mystery as the life of the eternal. Mortal man, controlled by self-interest, influenced by each passing circumstance, governed too often by ignorant and passionate impulses, denying today what he said yesterday, inconsistent and contradictory in his conduct, lives a life which completed is but a vague and fragmentary revelation of the mighty force that moves him. We have missed the true significance of Christ's mission, for he came to solve this mystery by revealing in his life and teachings man's true greatness; to discover to men the omnipotence and immanence of the eternal God.

As I understand the matter, the Christian Scientist believes in this power. He believes that by the laws of Spirit changes may be wrought that are miraculous only because unusual, and unusual only because the power which produces them has been unused. In a generation thousands of men and women have been recreated,—"born again,"—and there is a cloud of witnesses tonight to testify that there is in man a force which can be made effective through an intense consciousness of the divine presence.

I know but little of the teaching of Mrs. Eddy. I know something of the work which has been done by her followers, and I reverence the teacher as I appreciate the work; and I have been unable to discover wherein either the teaching or the work is contrary to natural law.

Correspondence.

NEW YORK, N. Y.

The introductory remarks by E. K. Roberts, Second Reader, at a lecture delivered by Frank H. Leonard of Brooklyn, June 27, in Masonic Temple, under the auspices of the Christian Science Society of the Bronx, were in part as follows:—

We read in Matthew's Gospel that the wise men of the East followed the star until they came to the place where the young child lay. In the early sixties of the last century Mrs. Eddy discovered that star,—the star of Truth. For three years, with that star always in view, she labored incessantly, with the Bible as her only guide, until she was enabled to give to the world anew that truth which makes us free. She gave us Christian Science. She illumined the Science of being in what is known as the "scientific statement of being."

Hundreds of thousands have studied this statement, and the other teachings of our Leader, and thousands have been enabled thereby to fulfil the last command of our Master, "Go ye into all the world, and preach the gospel to every creature," and to experience the promise, "And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Hundreds of thousands have been healed through Christian Science of sin, sorrow, and disease, and from all parts of the world comes the chorus, "Glory to God in the highest, and on earth peace, good will toward men."

We would not be doing our duty, in fact, we would not be Christian Scientists, if we did not provide for giving these truths to the world, so that those who inquire may learn. Hence, this lecture.—*Correspondence.*

ATHOL, MASS.

The Rev. F. K. Gifford, in introducing Judge William G. Ewing, who lectured on Christian Science June 20, said in part,—

The only testimony worth hearing is that which comes from the friends, sympathizers, and apostles of a new movement. All other testimonies, however well meant, are certain to be vitiated by some element of hearsay, prejudice, or falsehood. The blindest of all guides is popular report. If we are ever able to learn the truth or error, whether of Christian Science or of any modern essay, we can only learn it from its acknowledged and accredited spokesmen. One of the ablest of the spokesmen of Christian Science is here today, and you and I are present to accord him the great modern right of a fair hearing.—*Church Record.*

LECTURES AT OTHER PLACES.

East St. Louis, Ill.—Judge Septimus J. Hanna, May 4 (Correction).
Bloomington, Ill. (First Church).—Bliss Knapp, May 29 and 30.
Oregon City, Ore.—Clarence C. Eaton, May 30.
Mystic, Conn.—Prof. Hermann S. Hering, May 30.
Portland, Me.—Frank H. Leonard, May 30.
Punxsutawney, Pa.—Bicknell Young, May 30.
Altus, Okla.—Judge Septimus J. Hanna, May 31.
Bath, Me.—Frank H. Leonard, May 31.
Reading, Mass.—Prof. Hermann S. Hering, June 1.
Gardiner, Me.—Frank H. Leonard, June 1.
Lisbon, N. H.—Rev. William P. McKenzie, June 1.
Meadville, Pa.—Bliss Knapp, June 3.
Binghamton, N. Y.—Bliss Knapp, June 4.
Fort Edward, N. Y.—Frank H. Leonard, June 4.
Burns, Ill. (at Cambridge).—Hon. Clarence A. Buskirk, June 6.
Arcata, Cal.—Clarence C. Eaton, June 6.
Buffalo, N. Y. (Second Church).—Prof. Hermann S. Hering, June 6.
Dover, N. J.—Bliss Knapp, June 6.
Ithaca, N. Y.—Frank H. Leonard, June 6.
Schenectady, N. Y.—Bicknell Young, June 6.
Plymouth, Mich.—Frank H. Leonard, June 7.
Findlay, O.—Frank H. Leonard, June 8.
Malone, N. Y.—Bicknell Young, June 8.
Merrill, Ore.—Clarence C. Eaton, June 10.

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TESTIMONIES OF HEALING.

I should have to write volumes if I were to tell all that Christian Science has done for me. When I was first induced to look into this Science, I was a nervous, suffering piece of humanity, finding my greatest comfort and happiness in the sympathy and constant attention of friends. This truth first presented itself to me as a reasonable, practical religion, which not only answered satisfactorily all statements in the Bible over which I had pondered and asked questions,—only to receive unsatisfactory answers, —but it shed a new light upon the whole Bible.

I then began to realize that as Christian Science proves God's words and promises to be true, inevitably God's child is not subject to any material laws. I also realized that God did not create sickness, sin, or discord, as all that He made was good; therefore, God being the only creator, there could be no room or place for sickness, sin, or discord. I began at once to try to prove the truth of these statements, with the result that in less than six weeks I was perfectly well. My nerves had ceased to distress me; a chronic throat trouble, a supposedly inherited stomach affection, etc., also another severe chronic complaint for which I had doctored with a specialist for ten years with only temporary relief, as well as some minor troubles, had completely disappeared.

From overstudy and a great deal of reading my eyes had given out completely while I was still a child, and as I suffered a great deal my parents took me out of school and consulted a specialist. He said the condition was very critical; that he was much afraid I would become entirely blind; so for more than a year I was not allowed to use my eyes. This was the beginning of about fifteen years of almost constant suffering, but when my healing came in Christian Science my eyes were perfectly healed, as well as all the other troubles. I at first decided I would not part with my glasses, but I soon realized that my sight was normal, and that I did not need the glasses, so I took them off. It is now about eight years since my healing took place—eight years of almost perfect health! Only one who has suffered a great deal from ill health can fully appreciate what these years of health and strength have meant to me.

Another blessing which means much to me is almost perfect freedom from weariness. Many times, during my years of illness, I would wish, when I retired at night, that I might never awake to live through another day, as I felt so weary and discouraged that life seemed a burden. I had never, from early childhood, until my healing, been free from weariness, but if the temptation of pain or weariness comes to me now, I seldom give it a chance to linger in my consciousness. When I declare the truth as I understand it in Christian Science, the false dream is destroyed sooner or later, though I have asked help of a practitioner on two or three occasions. I have found through experience that it is far wiser and better to "stand porter at the door of thought" (Science and Health, p. 392), and not allow these wrong thoughts to enter, as they are much easier to destroy when they first present themselves than after they have taken root.

My healing seemed so wonderful to me at first that I came very near being satisfied with that alone, although this truth dispelled so much darkness that everything appeared in a new light. Financial difficulties began to straighten out beyond all power of comprehension. Difficulties of every sort began to lessen to a wonderful degree. As I look back upon all this, I am amazed at my reluctance to give Mrs. Eddy the credit for bringing to mankind this wonderful truth. I thought it was so clear that we should always have known it. For a year I did not attend church. I then commenced to attend the Christian Science services, as I was hungry for more of this blessed truth, and I began to realize how much I had missed all the year by not attending before. Since then I have seldom missed the Sunday morning or Wednesday evening service, as I find the truth explained so clearly in our Lesson-Sermons. I find our text-book to be truly the "Key to the Scriptures," from which I would not be parted at any price.

About four years ago, my teacher so clearly pointed out our relation to our beloved Leader that I could not help being grateful to her. When one has been saved from death, that one is usually grateful to the person who saved him. I have surely been saved from worse than death, even hell itself, the hell into which suffering, hatred, self-pity, or selfishness leads one. I am daily proving that we advance on our heavenward journey only as we rise above all selfishness, discord, and strife. I have had, and am constantly having, many proofs of the healing, saving efficacy of Christian Science. I also find that only to the degree I use and live this truth, does it benefit me. I know that when the truth is rightly applied, every human ill is destroyed.

I am indeed grateful to God that in Mrs. Eddy He has given us a woman pure and good enough to declare this healing truth to us, and it is my great desire to be a worthy follower of our beloved Leader, who has bidden us to follow her only as she follows Christ.

EDITH BOWE, Portland, Ore.

As I have been helped in many instances by Christian Science, I feel that it is time I made an acknowledgment of the same. I hope that the proofs which have come to me through the application of Christian Science, may help others to see the truth. Christian Science has helped me spiritually and physically, it is resurrecting the best part of me and annihilating much that has for years held me in bondage.

About three years ago I was in Elwood, Ind., at which time there was an epidemic of fever and there were a number of deaths every day. My nephew became ill, and having no knowledge of Christian Science, he was attended for several weeks by a physician. The doctor worked hard to save his life, but there came a day when he advised me to call some one else, as he had done all he could. I then sent word to a Christian Science practitioner who had helped me some twelve years previous, when I had an attack of lead-poisoning. Although this practitioner was three thousand miles away, the response came promptly. In a week's time my nephew could sit up in a chair, and from that time on he gained rapidly in strength. When the call for Science help was sent out the boy was terribly emaciated. Not only do I feel that his life was saved through Christian Science, but I feel that I was myself saved from the same disease by having every symptom met in Christian Science as it appeared.

Another experience came to me about a year ago, when I was in Pacific Grove, Cal. While preparing kindling-wood I stepped on a large nail, which passed through my foot. When I tried to raise my foot from the board in which the nail was, it stuck fast, so that I had to take both hands to release my foot. After I had done this I went to the telephone and called up the practitioner who had helped me before, and then started for home. She immediately began to treat me, and although I had some severe trouble, and felt several times as though I would have to give up and send for a physician, I held to Christian Science and was perfectly healed. Inside of two weeks I could not tell which foot the nail had gone through.

In closing I will say that Christian Science has helped me in a great many ways. I am now studying Science and Health and I am sure that it will help any one who will do the same.—H. H. MCLEROTH, San Francisco, Cal.

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[Translated from the German.]

It is with a heart filled with gratitude that I am writing what Christian Science has done for me. From childhood I suffered with an affection which physicians said was an organic disease of the heart. I had severe fainting-spells, and a nervous disorder. As the years passed by my condition grew worse, so that I finally became very miserable. I was lame in my right arm, but yet dependent upon the work of my hands, so that, go wherever I would, worry went with me, and when I awoke in the night it stood at my bedside like a ghost. I could write at length about all that, but instead I shall stop and thank and praise God for Christian Science, which has delivered me from all these conditions and has made of me a healthy and happy woman.

I shall never forget the day when I attended the meeting for the first time, and heard that God does not impose suffering upon us; that God is Love, and Love only, and that He does not desire His children to suffer. I attended the meetings as often as I could, and although I did not understand much at first, yet I took home each time a thought which brought comfort and help, and I also learned a great deal by the testimonies which were given. I began to examine myself and found much that needed to be put off. I used to be irritable, easily offended, and would quickly lose my temper, but I began to ponder these things and to reform. A kind lady ordered the *Herold* for me without my knowledge. I began to read it, and could hardly wait for the next number to come. I laid everything else aside and read only the Bible and the *Herold*, and how much better I understand the Bible now! I am so happy to have found Christian Science, and I thank God daily for it and for our beloved Leader, Mrs. Eddy, who has done so much for us.

FRAU GEORGINE GEISSLER, Dresden, Germany.

Over two years ago, when struggling for health and strength, after an illness of five months under the physician's care, when discouraged and unable to walk but a few steps at a time, a friend suggested that I try Christian Science. I did not then think seriously of it, but a few days later this friend sent a practitioner to call on me. He talked with me, and I decided to try the treatment, though I had but little faith that anything could cure me. I had suffered with severe headaches for over eight years, often becoming nearly insane from the pain; and I had a serious affection of the spine, which caused me much additional pain and loss of sleep.

Physicians had tried in vain to help me, and an osteopath had also failed. The Christian Science practitioner said that I would make more rapid progress if I had a copy of "Science and Health with Key to the Scriptures." I did not think it necessary, but I was determined that I would give this mode of treatment as fair a trial as I had the others. I, however, soon learned to love the "little book" and its author, and for the first time in my life I began to enjoy reading the Bible, which I now realize is the Book of Life instead of a book of legends and enigmas as I had always thought it. I forgot to mention the spinal curvature to the practitioner, but in just a week from the time I began treatment, I found that my spine had become perfectly straight, and I have never had any discomfort from it since. This was a sufficient proof to me that God's laws when properly applied can and do heal, and in a short time I felt better and stronger than for many years.

In a few weeks, however, my feet, limbs, and hands began to swell and pain me, and it became very difficult for me to step. Two days only was I confined to my bed; then, very much against my wishes, a physician was called. His verdict was an acute attack of rheumatism, and he predicted months of confinement to my room. I did not take his advice or his medicine, and after allowing him to make a few calls, I dismissed him on my own responsibility, but kept on with my reading and Science treatment. In a few weeks I could walk a little, although weak, stiff, and lame, and started on a trip with a pair of very large slippers on very much swollen feet, covered by overshoes. My people did not expect me to live to reach my destination, but I knew in whose care I was, and felt no fear. Christian Science treatment was continued during the journey, but soon after my arrival the practitioner left me to care for myself. In just four weeks from the time of my arrival, I walked nearly a mile, with my own shoes on, and felt no fatigue. From that time I gained in health and strength, and consider myself perfectly well and unusually strong.

Surely it is my duty to show my gratitude to God for the release from so many evils by obeying the commandments of the great Master, and the teachings of our Leader. This Science has been a great help to me in every way, and I know now that there is one "who forgiveth all thine iniquities; who healeth all thy diseases." I have joined The Mother Church, and deem it an honor as well as a duty, and am glad and willing to say, "Thou my daily task shalt give"—and to obey.

VIOLET B. SANBORN, Norwood, Mass.

Many times I have been on the point of sending a few words to our *Sentinel*, with the hope that my experience might help some other weary one through the discouragement, discontent, unhappiness, and darkness of unbelief through which I passed before knowing of the blessed truth of Christian Science. Surely I have reason to rise up and call our dear Leader, Mrs. Eddy, "blessed," but it is because words seem so inadequate to express what I feel, that I have kept silent so long.

It is just five years since I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book had been loaned me by a friend, as at that time I thought I never could spend the money needed for a copy, now I know that if I could not get another, no amount of money could buy mine. Fifteen years ago I started out to earn my own living. I felt that six days of the week were enough in which to perform my duty, and the seventh I could not give to anything so unprofitable as going to church—for to me it seemed unprofitable; consequently, for ten years I was scarcely inside a church, although up to that time I had been a regular attendant—I suppose because I had been brought up to go and to feel that it was the proper thing to do; but as for any practical help, there was none.

Ten years ago my home was burned to the ground, and my Bible was lost along with all my other personal belongings. From that time until I began to study Christian Science, I neither owned a Bible nor looked into one. It seemed as though the more I tried to do my duty, the harder experience I had, until I was so disgusted with life that I wished some unexpected chance would take me out of it, and I wondered how it would all end. Needless to say this mental state made me a very miserable creature physically, and day after day and month after month I have gone home from my work, hoping that I would never see the beginning of another day.

Although I did not begin the study of Science and Health with the thought of being helped physically, and was not—at least consciously—looking for the truth, I found both in reading this book. I was looking for I knew not what,—anything that would help me to bear the burden of life without the awful dread and worry which the future seemed to hold, when I could not work and no one would want to be bothered with me. Terrible headaches, which had held me in bondage five days out of every

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seven, disappeared; glasses which I had worn for eight years were laid aside; the sense of weariness, which had seemed to overpower me at the end of each day, melted away into its native nothingness, and before many months people around me were saying, "What have you been doing to yourself—you look ten years younger?"

The joy, the happiness, the peace that have been mine for the last five years, I cannot express in words, and I always feel that those are the only things I can speak about, and yet when I can say that for five years I have not used a single material remedy, nor lost one hour from my work on account of sickness, while before I lost many days and even weeks each year; surely I have a right to reverence and be grateful to the one whose pure, good life has made such a change possible in mine. Of course I have had many things to meet during those years, but I have always had something with which to meet them; not just a stolid endurance, with resentment, hate, and envy in my heart that my lot should be so hard. I have also had the joy of bringing truth and love into my work, so that it is a pleasure, and many of those around me have become interested in Christian Science and been helped by it.

I always feel that our gratitude to our dear Leader is best expressed in deeds, not words; therefore I am striving each day to let my light so shine that I shall gladden and help those around me.

MISS MARY LOUISE SMITH, Philadelphia, Pa.

When I look back over the last sixteen or seventeen years, my whole heart goes out in gratitude to God for giving me Christian Science. I had four dear children, but I was impatient with them, although this grieved me nearly to desperation. My old way was to get angry and then be sorry, and I would depend on God's final forgiveness. I got along in that way till I lost my four children, in less than two weeks, with what we then called a fatal throat affection, though I have learned to see that it was mortal mind and a false sense of God and man which was responsible. I have learned that it is important to heed our dear Leader's words on page 495 of Science and Health, where she says, "Study thoroughly the letter and imbibe the spirit," and I have proved that it is the true sense of Spirit, God, that overcomes the belief in evil spirits, whether they manifest themselves in anger, lust, hatred, pain, or grief. With deepest gratitude I thank our dear Leader, and God shall have the glory. Again we have three sweet children, and I have now imbibed enough of the Christ-spirit, through the Christian Science literature, together with the companionship of Christian Scientists and a regular attendance at the Christian Science meetings, to realize the resurrecting power of Truth, which has lifted me out of the belief in materiality in which I was once buried.

In the spring of 1908 I felt led to memorize Paul's words which tell of the fruits of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." He adds, "Against such there is no law." Soon afterward we had a severe frost which threatened to destroy our fruit for the coming season, but having this text in fresh remembrance, I worked to realize peace instead of fear in regard to the seeming prospect of destruction, and the result was very good. Our trees were a marvel to every one who saw them. I am so glad that I have been able to gain as much as I have through Christian Science, for it was my only hope of deliverance from sin.

That I may be enabled to make my life an expression of thankfulness to God, and to His servant, Mrs. Eddy, is my sincere prayer, for I have received manifold blessings since taking up the study of Christian Science. The cross has seemed heavy at times, but when I have turned for help to our inspired literature, or to some friend and faithful follower of Mrs. Eddy, there has always appeared some Simon who has helped me to bear it. I have been healed of severe mental trouble, an affection of the heart, headaches, and many lesser ailments. If I could but express my thankfulness for being healed of extreme fretfulness at my dear ones, and for the help that Christian Science has been to me in bringing up and caring for my children! The youngest, now eight years old, has never tasted any kind of medicine.

The reading of Mrs. Eddy's books, together with the Bible, imbues one with the true spirit of obedience to divine Love.—ANNA E. PAULSON, Genoa, Neb.

[Translated from the German.]

For years I had suffered with a chronic disorder of the stomach and bowels. I used all kinds of remedies, but none had a lasting effect: the trouble rather grew worse. Moreover, I was afflicted almost constantly with a skin disease on the face, which was very painful and disfiguring. Through sad experiences I had become embittered, and as the physical ills kept growing worse, my prospects for the future became still darker.

Some time ago a sister, who had been healed through Christian Science of a seemingly incurable disease of several years' standing, had advised me to seek help in Christian Science. I, however, believed that this meant that I must renounce all the pleasures in life, and I was not willing to do this, as I always hoped to be happy again. My sister gradually made plain to me that Christian Science not only leaves us all the pure joys, but that it enhances them, and that it only takes away from us the false pleasures and all that makes life heavy to bear. I then wrote to the practitioner who had helped my sister, and asked her to give me treatment, and very soon I became happier; thoughts altogether different entered into my mind, and the eruption, of which I was having a severe attack, disappeared immediately. The other ailment, too, began to improve, and after a little over five weeks I felt so well that I needed no further help.

I have found complete healing, and am happy that Christian Science has come into my life, for now I am no more without God, and without hope and faith in the world. I have also applied the truth for myself with success; for instance, when I scalded myself so badly that I suffered great pain and could not open the right eye at all, I declared the truth, with the result that the pain lessened in a short while, and neither blisters nor scars appeared. That I am happy now, and cheerful, and look toward the future with trust in God, I owe entirely to Christian Science. I thank our heavenly Father that we have in Mrs. Eddy a Leader who teaches us how to understand and to do His will.

JOHANNA FICKER, Zimmersacher-Eibenstock, Germany.

I wish to say that I am exceedingly thankful for the good health that has come to me through Christian Science. I had suffered with headaches and various other ills for years. I had taken all kinds of medicine, worn glasses a short while, and had an operation on the nose, in the hope that I might be relieved of the terrible pain. Christian Science has entirely healed me of the headaches, and of other complaints which I have always felt that medicine could not help. It did me more good in a month than I had gotten in years from medicine. Although I am not a Christian Scientist, I cannot say enough for what Christian Science has done for me. I know it is all good, and that nothing but good can come from it.

EMMA WYCHE, Greenville, Miss.

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Many years ago, a dear woman came to my home on some business errand, and during the transaction she discovered that I was being treated by a physician for a number of ills,—so-called organic diseases,—and she learned from my conversation that I was very much disheartened about myself, for after years of medicine and medical treatment I had been told by a specialist that I would never be a well woman until I submitted to an operation. This I objected to as being most repugnant to me, so I went on for another period of years, at the end of which I was to go either to a sanitarium or a hospital for further treatment.

At this time the friend above mentioned asked if, when I felt sure doctors and medicine could do no more for me, I would come to them (meaning the Christian Science church), and said that they would try to help me. She also said I should not be discouraged; that there was help for me. I do not remember just what I answered, but I do recall wondering what this help might be like, and I questioned my friend about it the next time I saw her. She then told me that she had been healed through Christian Science of ills very much the same as those from which I was suffering. I knew she was a good woman, and I felt that she was telling me something for my benefit. Then I heard a lecture on Christian Science, and the important thing (to me) was the question which the lecturer asked as he was ending his talk, "What did Jesus mean when he said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'—what did he mean?"

This query gave me much to think about, and wonderful to relate, the next morning, when I tried to take some medicine, I could not do it, and from that day, nearly six years ago, I have not touched drugs in any shape. I did not then know that the power of the Word of God had already done its work. A short time after this event, I called on one of the Christian Science practitioners, and during our talk I shed many tears, but I left her presence happy and contented,—a new-born creature,—all my troubles, aches, and weariness was gone, and these errors had been destroyed through the law of God, omnipotent good, Life, Love, and Truth, which she lovingly explained to me. I was only too glad and grateful to be told of this wondrous truth. I had about ten treatments at that time, and then I felt greatly uplifted spiritually and physically. I had never before enjoyed such health. Surely this beautiful statement in Science and Health (p. 248) has been verified in my experience: "Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb."

This journey from sense to Soul is not altogether a path of roses. Many trials and pitfalls have been encountered along the way, but never has the help failed, nor the light of Love and Truth, as revealed to us by our grand and noble Leader, grown dim. Her courage and steadfastness have been a spur to me many times, and my hope is that I may always be found worthy of the name Christian Scientist.—MINNIE ELOISE CLARK, Jersey City, N. J.

In the summer of 1907 my husband went from our home in Virginia to his old home in Ohio, a physical wreck; but Christian Science healed him, for which he gave glad testimony in the *Sentinel* of Feb. 11, 1908. When he returned home, he brought with him a copy of Science and Health, which became living water to my thirsty thought, for I had been a semiinvalid for over twelve years, in fact I had been frail from childhood. The following spring found me a physical wreck, and as we had not sufficient understanding to overcome the condition, I went to Ohio, where my husband had been healed, and after one week's treatment I was well. Chronic kidney, bladder, and heart disorders, also malaria and lung trouble, left me, and I rejoice to say that I am now free, and enjoying better health than I ever have since my childhood. I am glad to return home to carry the good tidings of great joy to several waiting sufferers who are reaching out for the same divine power to help them through the same blessed means.

I cannot be too thankful for the wonderful transformation in our home since the light of divine Love entered it in Christian Science. I am thankful to Mrs. Eddy, who has brought us this understanding of God which makes free.—ELLA CASE, Emporia, Va.

Two years ago my eldest son and myself were afflicted with malaria in a very alarming form, which continued for several months with no beneficial results under the best of medical treatment. In our extremity we sought Christian Science aid, and in a few weeks we were sound and well, and have remained so ever since. God's work is permanent.

I had often heard of Christian Science, but was very much opposed to reading its literature or having it read by any member of the family, for I could not become convinced of its efficacy, being ignorant of the healing truths it conveyed. I am glad now that some of the demonstrations were manifested slowly, as our earnest and honest perusals of the Bible and the Christian Science textbook have indeed been the means of revealing much truth to our consciousness, thereby enabling us to rise above and quickly overcome many ills which present themselves.

A short time ago we had a beautiful demonstration of Truth's power,—an instantaneous healing of our youngest son. He was subject to severe attacks of stomach trouble, accompanied by high fever and vomiting. During one of these, with aggravated conditions which had lasted several hours, my husband went out and telephoned a Christian Science practitioner. In less than ten minutes entire harmony had been restored, and the boy was sitting up and asking for his dinner. After his appetite had been sufficiently appeased, and his desire to be dressed was gratified, he played as usual until bedtime. We have every reason to believe that this sickness has been completely mastered through our consecrated trust in God as an ever-present help in time of trouble.

We have put Christian Science to the test in many ways, and are pleased to state that we have found it equal to every emergency. For the demonstrations of physical healing, and all the other blessings which have come to us through the ministry of Christian Science, we are truly grateful to God; also to Mrs. Eddy, the revelator of this truth which heals and saves, proving to us the nothingness of error and the allness of God, good.

MRS. NANNIE MORGAL, Indianapolis, Ind.

[Written for the *Sentinel*.]

'TIS SUMMER.

HARVEY HADLOCK.

'TIS summer, and the fragrant air
Wafts incense of the flowers:
'Tis summer, and the tuneful world
Allures to woodland bowers:
'Tis summer, and my heart is glad
That winter lost his reign:
'Tis summer, and my sense is free
From every mortal pain:
'Tis summer in my joyful heart
For I have found the "better part."

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FROM OUR EXCHANGES.

[*Outlook.*]

The endeavor to get the results of religious living without going through the processes, to secure possession of the fruits of character without enduring the discipline, is renewed in every generation, and the long and unbroken history of defeats does not seem to exhaust the credulity of men and women. We are willing to do everything except work out our salvation. We want a royal road to faith; are not willing to take the long, quiet path which is open to each one of us. We long for a great and final vision of God. We are eager for a complete and permanent settlement of all our doubts. At the beginning of the journey we want the enlargement, liberation, and certainty which can be found only at the end. We forget the significance of the divine commendation, "Well done, good and faithful servant." We change it to read, "Well thought," or "Well felt, good and faithful servant!" We want to feel the presence of God. We want to be able to think our way to Him in perfect clearness. We are not willing, hour by hour, day by day, year by year, with infinite patience, so to enlarge ourselves by work and life that we shall be fitted to stand in His presence and great enough to realize Him in our thought. We want strength, but we are not willing to exercise; we simply wish to pray for it. We want peace, but we are not ready to set our lives in order. We want trust and that quiet faith which is the source of joy and happiness, but we are not willing to gain faith in the one way in which it can be gained—by patient continuance in well-doing.

[*Christian Life.*]

The common people of civilized nations, having gained intelligence enough to think for themselves on the great questions of religion, are fast casting aside the falsities of the old theologies, and are awakening to the discovery of religious truth as it is in Jesus. They have somehow attained a new and vivid perception of the fact that the fundamental doctrine of Christianity is the divine sonship of men. They have won a new consciousness of the dignity of their nature, and of the powers with which it is endowed. They are beginning to respect themselves, and to demand that God's bountiful provision of means to the end of human happiness in this world shall no longer be enjoyed exclusively by the few, but shall be righteously apportioned among all sections of society. They are asking whether grinding penury for any portion of the race is inevitable in the constitution of things, or whether it is not mainly owing to the absence in society of the true Christian spirit of brotherhood. They are helping to create a cosmopolitan public opinion which calls upon earthly rulers to make social justice everywhere a concrete reality. This moral uprising of the masses should encourage us to look with new hope on the future, should give us a new trust in the divine guidance of human destiny.

[Rev. Samuel H. Bishop in *American Journal of Theology.*]

The situation exists in the world today, that a body of theological scholars and thinkers, and a larger body of adherents to the church of Jesus Christ, are actuated by intellectual considerations, feel emotions, and take positions which have almost no influence upon that great public mind and interest which control modern life in America. A wise and accurate observer said to the writer recently that the church, her thought and her attitude, are of no real interest today to the public mind; that apart from a very small contingent of readers, theological and religious books have no commercial value. The same man, be it said further, went on to express the opinion that if the church were really to be united in the taking of a positive attitude upon any great question she would exercise an overwhelming influence upon the public mind.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in this column.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has just been issued by the Society, copies of which will be mailed to our patrons on application.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, must be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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CHRISTIAN SCIENCE SENTINEL

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

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Dr. Frederick A. Cook, the American explorer, reached the north pole April 21, 1908, according to a telegram received Sept. 1 at the Colonial Office at Copenhagen. Heretofore every explorer has pushed as far north as he could during his first summer, and then has established winter quarters, but Dr. Cook went into the polar regions on this trip with a new theory. He intended so to time his advance that his journey over the ice would fall in the winter. On his previous expeditions he made a full study of ice and ice conditions, and found that not only was the ice firmer in the winter, but comparatively smooth surfaces were presented for sledge parties, making progress easy for mile after mile. He reckoned that a winter dash would not be balked so frequently by the open lanes and that the advance would be regular. As he had often found it as cold as sixty degrees below zero, a few degrees colder in the winter would make little difference, and the long Arctic night would be about as bright as our moonlight nights in the open country. He left Etah, Greenland, for the north on March 3, 1908, Cape Thomas Hubbard, March 17, 1908, and discovered the pole April 21, one month and four days later. The distance is approximately six hundred miles.

On the 13th of this month the first vocational or trade school to be planned, equipped, and conducted by the public school authorities of New York city will open to boys of mechanical tendencies, whose ages are not less than fourteen years. The principal of the school, Charles J. Pickett, Ph.D., says: "I do not plan to turn out boys who are going to take journeymen jobs. My boys will be admitted at fourteen years of age. In the average shop the fourteen-year-old boy is looked upon as a nuisance; he is neither fish, fowl, nor good red herring. The ordinary school training has absolutely unfitted him, particularly if he has had no manual training. I aim to impress the boys with the dignity of labor. I hope to have them realize that there need be no distinction between the grime and soil of the shop and the instincts of the gentleman. After all, the mechanic is the backbone of this country's progress, and in the very nature of things the nation must progress in direct ratio to the intelligence and skill of its workmen."

From a beginning which contemplated only betterment of the living conditions of workingmen, the latest philanthropy of Mrs. Russell Sage has grown to the point where the organization of a subsidiary company, known as the Sage Foundation Homes Company, was deemed necessary to the proper development of the work. A model workingmen's village at Forest Hills, near Jamaica, Long Island, is proposed. It is understood that the model homes will be laid out something after the manner of the Krupp Gun Works workingmen's village at Essen, Germany.

The National Conservation Congress at Denver adopted the water rights resolution of the majority resolutions committee. This is the resolution championed by ex-Governor Pardee of California, and favored by Chief Forester Pinchot. The majority of the committee reported a resolution to the effect that the Federal Government ought to limit grants and water rights to a reasonable and definite time and fix an annual tax upon them. The resolution was patterned after one adopted by the National Irrigation Congress at its recent meeting in Spokane.

The National Association of Attorneys-General, meeting east of the Mississippi river for the first time in its existence, held its annual convention at Buffalo, N. Y., last week. The questions discussed included the liquor question, particularly in the South, the police power of the state, and the effectiveness of ouster proceedings in the control of corporations, corporation and income taxes.

The government has decided to take the first step in what may develop into an important case against Standard Oil interests in the Oklahoma oil belt. The Indian Office of the Interior Department has been at work several months on complaint by the Indian owners of the oil-fields that their leases had seriously diminished in value owing to a conspiracy between the pipe lines.

Plans for a subway system for Chicago that will eliminate the present loop in the downtown district and substitute eight loops that will be operated entirely underground and do away with all grade and elevated crossings, have been drawn up and are to be submitted soon to Mayor Busse. The estimated cost of the new system is in excess of eighty million dollars.

Tree planting is being carried on systematically on the Massachusetts roads. During the year ending Nov. 30, 1908, 1,184 new trees were planted and 744 old trees were replaced. During the preceding five years, 13,113 trees had been distributed among fifty-five towns. The cost in 1908 of new trees averaged $1.29 each, and the average cost of maintenance was twenty cents per tree.

Prince Kiniyoshi Kuni, grandson of the Emperor of Japan, accompanied by the princess and Colonel Kurita, his aide-de-camp, have arrived in New York where he will represent the Japanese government at the Hudson-Fulton celebration. At the conclusion of this ceremony the prince will visit President Taft and then make a tour of the United States.

Under the auspices of the Aero Club of New England thus far this season its balloons have made twenty-eight flights, taken up sixty-eight people, sailing in the air 1,137 miles air line, and remaining up seventy-four hours and twenty-nine minutes.

International.

The aviation meeting at Rheims has been an enormous success financially. There were over two hundred thousand paid entries to the aerodrome Sunday, and probably one hundred thousand people witnessed the flight from the hills outside the course. The aeroplane companies took orders for fifty-two aeroplanes during the week, most of them from persons not before known to be interested in aviation. Manufacturers believe that sportsmen of every country will now begin to buy aeroplanes, particularly as the number of actual flights during the week, estimated at over thirteen hundred, were without a single fatal accident. The cost of the different machines ranges from $2,000 to $5,000.

A Russian imperial ukase just published suppresses the council of imperial defense created June 21, 1905. The presidency of Grand Duke Nicholas and the membership of two other grand dukes made the council a powerful instrument of government to which ministers of war and marine and even the members of the cabinet frequently had to bow. Its suppression amounts to a substantial victory for the Stolypin cabinet, which is working to coordinate the branches of the government in the constitutional sense, eliminating grand ducal interference.

The transit from New York to London—counting from the pier on the Hudson river to the station platform at London—has been reduced to five days, nine hours and twenty-two minutes by the latest achievement of the big Cunarder Mauretania on her first voyage by the Fishguard route. The days' run by knots to Brow Head, were: 500, 580, 584, 578, 475. The Lusitania just arrived at New York has established a new record from Daunt's Rock to the Ambrose Channel lightship. Her daily runs by knots were: 61, 650, 652, 651, 647, 123.

The Italian Aeronautical Society has decided that Lieutenant Mina, who made an ascension in the balloon Albatross, Aug. 10, did not beat the world's record for altitude. It seems that the Albatross attained a height of 30,840 feet instead of 38,714 feet, as first announced. The record consequently is still held by the German balloon, Preussen, which ascended to a height of 36,078 feet.

Glenn H. Curtiss, an American, won the international cup of aviation, the most important event of aviation week at Rheims, France. He covered the two laps of the course of twenty kilometers, or 12.42 miles, in fifteen minutes, fifty and three fifths seconds. This is at the rate of 47.65 miles an hour.

Walter Wellman, who recently made an unsuccessful attempt to reach the north pole in a dirigible balloon, has arrived at Tromsoe, Norway, having left three men to guard the airship at the Spitzbergen camp through the winter.

Industrial and Commercial.

In furtherance of its policy to prolong as long as possible the life of cross-ties by treating them with creosote, the Pennsylvania Railroad has awarded a contract for the erection of a complete pressure wood-preserving plant at Point House Pier, Greenwich Point, Philadelphia. The company already has one at Mt. Union, Pa., and a small experimental plant at Greenwich Point, both of which are in successful operation. The Pennsylvania uses nearly four million ties each year for renewals and new work. The average life of these red oak and chestnut ties under present conditions in main running tracks is from three to four years, while white oak lasts from seven to eight years. It is estimated that preservative treatment will increase the life of red oak and other treatable ties to at least fifteen years.

The largest individual irrigation enterprise in Mexico is now being established upon a plantation situated near Torreon. The canal system will cover approximately fifty thousand acres of land. The water supply will be obtained from artesian wells. More than two million dollars gold will be expended in constructing the system.

Estimates dealing with thirteen of the largest wheat-producing countries of the world place the total for this year at 2,996,000,000 bushels.

General.

The golden anniversary of the drilling of the first oil-well in the world was celebrated Aug. 27 at Titusville, Pa., by a banquet attended by prominent oil men. Fifty years ago a well drilled by Col. Edwin W. Drake tapped a vein of oil 69½ feet below the surface. A movement is now on foot to erect a suitable memorial over the site of the old Drake well.

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CHRISTIAN SCIENCE SENTINEL

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

WHEN MATERIAL MEANS HAVE FAILED.

WILLIS F. GROSS.

MATERIAL things seem real to mortal consciousness, and to this consciousness it seems natural to look to materiality in some form to supply whatever is needed or desired. In times of sickness and suffering, the thought of most mortals turns instinctively to materiality for help, and so long as the need seems to be met in this way they are content to rely on material remedies. This is all due to education and to universal belief in the efficacy of drugs and other material agencies. When material remedies fail, then the wisdom of this world says that there is no hope; that nothing more can be done for the unfortunate one. He must rely on "nature" to remedy the difficulty, and if the trouble is not removed in this way, it must continue its course to the end. This experience is by no means an uncommon one. Thousands are today in bondage to disease and suffering who are persuaded that—all known remedies having failed in their case—it is required of them to face the situation with as much fortitude as they can command.

The following incident is a good illustration of how little those who have trusted to material methods have to depend upon when these remedies fail them. A physician who was testifying in behalf of the plaintiff in a suit for damages, was asked what treatment he would prescribe for the disease with which the plaintiff was afflicted as the result of an accident. He replied that there was not much that could be done. He would perhaps prescribe a little tonic, but the principal thing he would recommend was rest and quiet. Evidently from his point of view there was no drug or other material remedy that could supply what was needed in the case.

Another physician, testifying in the same case, was asked what would produce the physical infirmity with which the person under consideration was afflicted. Unhesitatingly he replied that worry would produce it. When he was asked what remedy he would prescribe, he said that the treatment of this disease had been very unsatisfactory, and all that he could prescribe was rest and quiet and perhaps a change of scene.

Here were two physicians declaring under oath that there was no material remedy known that could reach the trouble with which this unfortunate man was afflicted. Nothing could be done for him and nature must be allowed to run its course. The result might be favorable, but it would probably be fatal, and that within a short time.

A similar verdict has been pronounced in cases almost without number. Material remedies have failed and there is no hope, but many in this condition have turned to Christian Science, and it has been demonstrated to them that there is a remedy for sickness, even though material means have failed. Christian Science turns thought away from matter to Spirit; it inspires hope and confidence; and it heals, even though human knowledge affirms that the case is incurable.

In Christian Science it can never be said, "Nothing more can be done and there is no hope." So long as thought turns to God there is hope, and there is always something that can be done to relieve and heal. There is much that Christian Science can do after all other remedies have been tried and found wanting. It is often the case that the hopeless ones are most quickly and easily healed. This is no doubt due, in part at least, to the fact that there is no clinging to material remedies, but a complete turning to God and implicit reliance on Him to help. The failure of material things often causes humanity to turn from them. When thought turns lovingly to Spirit the individual is rewarded according to his fitness to receive the divine blessing.

Christian Science is available at all times. It is the effectual remedy for all discordant conditions, and when its healing power is sought in the right way the honest effort is richly rewarded. Many so-called incurable diseases have been healed in Christian Science. As the understanding of this Science is gained, the fear of disease is overcome and the conviction obtains that there is a divine remedy for all the discords of earth. It is the privilege of all to know this remedy and to experience its saving power.

When the Christian Scientist hears it said that nothing can be done in a particular case; that the physician has recommended rest and quiet and hopes for favorable results, he cannot help but contrast that view of the situation with what it is understood to be in Christian Science. Perhaps he may have been in just such a position when Christian Science was brought to his own attention and he decided to give it a trial. If so, he recalls how he was left to think of himself. Even though he sought rest and quiet, there was nothing so important or that required so much attention as himself. The thought of his condition was before him continually, and he wondered what the ending would be; but when he turned to Christian Science he found something else to think about. He was told that God is man's Life, and that man is subject only to the laws of divine Mind. He caught a glimpse of the eternal truth that God is the only creator and that He did not make disease and suffering, neither do they exist according to His will.

The thought that God is the only power and presence lifted him out of himself, and the body was left free to act according to the law of divine Mind. In a short time he found that he was being restored to health in a perfectly natural way, but he realized that the mere rest and quiet, from a material point of view, was not doing the work. There was a positive influence at work, and this influence was the power of Spirit, purifying and elevating thought, casting out the images of disease and the fear of suffering, and a more harmonious condition followed as naturally as darkness disappears before the rising sun.

Christian Scientists object to material remedies, so-called, because these are "other gods" before the one infinite God; however, in the working out of life's problem,

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the best that human experience affords is required to meet the demands of Christian Science. That which humanity considers the best is not always the best, or the most desirable from a Christian Science point of view. The best is that which approaches most nearly to the spiritual fact of being. Pure air, wholesome food, suitable clothing, a comfortable dwelling-place, and a certain amount of rest and quiet are not only desirable but they are preferable to their opposites. These things are not, however, the aim of endeavor in Christian Science, for of themselves they cannot save humanity from sickness and sin; improvement in our surroundings should come as the result of obedience to divine law and order. "Science and Health with Key to the Scriptures" says (p. 442): "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

The Christian Scientist learns to take a practical, common-sense view of things at all times. Under certain conditions and circumstances even a change of scene may be desirable. Not that the Christian Scientist would depend on climate or material environment to heal, but in this way the opportunity may be afforded to do better work in overcoming thoughts of sin and sickness or other inharmonious conditions. The Christian Scientist is learning to rely on God and to trust Him at all times. He requires pure water, wholesome food, and fresh air because these are more nearly in harmony with real being than are the less desirable things of material sense. As thought is uplifted and spiritualized, mortals are not satisfied with the things that were at one time in harmony with their mental condition. A higher mental attainment requires a higher expression of harmony in its surroundings, and this is as it should be. The understanding of Truth, however, finds the kingdom of heaven—the reign of harmony—within, and it does not rely on the outward manifestation but on the unseen things of Spirit.

It is learned in Christian Science that much can be done for the sick and suffering even though all material means have failed. The invalid is not left to himself. God has not forsaken him. There is hope for the hopeless if thought turns away from earth to heaven, from matter to Mind, from evil to good. Reliance on matter prevents full and complete reliance on Mind, but it is not necessary for one to learn from bitter experience that matter cannot supply the human need before he learns to trust God. The power that heals sickness can prevent sickness, and the power that removes discord can preserve harmony. It is possible for every man to know this, because he has found it true in his own experience.

The greater work that Christian Science is destined to accomplish is the prevention of sickness and sin. How much has already been accomplished in this direction "no man knoweth." Wherever a man is, and whatever his condition, divine Love is his Saviour. It is not necessary that he learn through suffering; his experience in good can teach him the way of life.

"MEETING OUR BROTHER'S NEED."

HAROLD BOARDMAN.

It is the heartfelt desire of every Christian Scientist, the natural expression of his gratitude for the joy Truth has brought him, to tell others of the good he has gained; but if we would feed the Father's sheep, we must listen for the Father's voice. It may be that some part of the Lesson, some aspect of the truth which has met our individual need, has appealed to us very strongly, and in the fulness of our joy we perhaps think that every one else must have had the same view and appreciation thereof.

One needs, however, on such occasions, to remember that very few receive and assimilate the same crumbs of comfort. Let us therefore eat and be thankful for the divine Love that feeds each child with the food convenient for him, but let us not presumptuously think that we can straightway take the morsel of bread that has fed us, and give it to others indiscriminately, whether they need it or not. If we would save our brother needless discouragement, perplexity, and doubt, we shall remember to think first upon Love's ever-presence. This will silence the egotism, conceit, and self-will in ourselves and enable us to lift up our brother into that consciousness where no need can be felt or known, where no thought or condition of want or woe can ever enter, for nothing that defileth or maketh a lie shall enter the heavenly kingdom.

Meeting thus on the same level of attainment, as children of the one Father, we enter His temple together and prove our privilege of being able to say, as did Christ Jesus, "My Father's house is the house of prayer." By this silent, meek, and loving attitude the thief which would rob us of our realization of man's unity with the all-sufficing love of the one Mind is disclosed, if present; our brother's need voices itself, and is quickly met in the mutual realization of Truth's all-powerful presence. Peace and harmony are thus restored, and Love is enthroned.

THE AWAKENING.

WILLIAM HART SPENCER.

From out the vagaries of the human mind there seem to come visions of reality, like objects looming up through a drift of fog. Our text-book teaches that "mortal existence is a dream" (Science and Health, p. 250), and our dream of life is expressed in thought-pictures, which panorama-like continually pass before us. Often assuming fantastic shapes, and lacking the guidance and control of understanding, these sense-images, like weeds in a garden, grow rank betimes and thus stifle the desire for love and purity.

Every one is conscious, however, in some degree, of the desirability of overcoming sin, even if only to avoid the intuitive human sense of loss or punishment, and the only remedy is to change absolutely the conditions; hence the vital importance of expurgating all that defiles, and of allowing our thought to dwell only on that which is good and pure. This habit will lead us to seek aid from a source outside and higher than our human selves, perceiving as we do that the mortal sense which is the medium of inharmony, cannot in any wise be the means of its removal.

In its inception, when we have been somewhat awakened by Spirit to the need of changing our lives for the better, the initial effort is generally in the line of an endeavor to govern our conduct. With the best of men there will come at times a condition of thought which is erratic, chaotic, riotous, evil, and the seeming reality of the flood which sweeps over us is apt to bring a sense of weakness; but if we hold strenuously to the letter of right action, that of itself is a victory, and we shall ultimately overcome the evil in our thought.

The chief incentive to pure and good thought and action is an enlightened conscience, that sense of right which is implanted in every aspiring nature. There may be a measure of the perception of good in each of us, but such perception is inoperative except there be spiritual aspiration. Every one has some idea of right and wrong, even if his concept is vague, but to act effectively this must have merged into spiritual understanding, the highest phase of consciousness. Often we do not discern our lack of spiritual growth, but the consciousness of an unfolding and uplifting of our spiritual nature always shows us that we are making advance. It is not enough that we live a life

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whose only virtue is that it does no wrong. We cannot remain negative. Evil must be overcome through positive activity for good.

Inharmony of any kind witnesses to our consent, in some degree, to the belief of life in matter. On the other hand, in proportion as we know and realize that God is All-in-all, in that measure may we control materiality, which control is preliminary to our mastery of evil. Evil cannot make a law for us, and the attack of evil, in itself, is not sin. It is only when we allow our minds to dwell on a falsity, and become discouraged or bitter, or responsive to it, that we unconsciously and erroneously admit that evil has power. It is thus that we give error a standing in our consciousness, allow it to exert its influence over us until temptations graduate into sin.

Made in God's own image, man is neither negative nor incompetent, and it is our privilege to recognize his divine rights and assert his prerogatives, which means neither more nor less than victory over every sense of inharmony. It is ours to realize that God has one all-comprehensive law, the law of harmony, to which alone man is subject; and that the harmony of God is far removed from the "compensating balance" of things, wherein good is offset by a like amount of evil. God does not require the contrast of darkness to enhance His glory, for "in him is no darkness at all." He who is all good has no need of evil to adjust His scales of justice.

THE CHRISTIAN SCIENCE PARENTS' PROBLEMS.

W. H. JENKINS.

THE greatest task ever set before men is to unlearn the errors in their lives,—to reform habits already formed. Most parents have suffered from the pains and limitations of material thinking and living, and they wish their children to escape them. They are trying to teach their children rightly in the home, and when their children come in contact with other children, those who because of home influences know little else than the sensual, the parents must meet what seems a hard problem. This is especially true in a village or country neighborhood, where children play together and are brought together in the schools.

Boys who enjoy athletic games and sports want to be together often. A neighbor across the street may be a man who is profane in his talk, who uses tobacco and liquor and is very material in many ways; still we feel that he is our brother; one whom we would help to be himself. We are on friendly terms, and we wish to remain so. His boy comes to our house to play with our boy. We know this boy reads a low class of fiction, hears error voiced constantly in his home, tries to excel other boys in profanity and other bad habits, and we feel that our boy may absorb some of this evil by contact with him. If we send the neighbor's boy home, or prevent their playing together, we make the boy our enemy, and friendly relations no longer exist between the two families.

Again, the Science parents may live in a locality in which there is no Christian Science church, society, or Sunday School, and there may be another church near them which has a Sunday School. The children were members of this Sunday School before their parents found Christian Science, and their teacher has become attached to them and pleads for them to remain. They have made friends with other children in the school, and these ties are broken, the children may be ostracized for a time from the society where Christian Science is not wanted.

The writer has been called on to meet all the above problems, and it has often needed more than human wisdom to meet them rightly. Many times he has gone out fully decided to send home a neighbor's boy, who had come to play with his son; but he did not do it, and perhaps for a little time he would enter into their athletic sports with them, knowing that the way to get at the heart of a boy is to join in his play with the spirit of a boy. These he found were opportunities to show the boys that there are true ideals in recreation, as in all else. It would seem that girls generally are in less danger from contact with immoral influences in their association with other children than are boys.

Recreation, all play as well as all work, should inspire and uplift thought. Athletics should be for training and discipline, and the camera and field-glass should take the place of the rod and gun,—all followed with the right motive and in the right spirit. While improving such opportunities, one should stand firmly for the demands of Principle. If, after trying with all patience and tact, the neighbor's boy does not respond to such treatment, it would seem right to go to his parents and frankly and kindly give our reasons why it does not seem best for the children to play together for a time. Our neighbors will respect us the more for so doing; and if an estrangement follows, it will be only temporary.

It should be emphasized that the best one can do is to give the children that environment, example, and instruction which will impel them instinctively to love the good. Goodness, beauty, truth, all spiritual realities, will attract a child more than evil. When the child is rightly taught, evil temptations have but little power. Nothing will make a child so safe in a world of evil belief as the love of the good and pure which comes from the faithful and daily study of the Christian Science Lesson-Sermons in the home, the singing of wholesome Christian songs, and attendance at the church services and Sunday School, together with the living and practice of Christian Science by the parents, and the meeting of all attacks of sickness and all troubles with its help. This is the best possible protection for the child from outside influences, and it makes less work to do in the home.

Most Christian Science parents cannot afford the expense of private instruction, and must send their children to the public schools. In such cases it is better to comply with the requirements of the school as cheerfully as possible. Christ Jesus always obeyed the laws of the state. It is better to have our children study all the text-books required by law, but it is our right also to encourage them to forget that which we believe to be erroneous. One Christian Scientist said to me, "I told my boy to study his physiology so that he could pass examinations, then forget it as soon as possible." The best thing about error is that it is forgotten when the truth is learned that should take its place. The children of Christian Scientists who are well taught at home, who study the Christian Scence text-book, and read our other literature, will do much good by living and demonstrating this truth in their school life. Their work should be done more easily and quickly, as they reflect love, kindness, patience, and intelligence in their relations with their teachers and other children, and so bear testimony to the great value of Christian Science.

It seems to be a universal belief of mortal mind that children are bound to learn about error. Often the remark is heard, "I cannot protect my boy from the education of the street, but if he does learn some bad habits, he will tire of them sometime, reform, and make a good man." This is equivalent to saying that the first half of human life must be given to learning error, and the latter half to unlearning it, so as to get ready to live rightly on some other plane of existence. This is not Christian Science, as the writer understands Mrs. Eddy's teachings, and the sooner all parents clear their minds of any such belief the better it will be for them and their children, as this belief stands in the way of more rapid progress. We are not called upon to learn anything about error except that it is unreal. God does not want any of His children to drift

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away into the illusion of evil, until suffering causes them to retrace their steps. All prodigals must come back to the Father's house, but there is something wrong in a system of education that makes prodigals.

With the teaching possible in Christian Science there is no need of learning error at home, and if error is learned outside it need not be retained very long. If the writer understands correctly what our Leader teaches her students, children in Christian Science may unfold as naturally, as harmoniously, and as perfectly as the flower. Right education is not a process of giving anything to the child that it does not possess, it is the bringing out of the spiritual faculties which constitute the real child. In all the world there is nothing with such wonderful possibilities as a little child, nothing so interesting; and there is no higher or better work than so to guide children into "paths of righteousness," that in their purity they may reflect the perfection of our heavenly Father, and do His healing work better than their earthly parents are doing it in a sin-sick world. Jesus loved little children, and said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

The following points merit restatement and emphasis: We should live Christian Science in the home; make the home life so good and beautiful that it is the strongest attraction for the child; practise Christian Science in the home by helping the child in all its needs; and what is still better, teach the child to be a practitioner of Christian Science at an early age, then the work of protecting the child from contact with evil will be less and less difficult. This points to the solution of the parents' problems.

TRUST.

SARAH PERRY BROWNING.

ONE evening, several years ago, a girl reclining on a couch at the foot of an invalid's bed, keeping careful guard over the work of an incompetent nurse, was surprised at the anxiety expressed by the sufferer as to the adjustment of the gas and windows. Then she remembered that her friend was not aware of her presence, as she had slipped into the room unobserved, and a high foot-board hid her from view. Had the sick woman realized with what loving care she was surrounded, trust would have supplanted fear.

The memory of this little experience has often come back as a reproof to the watcher of that night, when she finds herself disturbed over some seeming lack of harmony. She is learning through Christian Science that a Father's love does encircle His children; that when they trust Him, when they lean "on the sustaining infinite" (Science and Health, Pref., p. vii.), terrors prove only shadows. Why is it so hard to trust? From our text-book (p. 373) comes the answer: "The fear of disease and the love of sin are the sources of man's enslavement." What is the remedy? "Study thoroughly the letter and imbibe the spirit" (*Ibid.*, p. 495).

That girl, now a woman, has again been a watcher at the bedside of suffering. Not by the revealing of her own presence, but by awakening the mind of the patient to the realization of the divine presence, as taught in the Bible and Science and Health, the pain has retreated to its native nothingness and the patient has arisen refreshed.

NOTICE.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

SELECTED ARTICLES.

[Alfred Farlow in *Ashland* (Ky.) *Independent.*]

When our Lord had the discussion with the woman of Samaria at the well, the woman said: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The Master replied, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

This was an entirely new proposition in respect to the question of worship, and in order that the position of the Master might be maintained, it became necessary for him to give the woman a fundamental lesson concerning the God to be worshiped. Evidently the belief that God had taken up His residence in Jerusalem, and that, therefore, prayers must be directed to that city, did not differ from the Samaritan's belief that God resided in a certain mountain. It was a belief in a humanly circumscribed being—a limited personality. Jesus corrected this erroneous belief by His teaching that God is infinite Spirit, everywhere present, and therefore must be worshiped spiritually, not materially; that it was not necessary to make a journey in order to find God, nor to cry aloud in order to make Him hear. It was only necessary to open our spiritual vision, to become conscious of the divine presence, and therefore discover that our prayers are heard even before they are uttered.

Mrs. Eddy has founded her entire system upon the Master's definition of God. She teaches that the personality of God is infinite Spirit, that our heavenly Father is omnipotent, omniscient, omnipresent Mind. Every statement contained in the Christian Science text-book, Science and Health, is consistently deduced from this premise. If God is Spirit, then His creation, which is after His kind, is spiritual; and, if spiritual, it is not material. This teaching explains the otherwise mysterious declaration of the Master: "It is the spirit that quickeneth; the flesh profiteth nothing." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Christian Science is indeed a science, the Science of Christ. It is the uncompromising spiritual truth. It is demonstrable in the healing of sin and sickness, because it gives all power, all life, substance, and intelligence to Spirit, and, according to the consistency of the Master's affirmation, insists that matter profiteth nothing.

[W. J. Bonnin in *Blackpool* (Eng.) *Times.*]

Christian Science cannot fail. Students of Christian Science may. The only real proof of the science of mathematics lies in the application of it, and a failure to work out a problem is failure in the application and not of the science itself. So it is with Christian Science.

Christian Science does not deny that sin, suffering, and death are facts to our physical senses. It teaches, however, that these senses can tell us nothing of the realities of existence, but only of material phenomena. "The things which are seen are temporal; but the things which are not seen are eternal." The supreme aim of man must surely be to comprehend in as full degree as may be these eternal things; any other aim must in comparison fall into insignificance. To study Christian Science is to develop the capacity for such comprehension. It enables one to see the law of God, which is a perfect law

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throughout His creation, constituting His omnipresence and disclosing all that is not perfection as temporal and unreal, as human beliefs having no foundation in truth. "The law," wrote Paul, "of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Could the law of sin and death be a true eternal law, if it is possible to escape it? Christian Science teaches that such a law has no more force than its victims endue it with, and that just so long as we ascribe power to it, so long are we breaking the First Commandment, and so long shall we suffer in consequence.

To compare a Christian today with our Lord's disciples, not in regard to spiritual understanding attained, but to capacity for such understanding, cannot surely be presumptuous, if we are to consider obedience to the mandate "Be ye therefore perfect" as an attainable ideal. Christian Science knows no other ideal, and our progress toward it is manifested only by the overcoming of sin and sickness, the demonstrating of our knowledge of their falsity. "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." So wrote Ezekiel, and Christian Science says, Turn yourselves, and live ye.

[Gray Montgomery in *Modern World.*]

People have become adherents of Christian Science because it has brought them out of the gloom of much sorrow and tribulation and lifted them into the sunshine of Truth; it has turned them away from many subtle forms of error, destroyed their fears, and turned them to God, infinite, tender Love.

The world at large is ignorant of the delusions of mortal mind, and Mrs. Eddy has shown her followers how to detect its workings, but she has not implanted any fear of error in their minds. She has taught them how to overcome evil with good, how to understand God aright and thereby destroy error. Christian Science adheres firmly to the teaching that God is All and that God is good. The realization of the perfection and all-inclusiveness of God and His ideas enables Christian Scientists to destroy fear, heal the sick, and reform the sinner.

The wrong mental influence of one human mind over another is animal magnetism—the operator dispossesses the subject under his mental control of freedom, placing him in a condition of practical mental slavery. Animal magnetism is, however, wholly devoid of power to the Christian Scientist, protected by his understanding of God as all-powerful Love. Christian Science teaches that animal magnetism is of the devil and that the devil is only impersonal evil, an illusion, a lie without place or power. Animal magnetism has only supposititious power, and when one is freed from the belief in it by the understanding of Truth, even its seeming power is wholly destroyed. It is only the influence of the carnal mind which is not real, not eternal, referred to by St. Paul when he says: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Some critics insist that Christian Science healing is "occult." The Century Dictionary defines the word "occult" as "mysterious; beyond the bounds of natural knowledge." The phenomenon of Christian healing is as natural and apparent as the disappearance of darkness before the presence of light. It is the natural result of a realization of the presence and power of God and the understanding that nothing apart from God has presence or power. The pure consciousness of perfect spiritual existence expels all thought of error, every fear, every disease. It is not a hidden power, unseen by the spiritual senses; it is as manifest to the Christian Science practitioner as is the solution of a problem in mathematics to the mathematician.

Christian Scientists do not deny that Truth has existed forever. Mrs. Eddy says in Science and Health, page 146: "This healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as 'the Ancient of days.' It lives through all Life, and extends throughout all space."

Christian Scientists love, honor, and revere their dauntless Leader, and this because of the fact that she has lived a life of purity and has been enabled to give to the world a scientific religion so systematized and explained that all who are willing may understand and practise it. They follow her because she follows only Christ. They respect and admire her because in the face of bitter persecution she cherished the spark of infinite Truth which was revealed to her, until it grew into a great light, shedding its radiance into the darkened places of human existence, causing mortals to behold the fulfilment of Isaiah's counsel and prophecy of peace: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. . . . For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Christian Scientists are simply striving to fulfil all the demands of Jesus, and many, daily comforted, loosened from bonds of sin and misery through Truth's ministrations, are swelling the happy throng of grateful adherents who have harvested its fruits of good.

[Frederick Dixon in the *Surbriton Times*, Surbriton, Eng.]

Of course if one were satisfied with misstating another person's premises, there is no particular reason why one should not reduce their conclusions to a *reductio ad absurdum*. That is what our critic has done; and this, if you like, is unscientific. He says, for instance, that Mrs. Eddy would argue that if you lived over a cesspool, and imagined there was no cesspool, you would never suffer from typhoid. Now this is sheer nonsense; it is the kind of reasoning indulged in by all critics who argue from sentences cut out of contexts. What Mrs. Eddy has said is this, that all physical phenomena are the subjective condition of what she terms mortal mind, or of what the scientific idealist commonly terms energy; consequently, that physical disease is the result of a mortal-mind belief, that is, of believing in a physical law. The question therefore resolves itself into the understanding of law.

Mrs. Eddy maintains that mortal mind is itself an unreality, is indeed nothing but a negation of the divine Mind which we term God; and that the physical laws which are the product of this mortal mind are therefore only a human misconception of spiritual law. Now, speaking scientifically, a law is that in which there is no variation, and if a variation is observable there is no law. Jesus broke every physical law; it is certain, therefore, not only that the physical law is not God's law, but that it is not even law; that is, that a variation in it is possible. The fact is that he healed the sick and raised the dead, not by breaking God's law, but by the strictest conformity to it. What he did break was the human sense of law which breeds typhoid out of cesspools. So long as men believe that physical causation is governed by law they will be subject to that law; but when they learn that the only law is God's law, then, though they walk through the valley of the shadow of death, they will "fear no evil." The only true thing that can be said

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of evil is that it is a lie, and the only semblance of power it can ever manifest is the illusion produced by being deceived by a lie.

Christian Science, it may be said finally, is the effort to give the world that magnificent trust in God, that complete understanding of divine law, which made the first century of the Christian era the age of miracles; and just exactly in proportion as one acquires this trust and this understanding, he gains a knowledge of the truth; he knows, in the words of Jesus, the truth, and the truth makes him free.

[Capt. H. C. F. Cumberlege in *Aldershot* (Eng.) *News*.]

Your correspondent states that "all true Christians make the Word of God their sole rule of faith and practice, and hold that it contains all things necessary to man's salvation," and then goes on to say, "but Mrs. Eddy, in Science and Health, asserts the Bible to be incomplete." Mrs. Eddy has certainly written a book which discovers to the student a deep spiritual meaning in the Bible texts which clears away the seeming inconsistencies that have puzzled mankind for so long, but she specifically quotes the Bible as her only authority, and writes on page 497, "We take the inspired Word of the Bible as our sufficient guide to eternal Life." This quotation proves that the teaching of Christian Science is fundamentally in complete agreement with your correspondent's own definition of true Christianity. Therefore the only possible point at which a difference between the two can seem to arise must be where their respective interpretations of "the Word" diverge.

Your readers will no doubt realize that the clergy of all denominations expound the Word of God from the pulpit every Sunday, but is it considered that they thereby belittle the completeness of the Bible? Because Mrs. Eddy has put her interpretation in a book instead of continuing to voice it from a pulpit, will any thoughtful man consider that her mode of exposition furnishes cause for complaint any more than the mode followed by the clergy? On the contrary, he will no doubt agree that the following point brought out by the author of Science and Health shows very clearly the great need of humanity for an intelligent explanation of the Scriptures: "The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning," and "the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages" (Science and Health, pp. 320 and 139).

Well may the seeker after truth echo today Pilate's famous question, "What is truth?" when he reviews these multitudinous renderings of the text of the Bible, for it is obvious that in each instance only one translation can be strictly accurate. Had Christian Science nothing but human opinion to back it, it would have no more claim to be regarded as the truth than any other denomination. But Christian Science echoes the words of the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . show me thy faith without thy works, and I will show thee my faith by my works." "And the prayer of faith shall save the sick."

[William E. Brown in *Covina* (Cal.) *Argus*.]

In a late issue a critic asserts that he has studied Christian Science "as few Scientists ever do." In this connection it may be said that he alone understands the teachings of Christian Science who can demonstrate its rules in healing the sick and redeeming the sinner.

Our critic seeks to detract from the importance of the "works" that the Master said should follow them that believe. These works were not "the cheap exhibition of supernatural power," but were the incontrovertible evidence that Jesus was the Christ. When John sent a message to Jesus inquiring if he were the Messiah, he did not send as evidence a creed or dogma. No! He said, "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In this answer to John it is evident that Jesus did not "minimize the importance of these wonders," nor can they be minimized by any true follower of the Master, whose command to heal the sick is inseparably connected with the command to preach the gospel. Indeed, the only proof that one understands this gospel lies in one's ability to heal the sick. In Mark's Gospel it is said of the disciples, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

While Christian Science recognizes the necessity and importance of healing the sick through the gospel, it is not primarily a school of physical healing. Its real mission is the healing of sin, the latent cause of all disease. The term "sin" here is used in its broad sense, and includes all wrong thinking and acting, whether born of ignorance or self-will—all ignorance of God and His laws. The immunity resulting from the abandonment of sin is clearly set forth in Exodus: "If thou wilt dilligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee."

[George Shaw Cook in *Mendota* (Ill.) *Bulletin*.]

Our critic says that preachers, editors, physicians and philosophers have been for years trying to show the "deluded people," who are carried away by Christian Science the errors and deception of this "despicable superstition," but that "in spite of all their efforts it grows by leaps and bounds." It might have been added that many of these same preachers, editors, physicians, and philosophers, who at one time were engaged in opposing what they thought Christian Science to be, have since become its ardent advocates, having discovered that what they were combating was not Christian Science at all, but merely their very imperfect and incorrect conception of it. Is it not possible that our present critic will some day find that the "thousands of intelligent people who have been carried away by the underlying truths of Christian Science," among which he mentions "freedom from sense and passion," "victory over the body and its tyrants, fear and anger," etc., etc., have learned through proof and demonstration that Christian Science is indeed the "Spirit of truth" which Jesus said would come to the world and lead us "into all truth"?

Christian Scientists do not claim to be infallible in their demonstration of Christian Science. They simply realize that Christian Science correctly understood and applied by those who are living consistent Christian lives will do and is doing all that is claimed for it in the way of healing sickness and destroying sin. They do not, as our critic claims, boast of this regenerative work which Christian Science is enabling them to do, but they are glad to testify at the right time and in the right way to benefits received. They do not therefore claim that the Christian Science treatment never fails, but they do know that it succeeds in a great majority of cases in spite of the fact that many persons turn to Christian Science only as a last resort. There are on record thousands upon thousands of authenticated cases of the healing of organic and functional diseases as well as of all forms of sin, immorality, and vice. This is not mere assertion; it is recorded fact.

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[Charles K. Skinner in *Detroit* (Mich.) *Free Press.*]

A clergyman tells us that "the duty of the Christian minister is to warn people against danger and error," and he quotes the Scripture, "Beware of the leaven of the Pharisees and of the Sadducees." I would like to remind our brother of another saying of the Master: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." "Ye judge after the flesh; I judge no man." The pastor criticizes the name Christian Science, because "it claims to heal the sick," and he tells us that "Jannes and Jambres performed some miracles, Jesus and the early church healed the sick," and that many others have also wrought cures. To all of this we grant cheerful assent, but we trust he does not mean to assume that the Master did his great works in the same manner as did Jannes and Jambres.

We are told that "there is a wide difference between the power of the risen Christ and Christian Science." How does our critic know this? The promise of the Master was, "Greater works than these shall he do; because I go unto my Father." Has this critic ever healed any one through his understanding of Christ's teaching? Has he a knowledge or understanding of this "power of the risen Christ"? If he has, why is he not using it, when his Master's command is constantly staring him in the face as he reads the Scriptures? "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." "Go ye therefore, and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." If our critic is not doing these things, why is he condemning those who are? Neither he nor any other person can show one word of authority for divorcing the healing from the preaching. It is true that Christian Scientists may not at this hour be able to do all the mighty works of Jesus, because of the lack of spiritual understanding. If they were able to do all of them, they surely would be ready for translation. At the same time the command is binding to do the little we are able, lest, in accord with the Scriptures, we "shall be beaten with many stripes" for our disobedience. Is not this thought worthy of consideration by the clergy?

[From *Buffalo* (N. Y.) *Commercial.*]

"Half the people of the present day only imagine that they are ill, and the present fad of the medical profession in adding disease to disease has led many people to call in physicians where they would formerly have applied a little common sense and been well in a few days." So says a physician connected with a large hospital in Philadelphia. "In the present day the number of patients increase as the number of hospitals is made larger, while the hospitals should follow the patients. We have people come in here every night with practically nothing wrong with them. It is the result of the 'medical craze,' and when a patient does come in with something really the matter he has worried himself into a more serious condition than is warranted." Is not Christian Science doing great work in trying to put an end to this "medical craze"?

[Frederic C. Hotchkiss in [illegible] (Conn.) *Farmer.*]

Treatment in Christian Science consists of eliminating fear from the thought of the patient, uplifting his faith and hope to a final realization of God's power to heal, and thus produces on the body the effects of normal functional action. A Christian Scientist never resorts to deception, but heals on the basis of scientific, demonstrable Truth.

AMONG THE CHURCHES.

ONTARIO, CAL.

The local church of Christian Science has decided to erect a modern house of worship, it is reported, on its property in Ontario. The edifice will be erected some time during the year, and strenuous efforts are being made by the local members to raise the funds necessary for the same. The lot on which they will build the church is very centrally located, being only half a block from the business center and conveniently located. The society has grown steadily and quietly, and this year there has been a good increase in the attendance at the church services and the Sunday School. The society was organized on July 5, 1895, by a few Christian Scientists, for the purpose of studying the Scriptures and the Christian Science text-book, Science and Health. In July, 1908, the society organized, with a board of directors and a clerk, and on March 13, 1909, the society was incorporated under the laws of the state of California. In January, 1909, the society purchased the lot upon which they are planning to erect their church. Taking a retrospective view of the growth of the Christian Science faith in this town, the prospect cannot but be pleasing to the members of that church.—*Ontario Record.*

HERMOSA BEACH, CAL.

The Field will be glad to hear that our little society here held its first service in our new bungalow chapel, on Sixteenth street, between the Strand and Hermosa avenue, yesterday (Aug. 15). The congregation filled all the chairs we had or could borrow. The chapel, which cost about nine hundred dollars, was built this summer on a lot of land which was given to the society by people who do not call themselves Christian Scientists.—*Correspondence.*

BELOIT, KAN.

The congregation of First Church of Christ, Scientist, of Beloit, has purchased of the United Brethren their church edifice, located at the corner of Third street and Hersey avenue, and will take possession of the same the first of September. They are to be congratulated on securing this property, as it is one of the most desirable locations for a church in the city.—*Correspondence.*

[Written for the *Sentinel.*]

TRUTH'S CALL.

M. B. CROWE.

THROUGH long, long years I stumbled, deaf and blind
To all the truths thou camest to unfold:
Poor, blind, and self-imprisoned; with vain cries
And eyes perverse, looking afar to find
Blessings that groping hands, by taking hold,
Might more than overflowing fulness know.
Deaf to the Spirit's pleadings, cowed by fear,
I groped and stumbled; until, sweet and low,
A voice spoke to my opened ears, a glow
Pierced through the darkness of my blinded eyes,
And, face to face, thou saidst, Lo, I am here!

Ah! the long years of ignorance and fear,
Misspent in doubt and pain without surcease!
'Twas I who knew not thou art always here,
Waiting to give health, happiness, soul-cheer,
Life, love unmeasured, and God's perfect peace!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THE LAW OF THE SPIRIT OF LIFE."

THE usefulness of the board of lectureship, established by our Leader, Mrs. Eddy, several years ago, has been abundantly proved by the results of the work done by members of this board in correcting misconceptions of Christian Science, but that there is still something to be accomplished along this line is shown by the following excerpt from an editorial which appeared recently in a prominent western newspaper, and which we believe was intended to be respectful and even friendly:—

Encroaching for the moment upon the field of Mary Baker Eddy, let it be said that most of us are paying too much attention to our little ills, forgetting that we are still alive, have families to support, friends to cheer, and above all, work to do. We think too much about our aches and pains. This applies more particularly to those of us who have not enough work to occupy our attention. The man who has his mind concentrated on his business during business hours, on his fads during his leisure hours, and on his family's welfare and happiness all the time, is not usually to be found spending his good money on the latest remedies, for he has nothing to cure. We will not go so far as to say that illness always is merely a state of mind; undoubtedly it is often very real. But there are many, many instances where cures have been effected merely by "changing the subject."

The most common misunderstanding of Christian Science seems to be the one set forth above, that it is simply a system of so-called mind-cure, the cure being effected by distracting the thought of the patient, and this may account for the light view which so many have taken of Christian Science as a remedial agent, and for some of the opposition which it has encountered. The fact that the divine Mind, God, is invoked to do the healing is not appreciated by those who hold this view of Christian Science, and to these there is nothing more spiritual or exalting in the cure of a supposedly fatal disease by the demonstration of this Science, than there is in the administration of a bread pill.

It is true, as this editor asserts, that humanity is given to paying too much attention to its little ills, and it is also true that the person who is least afraid of breaking the myriad "health laws" which are preached on every hand, is least liable to disease; but, while all this is good, it is not of itself Christian Science. There is still need for the lecturers to continue the good work they have been doing in awakening popular thought to the truth of Christian Science,—to the fact that it is not trifling with human ailments, but is treating them with the same scientific method of healing which Christ Jesus applied so successfully.

St. Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is through demonstration of this same law that Christian Science heals the sick, and our text-book teaches that "the only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus" (Science and Health, p. 180).

ARCHIBALD MCLELLAN.

"HUMAN CAPACITIES."

IN Science and Health we read that "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind" (p. 200). This statement turns the light of Truth upon the pages of human history, and points to the fact that every truly great character has owed its greatness to some recognition of divine power as controlling the destinies of mankind, and also to some sense, however imperfect, of spiritual reality. The pages of the Bible are illumined records of the lives of those who rose from obscurity to greatness because their capacities were "enlarged and perfected" (*Ibid.*, p. 258) by communion with the Mind that governs the universe. Thus Moses the shepherd became the great lawgiver and the deliverer of a race from cruel bondage. Of him a poet says,—

> This was the truest warrior
> That ever buckled sword;
> This the most gifted poet
> That ever breathed a word.
> And never earth's philosopher
> Traced with his golden pen,
> On the deathless page, truths half so sage,
> As he wrote down for men.

We read, too, of David, who from being a shepherd boy became musician, poet, soldier, statesman, king! Before his day, Joseph had been prime minister in Egypt, when that nation was at the height of its power. His only preparation for this exalted position had been gained in the school of adversity, with years spent in prison, serving an unjust sentence; but all the while his divinely-bestowed capacities were unfolding, so that all men could recognize them, and even Pharaoh said, "Can we find such a one as this is, a man in whom the Spirit of God is?" Again, we read of Daniel, who rose to great distinction in Babylon and who reflected enough of the Christ-spirit to triumph over the hate which cast him into the den of lions, so that he came out of the ordeal unharmed.

When we read the wonderful story of Jesus' human experiences, we are awed by the majesty of divinity which he reflected from his boyhood days to the hour of his complete triumph over death, the grave, and mortality. As we read of his marvelous demonstrations, we can hardly wonder that mankind shrank from following where he led, even though they called him the great Exemplar. They failed to see that the divinely bestowed capacities which enabled him to feed the multitudes, to heal the sick, to give sight to the blind, and to raise the dead, were free to all who were ready to exalt the spiritual above the material. The heavenly Father is ever impartial, and Jesus said to Mary Magdalene, "My Father, and your Father; . . . my God, and your God." Never once did he hint that his capacities were different from those that God bestows upon all His children; on the contrary, he said that even "greater works" than his should be done by his followers.

The present age witnesses in a marvelous way to the unfolding of human capacities, and it would seem as if

> Whatever men dare they can do!

The splendid courage with which the greatest dangers are faced is surely the result of a quickened sense of man's possibilities, and the demand of the age that limitations of every kind must be thrown off at any cost. Well may we pray that greatness and goodness shall be more and more closely united, and that these two which "God hath joined together" shall never be sundered in the liberation of human thought from its self-imposed bondage.

Christian Science shows very clearly that though men gain dominion over all the so-called forces of the material universe, they are still helpless victims to the belief in sin, disease, and death, unless Christ, Truth, has made them free. With spiritual freedom comes the normal unfoldment of man's divinely bestowed capacities, and the truth of Paul's words is then realized: "I can do all things through Christ."

ANNIE M. KNOTT.

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TARRY YE IN JERUSALEM.

RELIGIOUS history has disclosed no more persistent mortal predisposition than that which leads men to center their interests upon some human sense or symbol of the truth, or some phenomenon of its unfoldment, and give this such emphasis in thought that in the end they quite pass by the truth itself. Again and again has some doctrine or some form of faith's expression been thus "lifted up," and devotion to the secondary and suggestive usurped the place of loyalty to the primary and permanent, until for many the incidental has seemed quite to eclipse the essential.

This forgetfulness of fundamental Truth, even the God of their fathers, was the great sin of the children of Israel. They were quite willing to escape from Egypt through the divine guidance, but in the presence of after demands for faith, and consecration to their deliverer, they turned with longing to the leeks and onions which indeed symbolized the divine bounty but which ministered to a most transient satisfaction; in the place of God they demanded the golden calf of their enslavers.

This same disposition expressed itself among the disciples, and in counseling them to tarry in Jerusalem until they should be filled with "power from on high," Jesus must have awakened in their thought the need of preserving ever their articulation with fundamental and eternal Truth. This necessity was reaffirmed when he declared to Peter that upon the rock of spiritual perception his church was to be founded, and it is to be seen that the divisions and strifes of organized Christianity, together with the bulk of all those contentions and difficulties among men which have destroyed so much happiness and defeated so many hopes, have been the result of indifference to the larger issues, an insistence upon some point which after all was relatively unimportant.

All this betrays a lack of that sense of proportion, and loyalty to the larger vision, which characterizes so much of human conduct. It capitalizes, moreover, the requirement of Christian Science that we make no substitution of the subsidiary for the fundamental, rest at no progressive step or improved belief in our spiritual advance, be content with no experience or realization short of conscious and continuous communion with God,—that individual knowing of ultimate Truth which gives a fully satisfying account of itself in daily demonstrations over sin and disharmony.

It is here that the significance of Mrs. Eddy's stand for the main contention, for God, the All-in-all, and for man in His image, begins to appear. He who lives in the thought of any other goal than the knowing of God and of His man, is sure to be seduced by the subordinate things of human sense. We may well rejoice in every helpful acquirement, every overcoming of human weakness, but nothing must be permitted to obscure that understanding of God and His universe and government which "unifies men and nations" (Science and Health, p. 340).

Christian Scientists no less than others need to be thoughtful with respect to this question of always standing by and for the all-important thing. They need to remember momentarily that God is the only source of all real good. The freedom and satisfactions of health of body make it very easy for the unalert to think of harmonious physical and family conditions as an end, when thought should clearly grasp the only fitting goal, viz., the attainment and maintenance of spiritual sense, the "conscious, constant capacity to understand God" (*Ibid.*, p. 209). The "hundredfold now in this time" must not be allowed to dim the glory or lessen the attractions of that kingdom within, that spiritualized consciousness of which all genuine earthly blessings are but an incidental expression.

To tarry ever at Jerusalem, to separate our thought for no single moment from the citadel of spiritual understanding,—this alone is safe and scientific.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Sept. 5, 1909.

Beloved Leader:—I am deeply grateful for your tribute to Mr. Kimball, published in the *Sentinel.* He was to me all that a teacher and friend should be, and your words help me to realize that this relation is not severed.

Lovingly,
CLIFFORD P. SMITH.

Boston, Mass., Sept. 5, 1909.

Beloved Teacher:—Very recently I learned of the passing on of our dear Mr. Kimball. Tenderly my loving sympathy went out to you, although I know that you do not mourn as they who have no hope, for the dear God comforteth you. Mr. Kimball was my classmate. I knew him well, and knew how he loved you and loved to serve you. He has gone on to greater usefulness and to higher joys. The knowledge of this, and the memory of his unswerving devotion to you, will brighten your ascending pathway. Today I looked into the faces of your many other steadfast students and helpers, and appreciated what a mighty army of workers God has raised up around you, who, loving not their lives unto the death, will heal the sick and reclaim the sinner as you have done and taught them to do—and nations shall arise and call you blessed.

Error has claimed to strike down a faithful Scientist and to deal a blow at our Cause, but we know that the wrath of man shall praise God, and you have drawn nearer to the great heart of Love because of this.

God bless, comfort, and protect you.

Tenderly your student,
NEMI ROBERTSON.

Shreveport, La., Aug. 26, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—My heart overflows with love and gratitude more than ever since reading "The Life of Mary Baker Eddy" by Sybil Wilbur. Reading of your struggles, your unflinching faith in God, your loyalty to Truth, your willingness to sacrifice every material pleasure for right, has made me love and respect you more and more. I feel that the world owes you unspeakable gratitude for Christian Science. For a long time I have wanted to tell you what it means to me, but words are inadequate to express the joy, the comfort, it brings daily. The truth which you have given to the world, by which we can live and ennoble our lives, has given happiness to countless thousands; we can in return but love you, and pray that the "everlasting arms" of Love will surround you.

Yours in love and respect,
MRS. S. B. CHEATHAM.

Gresham, Ore., Aug. 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I thought I knew what it was to be grateful, but it is only within the past few months that I have learned what true gratitude means. Your standard has always been a high one, and I now see how wonderfully and patiently you have worked on and on, overcoming and growing out and away from the material sense of things, never thinking whether or not the world saw or knew, but patiently, joyfully, and lovingly working on. You saw the Principle of all good, and gave this to poor humanity, that for ages has been homesick for a haven of rest. How bountifully your great works are feeding humanity, and I am so thankful to you for giving us this bread from heaven, which does indeed give a peace and

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rest that the world can neither give nor take away. I am thankful for the many and various channels through which the light of God's goodness comes,—our Leader and her works; our Publishing Society and the periodicals; our reading-rooms and attendants; our teachers, lecturers, and practitioners. I am also thankful for our Lesson-Sermons, which, if studied daily, with our understanding of them put into practice, will surely bring the millennium. I am thankful for the privilege of doing the work that has been given me to do by our dear church in Portland, and my daily prayer is that my service as Second Reader may be an intelligent, pure, loving, joyful, and impersonal service; and I know that it will be so in the degree that self is forgotten and God is known and reflected.

Gratefully and lovingly yours,
MRS. PERCIE PROCTOR.

Putnam, Conn., June 14, 1909.
Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—To one revealing and abiding, whose life is lived above the flood of years, and whose selfless love and high-hearted courage sing each day more clearly their song of service to the hearts of men,—to such a one is known that peace of the eternal presence where no shadow of earth's discordant malice can enter in.

May your message, springing from the "white flower of a blameless life," find more and more its ready response in the deeper, sincerer living of each one who today would share in the work of Christ revealed; in the cherishing of all that is beautiful and true in one another, because we hold sacred the example of our "elder brother;" in serving loyally, in all reverence and true humility, omnipotent good, and those who, manifesting in word and life the influence of the Mind divine, have brought anew to us, who were in the gray gloom of sin and sorrow, glad tidings of peace and love and joy.

With gratitude,
EDEN TATEM.

Durban, Natal, South Africa, May 15, 1909.

Dear Mrs. Eddy:—Although our society is not yet fully organized, it has been for some time our desire to send some expression of our gratitude to you for the wonderful revelation of Christian Science which you have given to the world, and for the many blessings it has brought into our lives and into the lives of others. At our committee meeting held today, it was unanimously resolved to send you this letter.

You will be pleased to hear that genuine interest in Christian Science is steadily growing throughout Natal. In Durban, the Sunday services were first held in a private house on the Berea. About two years ago a tiny reading-room was opened, where five or six of us used to meet and read the Lesson on Sundays. For about a year past we have had a pleasant reading-room and service hall situated in a central locality. Those who attend at the reading-room are kept busy, and our "lending copies" of Science and Health are constantly in circulation. There are among us those who have been healed of sickness and those who are being healed of sin. We have always had with us an abiding sense of unity, and at our services a consciousness of rest and peace, but we know that our growth in the future is assured only as we are honest and faithful, only as we practise in our daily lives the teachings of Christian Science, and it has always been our endeavor to impress this upon those interested.

We thank you for your example of purity and self-sacrifice; for your steadfast adherence to the spiritual realities you have uncovered for us, and for your inspired writings, which enable us, even with the measure of our present understanding, to "undo the heavy burdens, and to let the oppressed go free."

Yours always sincerely,
BESSIE DEAN,
MARGARET HUME ANDERSON,
WILLIAM ALBERT BURNHAM,
For the Committee.

San Francisco, Cal., Aug., 26, 1909.

Dear Leader:—Christian Science has healed me physically and solved for me the riddle of existence. Many were the ills of the flesh which seemed to beset me, and though I was learned in medicine and the laws of hygiene, I found no sovereign panacea for my discomfort until Christian Science healed me. I read the Bible, but could not understand it. I studied every religion, every creed, every ism, ology, and osophy under the sun, and found beautiful precepts a plenty, but no practical rule for living that brought present results. There was no reason to believe that the religious man was more happy, prosperous, or more healthy than his neighbor, the man with no religion. In Christian Science I have found proof abundant that the understanding herein gained, teaches us so to live that we are able to reap a present reward,—health, holiness, joy, peace, prosperity, protection,—"and in the world to come, life everlasting."

When I find myself facing a claim of sin or sickness, and there wells up in my heart a sense of thankfulness that I am counted worthy to suffer,—to take up this cross and prove its nothingness and God's allness,—then I know that I am growing into the practical kind of gratitude which is the only return that we can render to you for what you have done and are doing for suffering humanity. When I was driven to Christian Science for help, nearly four years ago, there was not a Scientist in our family. Now, there are sixteen immediate relatives, some healed, and some helped, physically; most of them attending services, studying the text-book, and trying to live and demonstrate the truth. How the tide is swelling! How the redeemed are coming in!

With gratitude unspeakable,
ELIZABETH ROSS.

Dublin, Ireland, Aug. 17, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The central point of our Lesson today is Christ's dazzling reflection of God, by way of answer to the world's prayer voiced by Philip, "Show us the Father, and it sufficeth us." You have shown us the Father, and I for one am satisfied and grateful. My heart's desire is to prove this by reflecting God to a seeking world, thus honoring your teaching in physical and spiritual health, for in both have I benefited by you, having been healed of paralysis, rheumatism, and other diseases.

Lovingly and loyally yours,
WILLIAM MILLS.

CHICAGO SUBSCRIBERS PLEASE NOTE.

The renumbering of the streets in Chicago necessitates the revision of our mailing-lists for that city. As it is our desire to deliver the periodicals as regularly and promptly as possible, we would request that our subscribers in Chicago assist us by sending promptly complete information to enable us to make the changes of address, taking care to give both the old and new addresses in full. Each periodical subscribed for should also be named, in order that all our lists may be correct.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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THE LECTURES.

LECTURES TO BE DELIVERED.

Racine, Wis.—Bliss Knapp, Guild Hall, Sept. 13.
Denison, Ia.—Hon. Clarence A. Buskirk, Sept. 19.

ALDERSHOT, ENG.

Christian Science in Aldershot, and Aldershot means also the extensive surrounding district, received further impetus by the lecture delivered by Francis J. Fluno, M.D., at the Theater Royal on Wednesday afternoon [May 26]. Fashionably dressed ladies and folk of all grades and position in life comprised the audience, which listened with intense eagerness to the lecturer's able exposition.

Chairman Major L. N. Hughes D'Aeth, D.L., J.P., paved the way for Dr. Fluno. He felt it a privilege to preside and assist with that splendid audience in the welcome of the distinguished lecturer. Rather less than fifty years ago, said Major D'Aeth, the new-old religion, or old-new religion, which was first preached to the Jews, was, after lying dormant for nearly two thousand years, rediscovered and reintroduced to mankind—the one and only healing religion of all times. Understanding that all was Mind, and that there was only one Mind and one creator, both infinite and both good, Christian Scientists knew that their religion could and did heal every disease known to mortal man. But that religion did far more than heal the body. Physical healing simply accompanied the reformation and regeneration of the moral nature by the destruction of all sense of hatred, jealousy, drunkenness, vice of every description. The rediscoverer of the wonderful truth was the Rev. Mary Baker Eddy, whom Christian Scientists loved to honor. They had a fond regard for their beloved Leader.—*Sheldrake's Aldershot Military Gazette.*

MISSOULA, MONT.

An interesting and thorough exposition of the chief tenets of Christian Science was made yesterday afternoon [July 25] by Miss Mary Brookins, who addressed a large audience at the Harnois Theater. Miss Brookins was introduced by Ellis Sedman, who said in part,—

In the ninth chapter of Matthew, we read this statement: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." All Christians will agree with Christian Scientists that Jesus healed the sick, besides reforming the sinful and comforting the sorrowing by the power of God and in response to the will of God; for he said, "I came . . . not to do mine own will, but the will of him that sent me." But many believe that Christian healing belonged exclusively to an age that is past; and that it is of no avail now for a suffering man to turn to God in his hour of extreme need—when perhaps he has been pronounced incurable under modern methods of healing.

Christian Science holds out to the men and women of today a brighter promise than that. It teaches that God's healing and saving power is available now just as it was in the time of our great Master; and it proves the correctness of this teaching by healing all manner of diseases. Two years ago I heard a prominent and successful physician in a large eastern city speak before a committee of the state Legislature, in protest against a proposed bill intended to restrict the practice of Christian Science in that state. A member of the committee said to this physician: "Do you believe that Christian Science heals?" And the physician replied: "I know that it does, for I have seen several cases that I had failed to cure healed through Christian Science." A professor in Harvard university, whose name is familiar to scholars on both sides of the Atlantic, after asking about my own healing, said to me, "I know that Christian Science heals. I have observed enough to convince me of that."

If any of the claims made for Christian Science this afternoon strike some of you as extreme, or too good to be true, remember that Christian Science asks you to believe nothing—except what can be proved true. Paul's advice is excellent: "Prove all things; hold fast that which is good."—*Daily Missoulian.*

EDMONTON, ALTA.

Bicknell Young lectured on Christian Science at the Empire Theater July 12. He was introduced by Daniel Dyer, who said in part,—

It is most gratifying to see an audience of this size assembled to hear a lecture on Christian Science, because it is an indication that the instinct which impels mankind to seek the truth is neither dormant nor overcome by the grosser desires and ambitions that are so evident in this western country. Every one who has given serious thought to the subject, acknowledges the supremacy of mind over matter. Christian Science goes farther and acknowledges the supremacy of one Mind, the one eternal First Cause, that divine Mind or Spirit which men everywhere, in some form or another, worship as God. It deduces from this that all causation is spiritual, and consequently that there cannot possibly be any real law save that which is of God. The understanding of this restores man's birthright,—freedom,—freedom in the highest sense, the freedom that Jesus of Nazareth referred to when he said, "Ye shall know the truth, and the truth shall make you free." Every forward movement for uplifting and benefiting the human race has met with opposition, and Christian Science is no exception. With a great revolutionary movement like this, which shakes the very foundations of established beliefs and institutions, it is not to be wondered at that misrepresentations are made and wrong impressions created. The purpose of this lecture is to correct these misrepresentations and remove wrong impressions. I am satisfied that enough will be said tonight to convince you that Christian Science is not a religion of creeds or dogmas, nor yet of mere theories, but that it is a religion of good works and of practical usefulness in every walk of life.—*Correspondence.*

LECTURES AT OTHER PLACES.

Plattsmouth, Neb.—Frank H. Leonard, June 10.
Lancaster, N. H.—Bicknell Young, June 10.
Broken Bow, Neb.—Frank H. Leonard, June 11.
Painesville, O.—Prof. Hermann S. Hering, June 12.
San Bernardino, Cal.—Clarence C. Eaton, June 13.
Springfield, Mass.—Prof. Hermann S. Hering, June 13.
North Adams, Mass.—Bliss Knapp, June 13.
Des Moines, Ia. (afternoon and evening).—Frank H. Leonard, June 13.
Galt, Ont.—Rev. Arthur R. Vosburgh, June 13.
Auburn, Me.—Bicknell Young, June 13.
Pomona, Cal.—Clarence C. Eaton, June 14.
Sioux City, Ia.—Frank H. Leonard, June 14.
Sheldon, Ia.—Frank H. Leonard, June 15.
Exira, Ia. (at Atlantic).—Hon. Clarence A. Buskirk, June 17.
Ontario, Cal.—Clarence C. Eaton, June 17.
Boise City, Idaho.—Miss Mary Brookins, June 20.
Petaluma, Cal.—Clarence C. Eaton, June 20.
Cripple Creek, Col.—Frank H. Leonard, June 20.
Duluth, Minn. (First Church).—Bicknell Young, June 20.

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TESTIMONIES OF HEALING.

Truth is radical, unchanging, and immutable. The great men and women of all time, who because of their advanced thought advocate truths not recognized by their contemporaries, have always been called radical. This truth which has healed me seemed to me too radical, and even unreasonable, a few months ago, but now it seems perfectly natural and reasonable. It is not altogether pleasant for me to recall my experience, but I do so for the encouragement and help it may bring to some other suffering mortal. I am not a member of the Christian Science church, but have been a member of an orthodox denomination for over fifteen years.

About four years ago I became afflicted with rheumatism in a severe form, and for three and a half years I suffered intensely. For two weeks at a time I did not go to bed, not being able to lie down on account of extreme pain. The doctor who attended me administered an opiate almost daily to relieve the pain, and when I had recovered somewhat I found I was a victim of the drug habit as well as of the disease. I got around, though with difficulty, with the aid of a cane, and for three years I could not put on my shoes or take them off. During this time my spine had become twisted, and I was a veritable slave to the opiate. The time came, this past winter, when I realized that I must have help or the grave was not far off. I had tried medicines administered by distinguished physicians, one being the chief medical director of a well-known life insurance company, another a noted nerve specialist, besides many others. One who was a homeopath gave me less medicine than the others, but he did me more good than all the rest, although that good was not lasting.

I then concluded that if less medicine was a good thing (and I certainly had taken a great quantity of drugs), that none at all would be still better, so I quit the doctors, and all the drugs except the opiate, and this I believed I could not live without, as the pain was constant, day and night. The condition of my back had become dreadful, and the drug had so undermined my nervous system that I was practically a wreck. I could eat but little, and tried to keep up my strength in various ways, using wines, etc., and to quiet my nerves I smoked excessively. In other words, I had the original disease, plus three awfully degrading and repulsive habits, fastened firmly upon me.

In this desperate condition (and it was desperate indeed), I was induced to try Christian Science. We are told that it was a woman who tempted Adam, and many other things have since been ungenerously laid at woman's door, but a good woman, whom I have the honor to call my wife, was the one who induced me to try Christian Science, and she is the daughter of a leading clergyman of Iowa, now retired, but who spent fifty years in the service of a church of that state. She read to me from "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I began to take treatment from a practitioner. I struggled for a week between truth and error, gaining slightly; then I came to the conclusion that there must be a complete separation between them, or rather the enthronement of Truth in my consciousness, which would mean the annihilation of error. In forty-eight hours more I was entirely cured,—healed, and I may say regenerated. Morphine, liquor, and tobacco habits, as well as the disease, had all vanished, together with their effects; my mind was again as clear and acute as ever; my back was straight, and all pain or traces of it gone; my appetite was restored, as several around my family board can emphatically testify, and in about six weeks I had regained my normal weight.

In telling a friend of my experience, he admitted that a great change had taken place in me; that it was even wonderful; but he added that he thought it due to will-power more than to Christian Science. I told him he paid me a splendid compliment, but that I was acquainted both with my will-power and with the truth as taught in Christian Science, and that it was the latter which had healed me and wrought the great change. In conclusion I want to say that heretofore heaven had seemed to me a very distant, inaccessible place, to which very few seemed to be able to guide. Now I realize that to me it is not very far from my home, where any interested person may call and learn of my healing as here related.

FRED H. CUTTING, Chicago, Ill.

I have been interested in Christian Science for two years, and through its teaching I have been so helped and have realized such a change of thought, that I feel as if I had literally been born again, or had had an awakening to a true understanding of the reality of being. From being a morbid, hypersensitive woman, who took a melancholy view of everything, I have been lifted into a consciousness and realization of all good, as being the inheritance of God's children.

Last spring I had a wonderful experience. I had been reading "Unity of Good" by Mrs. Eddy, and studying the Christian Science Bible Lesson, all the week. On Sunday morning every word of the service seemed so clear and real that my mind never once wandered from it. After church, when I took a street-car to go home, I realized that I had been healed during the service of near-sightedness, an infirmity which had manifested itself, apparently, for over fifteen years. My amazement, as I gazed upon a new world and tested my new-found sight, will never be forgotten. I could see small objects across the Hudson river and as far as the eye could reach. This was wonderful to one who had aways relied upon the conductor to tell her when to get off the car, because of inability to distinguish the numbers on the street-corners. This was four months ago, and I have never had a return of the lack of sight since.

At another time I was cured of deafness which had resulted from illness, while telling a Christian Science practitioner of the difficulty. A peculiar sensation came, as if a band which had bound my head had dropped off, and then I could hear. These are only two of the many manifestations of good which have come to me through Science. I know of no way to express my thankfulness to God for leading me to know Christian Science, or to Mrs. Eddy for discovering it and for her bravery in standing alone to declare it to us. I feel that not half has been told, and that we are only in the beginning of a wonderful unfolding of a new world, which is to become manifest through Christian Science. What has been done is but little compared to what will be done through the knowledge and application of this wondrous law of Life and Truth.—CLARE TORRENCE WHITE, New York, N. Y.

[Translated from the German.]

Twelve years ago I suffered from a malignant disease —according to medical diagnosis—and had to submit to an exceedingly painful operation. I was relieved in some measure, but another disease soon set in, namely, gall-stones. I consulted my physician, who told me that an operation would again be necessary; but as I demurred at this, he complied with my wish and sent me to Karlsbad, where I gradually got relief from the pain. I felt rather better for about a year, but was not healed permanently, for after that time the primary trouble appeared again and continued to increase, giving me almost unbearable pain. In the mean while my former physician had passed on, and as I did not know to whom to apply with full

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confidence, my condition grew worse. Through an acquaintance I heard that the successor of the physician in whose clinic I had been was a very capable man, and so I decided to seek help there.

The first operation having caused me such torment, I struggled greatly against another one, and would perhaps have postponed the matter still longer, but after an examination the physician said that I had waited much too long, that the protuberance was already too large. It seemed no use to struggle longer; therefore I had to yield. Compared with this operation, the former was only child's play, both with respect to its seriousness and to the slow recovery. I was kept in a state of stupefaction by the use of the strongest opiates for two weeks, and four weeks later I could only be brought home in a carriage. Then I realized how many of my friends had given me up. For the following six weeks I crept about in my house, using a stick for support, and only then could I attend somewhat to my business. Now that I had gone through all this, I hoped I had regained my health completely; but I was disappointed, for after a short while a throat trouble set in, so that I had to submit to the treatment of a specialist in Braunschweig. When I told him for what disease I had been operated upon, he immediately said that the case was a very serious one. I went to this specialist for nine months; my throat was finally so sore from the cauterization that I had difficulty in swallowing, and twitching of the muscles of the throat and neck had set in.

It is now three years ago that a traveling man, who knew my condition and what I had gone through, came to see me, and he told me wonderful things about Christian Science. He advised me to get up my courage and go to Hannover, as I surely would find healing, for he himself had seen cases of healing which could indeed be called wonderful. I therefore went to Hannover, and stayed there for two weeks. The Christian Science practitioner fortunately could take up the treatment at once. She explained to me precisely what I had to do, and I set all my trust upon our Father in heaven. After three days the pain diminished, and I kept on improving daily, so that my throat was completely healed in two weeks' time, and I felt well again.

I must state that this is not the only healing I experienced in Christian Science. I was so weakened physically that I felt much more tired when I got up in the morning than when I retired at night, and was so weak that I did not dare to walk more than a few minutes at a time for fear I should fall. All this, however, disappeared during those two weeks, so that I felt like one new-born, and I really did receive new life. After this I only felt ill when I became excited and terribly angry because of business annoyances. Experience soon taught me, however, that we should not let anything of this kind disturb us, but that we must always remain conscious of the fact that good will triumph under all circumstances, if we only hold fast to it in our thought, and that any reappearance of the disease was proof that I had failed in this respect. I would commune with myself, have a few treatments, and the diseased condition would be removed after a short while. Since that time I have felt absolutely well, and may say that since I have come to know the divine Principle of Christian Science and try to live according to God's law, I have become a strong man, and I have gained greatly in weight.

I would also like to tell of the experience my wife had with Christian Science. She had for years suffered with violent and acute pains and had only been able to drag herself about. Various physicians had tried to cure her, but failed. All kinds of remedies were prescribed, but in spite of the closest adherence to medical prescriptions my wife felt nothing in the way of an improvement; the pain rather grew more severe. She then made up her mind to seek the physician under whose attendance I had gone through my last operation, and he stated that in addition to the first disorder there was another disease. This physician now made very great efforts to cure her, and succeeded in having the pain grow less, but he could not restore her to perfect health. Nothing was left, therefore, but to go the way I had gone before; and so, in the fall of 1907, I went with her to Hannover to ask for Christian Science treatment. After a short time she was restored to health; the gout, pain, etc., were all gone. Now, through strict adherence to the teachings of Christian Science, my wife knows no more of pain or disease.

I would like to give also an account of the healing of my son. He suffered for a whole year with attacks of appendicitis. The family physician could not help him, as he did not know whether there was another disease back of this trouble. Things became worse with him daily, so that nearly all of us gave him up. Finally I took him to the professor mentioned in my own testimony, and the latter confirmed the physician's opinion that the condition of my son was serious indeed, but he hoped to restore him to health. After a while the boy did improve, but he did not get entirely well. Then, unfortunately for him, he fell and sustained an injury of the abdomen, so that complications set in. My son was then sixteen years old. The physician believed that in this case tuberculosis had set in, but when the operation was performed he discovered that the awful pain had been produced by an abnormal growth. About four weeks later the boy was dismissed as being well, in the opinion of the physicians; but after a few weeks painful symptoms of the former disease reappeared. This was about the same time that my wife and I went to Hannover for Christian Science treatment, and we took our son with us, seeking healing for him. In about two weeks' time he was healed, so that disease and pain are today unknown to him. He also is striving to live according to the teachings of Christian Science.

I thank our heavenly Father for our healing, and my faith is strong that He alone can help us, and that we are shown the only true way in the teachings of Christ Jesus—to learn to know God as our creator and preserver.

C. H. MARQUARDT, Prettin a/E., Germany.

When my little girl was about two weeks old, she had what one doctor called a nightmare. Every night thereafter she would scream for several hours and we could not quiet her. I went from one doctor to another, seeking help for her. One said she would outgrow it; another said it was indigestion; every doctor had a different theory. I had become greatly discouraged and all broken up for want of sleep, when one day I met a friend who had been cured through Christian Science, and she advised me to try it for my baby. At first I could not understand how a child could be cured, but I had tried so many things that I decided to give this a trial as the last resort. I spoke to a practitioner, who immediately started in to treat the baby. In ten days she was healed, and for the first time since her birth she slept through the entire night.

I cannot express my thanks for all that was done, as it was the first night's rest we had had in over two years. The practitioner told me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, saying that it would help me very much. I became so interested in it that it was the last thing I would look at before going to bed at night, and I can remember many nights I fell asleep with this book in my hand. It has helped me in many ways. For twenty-four years I could not eat certain kinds of fruit, and when I saw the first of them the next season, I tried a few, knowing that I could eat them because what we eat or drink cannot harm us; and the fruit did not hurt me at all. For twelve years I had suffered with severe headaches. I was so used to them that I never realized

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they had disappeared until one day my daughter asked about them, and I remembered that it was nearly two years since I had had one.

Christian Science has done so much for me and my family that I cannot express my thanks to God, and to our beloved Leader, Mrs. Eddy, for showing me the way to Truth.—MRS. E. BERCKMANN, Jersey City, N. J.

My heart goes out in gratitude to God for what Christian Science has done in our family. This wonderful truth came into our home, bringing its healing touch to my sister, after all material means had failed. Through the same practitioner I received my first spiritual healing, and have been helped many times since. A little nephew was healed of bronchial trouble; my father was healed of tubercular disease, and otherwise helped; my mother has also been greatly benefited through Christian Science treatment. May God's blessing and guidance be constantly with the workers in Christian Science.

VERNA HEPBURN, New Haven, Conn.

In studying one of the Lesson-Sermons I was impressed with this thought from Isaiah: "I will mention the loving-kindnesses of the Lord;" and I wish to tell, with the thousands of others, what God has done in our home, through Christian Science. Over two years ago, after an illness of three and a half years, I was asked to try Christian Science, and being discouraged with medicine, and not having any particular prejudice against Christian Science, I consented, and wrote to a practitioner in Omaha. I could not understand how she could do any good by absent treatment, and did not wish to give up all the medicine, but on being advised that otherwise I could not have Christian Science treatment, I consented to this also. I mention this because so many think they must have faith, but I only had the faith to put my case into her hands. But as hope revived, how faith grew; what joy and what a longing to know this truth for myself, when, after one or two treatments, I felt and knew I was to be well again.

From overwork and sorrow I had become prostrated; unable to move. There seemed to be a general breakdown, though I supposed I would be all right in a short time; but weeks had stretched into months, months into years, and though I could sit up some of the time, walk a little, and work some, I could not ride, as the least jar would cause a sick spell. My ills were many and serious, and I could write at length of my hopelessness and disappointments. I would lie and wonder what I had done that God should send such afflictions, for I had been active in church work from childhood, often neglecting home duties therefor. Thinking thus, it was only a step to rebelliousness, and I found no more comfort in the Bible. Now, in the light of Christian Science, how I love the Bible, and what food I get as I daily study it, with Science and Health, and read the *Sentinel* and *Journal!*

It was a long time before the last physical ailment had disappeared; but I am not sorry, as it kept me studying till the love for this wonderful teaching grew. Since then I have been doing most of my housework, ride all I please (we live eight miles from town), and eat anything I choose. We are thankful for these blessings, and for having been so gently and patiently pointed to the straight and narrow way which our Leader has made plain for us.

MRS. H. C. LA TOURETTE, Oberlin, Kan.

Recently one who was going through the neighborhood, collecting money for the poor, conceived the idea of announcing his approach by playing on a cornet the familiar strain, "Tell me the old, old story of Jesus and his love." To me the words of the old hymn were recalled distinctly, and they brought this message: Christian Science is "the old, old story," told in a new and more comprehensive form, and given to us in such a practical way that it can be used to meet the needs of humanity today. We who have realized its wonderful power should speak and testify that the healing Christ Jesus instituted is being carried on in this generation.

I came into Christian Science through conviction of its truth. I saw the application of its teachings in the life of a beloved sister, and the antagonism which I had felt before that time all passed away. Six months later I had my first practical test of Truth's power. I struggled with a severe case of throat inflammation for two days, trying to overcome it with my own limited knowledge. I finally called a Christian Science practitioner, and the disease was entirely healed inside of twenty-four hours. This disease had been an old enemy of mine, and an attack had never yielded to medical care inside of two weeks.

Two months later I lost the use of my right hand. It became helpless from the constant grasp of brush and pen in my studio. I had previously been warned by a physician of the likelihood of such an attack, but I had wilfully kept on with my work. The instant that the trouble appeared I knew that there was help for me in Christian Science alone, and I went at once to a practitioner. I stayed with her most of the day, reading and listening to the precious truths. The next morning I went to work in my studio perfectly well—my hand steady and strong. That was four years ago, and I have never had the slightest trouble since.

That winter my husband and I severed our connection with the church where we had been active members for many years. We felt that the understanding of the infinite Mind which we were receiving was something so wonderful and so all-satisfying that we must be connected with a church where that was taught. During that year a still greater test came. My left side was affected as my hand had been. This attack was entirely overcome in a week, and I was well, with no trace of the disease left. Since that time severe headaches, lung and bronchial difficulties, have yielded one by one to the power of Truth.

As I study our text-book my gratitude to our beloved Leader for the truth she has given to the world, ever deepens and increases, and it is my most sincere desire that through this study I may receive such an understanding of the infinite Mind as will enable me to follow the example of the Wayshower.

KATHERINE B. FOCKE, Massillon, O.

I desire to express my gratitude for Christian Science and what it has done for me. It was through the healing of two of my best friends that my attention was first called to this Science. I had for nearly a year been under the doctor's care for a very bad case of stomach disorder, dieting rigidly and taking all manner of drugs. From all this I received no benefit, but gradually grew weaker, until my friends began to wonder how much longer I would be able to hold out. About this time the second one of my friends, who was even worse off than myself, found relief and was eventually cured by Christian Science. Then the question came to me, If they can be cured, why not I? Immediately I called upon my friend's practitioner, with the result that I was healed of this complaint in a few treatments. While I continued to take treatment for about ten days, yet I was practically cured with the first treatment, as that evening I ate a hearty meal and felt no bad results from it. Prior to this time, even my plain diet had caused me a great deal of suffering. I was also, at the same time, cured of other weaknesses from which I had suffered for years. I had been able to walk but

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a few blocks at a time without suffering for it afterward. Now I can walk any reasonable distance and feel no bad effects from it.

I am truly thankful to God for the physical healing, and also for the new understanding that I am daily receiving from His Word. I am also grateful to Mrs. Eddy for her patient and persistent life of study and work, which has revealed to the world this great truth, whose acceptance leads to life eternal.

MRS. R. L. BLEDSOE, Los Angeles, Cal.

While reading the current issue of the *Journal*, wherein I found a great many helpful passages, the thought came to me, Why not write your testimony now? Paul said, "Now is the accepted time." My delay in not writing a testimony before this is not because I have not had demonstrations of the truth, for I have been healed of many ills, —fever, chills, ivy-poisoning, neuralgic and spinal difficulty, and other ills of the human flesh. My desire is very great to advance in Science, and I fully comprehend that we must live the truth,—put into practice what we know.

I can say that I have never for a moment regretted my acceptance of Christian Science, and I want to encourage others to accept the truth that makes free. At present I am the only Scientist in Osgood, but that does not bar me from studying the Lesson-Sermons, also Mrs. Eddy's writings, besides the *Sentinel* and *Journal*. The lectures and articles written on Science subjects by competent Scientists are much appreciated, and are found to be great helps. The Scripture teaching has become much plainer; it is an inspiration to study it, and I gain the knowledge for which I have long sought. Christian Science truly reveals the Comforter.

Rightly to appreciate Mrs. Eddy is to follow her teachings. I hope that my example may encourage others to accept her teachings, and to comprehend more fully what it means to "love thy neighbor as thyself."

MRS. MELVINA H. WILLSON, Osgood, Ind.

Twelve years ago I was told by a physician that I must go to a hospital for the removal of an internal growth. I did so, and after three weeks of preparation I was put upon the operating-table. After the incision had been made, the doctors pronounced the growth malignant, and said it had advanced beyond the possibility of removal. My husband was told I could not possibly live more than six months—probably not so long—and that nothing could be done for me. I was utterly helpless at this time. I then turned to Christian Science. An attendant from the hospital carried me in his arms to the home of the Christian Science practitioner. I was under treatment about a year, since which time I have never been in bed one day from illness, although I have had treatment several times for minor troubles. I am indeed thankful to God, and to Mrs. Eddy, for the spiritual and physical help I have received.—MRS. ALICE R. CARTER, Ashland, Ore.

For a number of years I was afflicted, suffering a great deal with what the doctor called chronic diseases, such as cough, headaches, and a very bad leg and foot. At times I had to use crutches, and often I was unable to sleep because of the pain. The doctors said there was no cure for such a condition. My husband wrote to a Christian Science practitioner, who gave me absent treatment, and I was immediately healed. Some eight years ago one of our boys was healed of a very bad case of eye trouble, after years of medical treatment, having been in a hospital at one time. In less than two weeks he was healed through Christian Science, and the disease has never returned. Two of our boys were sick last winter and were healed in a few days by absent treatment. After my own healing my little girl said it seemed so good not to have mamma sick, and to hear her sing. We are taught to sing praises to God for His goodness.

Words can never express fully my love and thankfulness to God for this healing power, and to Mrs. Eddy for our text-book, Science and Health, which is such a help to us in understanding the Bible. We meet with some trials on the way, but God's grace is sufficient to carry us through, and we have so many things to be thankful for. Occasionally we drive over to Alma to the Christian Science service, and although it is a distance of twenty miles, we feel wonderfully repaid. My earnest desire is that we may be the means of bringing many others to this glorious light of liberty which is in Christ Jesus.

MRS. J. S. BARGER, Carson City, Mich.

If I were to try to tell the particulars of my healing my testimony would be too long for publication. I have been healed of hernia, bronchial and asthmatic trouble, with the usual complications, a chronic throat affection, gallstones, and many minor complaints. The physical healing, while great, is small compared with the spiritual joy and peace that come with the study of Christian Science. Words fail to express my thankfulness to God, and my gratitude to Mrs. Eddy for Science and Health, and the publications, that are as manna to the hungry soul.

MRS. PATTIE N. BAKER, Palmyra, N. C.

I have received so much benefit from Christian Science that I gladly acknowledge my indebtedness for what it has done for me. Some fifteen years ago I was thrown from a horse, and injured my knee and ankle so seriously that I was not able to use this foot in running the sewing-machine. About three years ago I was thrown from a buggy, and in consequence the left side was so badly affected that I could hardly use my arm. I had other ailments also, and I believe I should have been dead or in an insane asylum today, but for Christian Science. I called on a Christian Science practitioner for help, and I began to get better from the very first treatment. I am now entirely free from the effects of the accidents, and was also healed of a very serious stomach disorder.

I take this method of expressing my thanks to God for all the blessings that have come to me, and I especially appreciate the benefit Christian Science has been to me in unfolding the spiritual meaning of the Scriptures, for the physical healing is nothing as compared with the spiritual awakening.—MRS. ELLA EDDY, Texhoma, Okla.

So stood of old the holy Christ
Amidst the suffering throng;
With whom his lightest touch sufficed
To make the weakest strong.

That healing gift he lends to them
Who use it in his name;
The power that filled his garment's hem
Is evermore the same.

For, lo! in human hearts unseen
The healer dwelleth still,
And they who make his temples clean
The best subserve his will.

WHITTIER.

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FROM OUR EXCHANGES.

[*Outlook.*]

Life itself is the teacher of the prophets and poets, the saints and martyrs. We cannot silence our doubts by thinking; we cannot find God by searching; but we can do His will, and then we shall know His doctrine. . . . We keep in His presence by doing the work and living the life of faith. There is no baffling mystery about all this; for the clouds and darkness which surround a man do not make the path at his feet invisible or uncertain; and that path leads, through rough places and smooth, sometimes in light and sometimes in darkness, to the summit. All that a man needs to do is to keep his feet in it. The road is as open to the humblest as to the greatest and the most obscure often find themselves on those higher peaks where the divine vision is most distinct.

[*The Churchman.*]

As the name of Christ becomes known, and as his followers realize his purpose for making the world one common brotherhood, his absolute position as the revealer of God and the revealer of man is likely to be more intensely realized. Indeed it is plainly recognized at the present time that though interest in theological systems has declined, the influence of great personalities is greater than it ever was. There is a wide-spread desire for leadership, a conviction that mere verbal declarations are unsatisfying. So arises the common indifference toward church organizations, which seem to live for formulas and to care so little for life.

[Rev. Dr. Milner in *North Shore News*, Rogers Park, Chicago.]

The belief of every church should rest upon the gospel. And for the integrity of this wonderful book you need have no fear; friends of the Bible will never try to undermine its teachings; enemies of the Bible cannot. Heretical doctrine and the philosophy of false teachers need never cause you the slightest alarm. Some churches, it would seem, endeavor to see how much they can get out of a community. It should be the aim of a church, on the contrary, to see how much it can put into a community. And an institution which has this for its purpose will not fail to get all that it needs for all that it wants.

[*New York Observer.*]

The solicitude of Jesus Christ, when upon this earth, was not for his own comfort or well-being, or his own religious state, but for the spiritual welfare of his followers and of those who should be his disciples. The chief aim and desire of Christ was to develop in men who had been accustomed to ritualistic routine the spirit of vital religion, welling deep from the heart; and in order to the production of such a spiritual type of religious experience, he everywhere and at all times insisted on the need of faith in God, which was at the same time to be faith in Jesus Christ himself.

[*Examiner.*]

The teachings revealed in the New Testament have often been perverted. They have been, and are today, misstated and misinterpreted. But the "mold of doctrine" is perfect, unsurpassed, unsurpassable. Whenever the church has gone back, even imperfectly, to this divine source of doctrine, it has gained in purity and power. If, therefore, by "the old-time religion" is meant the religion of the New Testament, interpreted by a "Christian consciousness" enlightened by the Holy Spirit, then it is "good enough" for us and for all men.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has just been issued by the Society, copies of which will be mailed to our patrons on application.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal*, and *Herold*, whether articles, poems, or testimonies, must be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID: Single copy, six months, $1.20, one year, $2.00. Quantities TO ONE ADDRESS: ten copies, each, six months, $1.15, yearly, $1.90; twenty-five copies, each, six months, $1.10, yearly, $1.80; fifty copies, each, six months, 95 cents, yearly, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add 40 cents for postage on each yearly subscription.

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Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID: One or more copies, 50 cents, each, yearly. Foreign subscriptions, 60 cents. Yearly subscriptions only received.

TERMS OF SALE: One or more copies, postpaid, each, 15 cents; fifty copies or more to one address, each, 12½ cents, postpaid.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico and Cuba, 10 cents a copy, 60 cents for six months, $1.00 a year; all other countries, 12 cents a copy, 75 cents for six months, $1.25 a year.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 20 pages.

CHRISTIAN SCIENCE: A RELIGION OF DOING. A Lecture. By JUDGE WILLIAM G. EWING. 26 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 37 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. This pamphlet is also printed in French. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. This pamphlet is also printed in French. 28 pages.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By BLISS KNAPP. This pamphlet is also printed in French. 31 pages.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. A Lecture. By FRANK H. LEONARD. 31 pages.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. A Lecture. By REV. WILLIAM P. MCKENZIE. This pamphlet is also printed in French. 29 pages.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. A Lecture. By MRS. SUE HARPER MIMS. 28 pages.

CHRISTIAN SCIENCE: BOTH CHRISTIAN AND SCIENTIFIC. A Lecture. By REV. IRVING C. TOMLINSON. 36 pages.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. A lecture delivered in London. By BICKNELL YOUNG. This pamphlet is also printed in German. 31 pages.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL. Four articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. A Lecture. By REV. ARTHUR R. VOSBURGH. 33 pages.

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PROPHECY: FULFILMENT: REVELATION. By CHARLES ADOLPHUS MURRAY, Seventh Earl of Dunmore. 42 pages.

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PRAYER AND CONFIDENCE. Four articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

THE CHRISTIAN SCIENCE CHURCH. Its Organization and Polity. By CAROL NORTON. 38 pages.

PRICE: One copy or more, six cents; twelve copies to one address, sixty cents; fifty copies to one address, $2.25; one hundred copies, $4.00. Orders for above pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL

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"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE: Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

MISCELLANEOUS

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

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ITEMS OF INTEREST.

National.

The secretary-treasurer of the Postal Progress League says: "Under the legislation proposed by the league the posting of two four-pound parcels a year by the average of our 80,000,000 population would give the post-office an income of over $50,000,000 from its general merchandise traffic alone (in 1907 the income from this part of the service was but $8,000,000). The posting of one four-pound parcel a year per head of our 28,000,000 urban population in the new local sealed parcels service would add about $9,000,000. Estimating the needs of the average rural family to require the mailing of but one suitcase packet a week to and from the post town and the home, the postal income from the new rural service—4,000,000 families—would be over $40,000,000. The enactment of this bill into law would eliminate the long continued postal deficit; it would go far to relieve the public from the extortion of our private express companies." The bill provides for a reduction of the one-cent an ounce postal rate on merchandise to one cent for two ounces, the old rate of 1874; a local letter post, four ounces for two cents, each additional ounce one cent, the general letter rate of Great Britain; a local service on the rural routes, all matters in one class, parcels up to 1 by 6 by 12 inches in bulk, one pound in weight, one cent; larger parcels up to 6 by 12 by 12 inches in bulk, eleven pounds in weight, five cents; larger parcels up to 6 by 12 by 24 inches, the capacity of the ordinary suitcase, or one cubic foot, and up to twenty-five pounds, ten cents.

Prof. Percival Lowell has discovered oxygen in the atmosphere of Mars. This announcement comes almost on the moment of the confirmation of Dr. Lowell's declaration of last year of water vapor in the atmosphere of Mars. The original announcement was made a year ago in consequence of observations made some time before, while the confirmation is in consequence of a special expedition to the summit of Mt. Whitney made by Dr. W. W. Campbell, director of Lick Observatory.

One hundred students of Denver high schools have been suspended because they refused to sign pledges renouncing fraternities, societies, and other school organizations. The fraternities will ask for a temporary injunction to restrain the principals from suspending any more pupils who are fraternity members until the matter as to whether the school board really possesses this authority shall be determined by law.

The year-book of the Young Men's Christian Association of North America, just issued, shows that the organization now includes 1,914 associations with 456,027 members—a gain of 10,500 in twelve months. The association's property holdings are valued at $62,800,000 and the aggregate debt is only $7,100,000. The yearly expenses, provided for by membership fees and contributions, are more than $7,000,000.

The report of the monetary commission, which it is now expected will be made late in the regular session of Congress, is likely to lead to much debate in the legislative branch of the Government. Many doubt whether any report of the commission for a comprehensive reorganization of the banking and currency system can be enacted into law.

During his long trip through the West and South, which began Sept. 15, President Taft will be in constant touch with the White House by means of special wires. The official itinerary of the President's trip shows the total mileage to be 12,750. Of this 1,165 miles will be made on a steamboat down the Mississippi river.

Twenty-eight countries have signified their intention of participating in the celebration to be held on the Hudson river from Sept. 25 to Oct. 9, commemorative of the discovery of that waterway by Henry Hudson and of the first successful application of steam to its navigation by Robert Fulton in 1807.

The value of crops produced last year on the six and a half million farms of the United States reached the enormous total of $7,778,000,000, the greatest in the world's history, and it is predicted that this record will be surpassed this year.

Upon recommendation of the committee on federal relations, the Connecticut Senate has voted that action on the proposed amendment to the Federal Constitution to permit the collection of an income tax be referred to the next General Assembly.

More than two thousand delegates, representing every city of importance of every state west of the Mississippi river, attended the opening of the twentieth trans-Mississippi commercial congress in the Auditorium at Denver last week.

Governor Hughes of New York has appointed an extraordinary trial term of the Supreme Court, to be held in New York county on Oct. 4, to take up four indictments against the American Ice Company.

The forty-third convention of the National Peace Society has recently been in session at Mystic, Conn.

The thirty-first annual target contest of the National Archery Association of the United States has just met in Chicago.

International.

The Foreign Office of Venezuela has issued a check for $59,375, one eighth of the amount which is to be paid to the New York and Venezuela Company as indemnity for the confiscation of its properties by the late Castro government. This is the first of several large awards that will be paid.

The international air navigation exposition has decided on the week beginning Oct. 3 for "aviation week," at Frankfort, Germany. A total of $30,000 will be offered in prizes. All the principal aviators of the world will be invited to attend.

Officials of Wells, Fargo & Co. have completed arrangements which in effect give their company a monopoly of the express business in Mexico, together with a concession of the parcels post privilege, on a partnership basis with that government.

Industrial and Commercial.

At a recent meeting of the cloth manufacturers of New Bedford, Mass., it was determined to submit the issue of higher wages of the New Bedford mill operatives to the state board of arbitration. The letter sent to the secretary of the Textile Council in response to the proposal of that body to submit the justice of their claim to arbitration was in substance as follows: "Cotton manufacturing is a business proposition and the mills, like any other business, are to be run in the interest of the owners. It is the policy of New Bedford manufacturers to be as liberal in the wage question as is consistent with good business, and no individual or community has the right to expect or demand that we pay much, if any, higher wages than our competitors. No amount of arbitration can change this fact. We maintain that our wages are higher and, under present conditions, fair and just to the operatives. We court any investigation that will determine the relative earnings of the operatives in New Bedford as compared with other cotton centers, and we will gladly assist the state board of arbitration toward this end."

The Boston Consolidated Gas Company is making its third distribution to employees under the profit-sharing plan adopted in 1906, which calls for the payment of $48,026 to the 638 employees for the fiscal year ended June 30 last. Since the plan has been in operation the company has paid its employees $118,737, the premium paid each year being calculated at the same rate as the dividend on the stock, which was nine per cent in the fiscal year just closed, eight per cent in the previous fiscal year, and seven per cent in the fiscal year ended June 3, 1907.

Wireless telegraphy as a means of giving alarm in the event of fire is the plan advocated by timber cruisers in Spokane to protect the forests in Washington, Idaho, Oregon, Montana, Nevada, California, and British Columbia, which contain approximately seven hundred million acres of standing timber.

Recent statistics on the cotton industry of the South, including territory covering Texas and Oklahoma to the west and Missouri, Kentucky, and Virginia to the north, show the number of mills to be 762. The spindleage is 11,720,100, and loomage 267,430. Total mill capitalization is $115,771,000.

In addition to the $5,400,000 in car orders recently placed by the Pennsylvania Railroad Company, the Pennsylvania line west of Pittsburg has awarded contracts for approximately three million dollars' worth of freight equipment to the Standard Steel Car Company and the Cambria Steel Company.

Permanent organization of the International Agricultural Corporation, which was recently incorporated under the laws of New York with an authorized capitalization of $15,000,000, has been perfected.

Germany has appropriated for new construction and armaments in 1909–10 no less than $53,757,340; Great Britain, $51,280,970; America, $50,075,505; France, $28,800,880; Japan, $12,471,905; Italy, $10,953,535; Russia, $9,111,185.

The import trade of China for 1908 amounted to $258,000,000 and the export to $181,000,000.

General.

Spanning two hundred and seventy-four feet and over three hundred feet high, a natural bridge, said to be the largest known, has been discovered by members of the Utah Archeological Society, which has returned from an expedition along the Colorado river in northern Arizona and southern Utah. The bridge is located four miles north of the Arizona line in the state of Utah, six miles east of the Colorado river. On its top were found imbedded several fossils of remarkable size, indicating the presence at earlier times of giant animal life.

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No. 3.

CHRISTIAN SCIENCE SENTINEL

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

"LEST WE FORGET."

SAMUEL GREENWOOD.

THE belief that life and intelligence are material, moving in limited personal orbits, and that, therefore, men can live and act independently of God, is the supreme folly of mortals. Controlled by this belief, the devotion of thought to God is mainly looked upon as a matter of choice or desire, rather than as the necessity of living. Life goes on the same, say they, whether they think much or little, rightly or wrongly, of God, for does not the sun of being shine on the evil as well as on the good? But the suffering and the mortality which accompany the belief of life in matter are its own condemnation, and confirm the Scriptural teaching upon which Christian Science is based, namely, that Life is God, and that apart from Him and His manifestation there is nothing,—no life, no truth, no intelligence, no reality.

We read in Deuteronomy that Moses, after declaring to the Israelites the commandments of God, as revealed to his understanding, went on to say: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

What does this mean but that God, whom Jesus declared to be "good," must be held in constant remembrance, must dominate the thoughts and affections, must be with us wherever we go, in all we see or do, must be the burden of our conversation and the object of our desire; and that this truth of the infinitude of good must guard the entrance to our consciousness? If there is any less absolute devotion of thought to God, any less complete surrender of the human to the divine whereby mankind can be saved from evil, the Scripture does not reveal it, neither has human invention or desire discovered it.

An inspired writer has aptly described hell as the condition of those who "forget God." In Scripture this word forget is frequently used to imply neglect, rather than the mere absence of recollection, for although the fact that God exists may be faithfully borne in mind, it is evident that He is forgotten, to the degree that His requirements are not fulfilled. It is practical rather than intellectual remembrance that constitutes vital Christianity. One's religious creed may affirm the infinite nature of God, and may correctly declare the divine attributes, yet the actual practice of that creed fall woefully short. But it is the constant living of one's convictions, the constant reliance upon and demonstration of good, that Truth demands, and for which no amount of creedal belief or religious fervor can be substituted.

But, it may be asked, wherein do Christians forget God, since Christendom is literally dotted with churches erected for divine worship? The Christian religion may indeed be said to occupy the largest share of the attention of the civilized world, while missionaries are bearing its message to every uncivilized land, but in how many of these churches is God worshiped as infinite Love or omnipotent good? How many theological schools and religious publications teach the absolute supremacy of God? How many religious creeds so acknowledge the omnipotence of God that no other power is admitted to exist? In how many places of worship is the First Commandment enunciated in its entirety, so as to exclude the supposition of any life, intelligence, law, or creation apart from God?

On the contrary, does not the preacher too often turn from the exhaustless theme of God's omnipotence, to descant upon the belief that an evil power exists, and that it can destroy God's image and drag His likeness down into iniquity? Does not the missionary too often bear a message of fear as well as of hope to his pagan hearers,—fear of a power that is not God? Do not the beliefs of most religionists regard Deity, not only as the passive spectator of their woes, but even as the dispenser thereof,—teaching, in effect, that the same watchful Love which follows the sparrow in its flight afflicts mankind with their ceaseless miseries?

One cannot seriously question that even Christians need to be reminded of the true nature of God as unchanging Love, as the Life of all, when His name is thus coupled with the sufferings of mankind, when He is regarded as causing or permitting the death-dealing earthquake, the blasting thunderbolt, the ruthless, indiscriminate destruction wrought by wind and wave and fire, and the merciless Juggernaut of disease, striking down young and old, sinner and saint. Is not God's protecting power pitifully forgotten when everything in material belief is acknowledged to have power to destroy human health and life? Is not incense being offered to "strange gods" as much today as in the days of the early Israelites,—incense to the gods that project pain and decrepitude and death upon humanity? Do not even God's professed people need to be reminded that the understanding of His omnipotence is the only protection from evil, and that their beliefs leave Him out of the question entirely in the healing of their diseases, every material remedy being preferred before God?

A sweet story is told of a child who had healed a sufferer through what she had learned of Christian Science. In answer to the question as to how she had done it, she replied that he (the patient) had forgotten that God is Love, and she had only reminded him of it. There is more practical Christianity, is there not, in this simple object-lesson taught by a child, than in a lifetime of sermonizing with the ever-present, healing power of Christ left out. Indeed, one might acquire all that has been taught in every school of theology, and yet have less real knowledge of God than had this little one.

This incident illustrates the boundless possibilities open to mankind in the working out of their salvation, for what may not one accomplish who always remembers God with

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such unmixed faith? Can we conceive the result of all Christians thus remembering that God is Love, and actually living in that remembrance? Coming closer home, have we considered the effect individually of remembering, for even one whole day, that there is absolutely nothing real besides good and its manifestation,—no other law, intelligence, power, presence? Would not consciousness rise to better things, and the sense of evil be destroyed by that much? Could we think or talk evilly of another if thought was occupied wholly with good? If we have tried this faithfully for one day, so far as we understand what God is, we know that it can be done, not only for one day but for all days. Does not our Leader teach that the only way to heaven "is to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242)? and that in urging the claims of Christian Science she asks no impossible thing, although it is not implied that this work can be accomplished without toil and struggle, and, at the present period, without defeats as well as triumphs.

It may be said of Jesus that his mission was to remind mankind of God, and he proved God's presence and power in his healing works; but, in the encroaching materialism of the age, even the church in large measure lost sight of the mission he bequeathed to it. Today, in Christian Science, the voice of the Christ is again heard, calling to human remembrance the eternal truth about God and man which Jesus taught, and for the demonstration of which he suffered. Christian Science is the message of divine Love, recalling mortals from the darkness and the misery of the belief of life in matter to the recognition of Life as God, and that His children are not created to sin, suffer, or die.

The bearer of this God-revealed message, the revered Founder and Leader of the Christian Science movement, has proved through the healing works of Christian Science that her discovery is indeed the Science of Christianity, the living word of Truth which heals and redeems humanity.

JONAH.

ELLEN B. PEASE.

In studying the account of the prophet Jonah's experiences, several helpful lessons have come to the writer. As we read the story we find that his first mistake, when he was commanded to go to Nineveh, was in thinking that he could get away from God's presence. The attempt seemed to succeed, for he went down to Joppa and there he found a ship which would take him to Tarshish. Then, his fears being lulled to rest by a false sense of safety, he fell asleep in the hold of the ship. But Jonah was not to escape so easily, for we are told that "the Lord sent out a great wind into the sea," and if we read the definition of wind as given in Science and Health (p. 597) in this connection, we shall get a clearer thought of what is meant. Here we find it defined as "that which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things. Destruction; anger; mortal passions." To the mariners on the ship it meant the latter, but Jonah, when they had awakened him, recognized it as an indication of God's omnipotence.

Jonah then saw that his disobedience was endangering the well-being of others no less than his own, and for the first time in this account we find him willing to take a step in the right direction. He said to the men, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Science and Health (p. 240) tells us that "the divine method of paying sin's wages involves unwinding one's snarls and learning from experience how to divide between sense and Soul." Jonah's willingness to save others saved himself, for though he was thrown into the sea God had prepared a place of safety for him, and there for three days Jonah wrestled with error. He found that, as our Leader says, "sorrow for wrong-doing is but one step toward reform" (*Ibid.*, p. 5), and it was not until he determined to obey the command of God that deliverance came.

Now when, in obedience to the second command of the Lord, Jonah went to Nineveh, his words caused the people of that wicked city to repent in sackcloth and ashes. This was all that Truth required: by falling into line with God's law they escaped the punishment that Jonah had prophesied, and which would otherwise have been theirs. But the mercy thus extended, we read, "displeased Jonah exceedingly, and he was very angry." Truth again gave him a lesson, by means of a gourd, which "came up in a night" and shaded Jonah from the sun as he sat outside the city, waiting to see if mayhap the destruction he had foretold would come to pass. Then a worm, typical of the sin which had all but destroyed Nineveh, "smote the gourd that it withered;" and now Jonah saw that even as he had pity in his heart for the gourd, so the divine Mind had gained His end with the people of Nineveh and their human sense of life was not destroyed.

Thus Jonah learned the lessons which many of us are just beginning to learn today, namely: That we cannot escape from God's presence, for there is no place where God is not; and that, "if living in disobedience to Him, we ought to feel no security, although God is good" (Science and Health, p. 19). Jonah also discovered that the results for wrong-doing were not confined to himself, and that he must not contend for his own opinions as to the proper methods of bringing about God's ends. Sooner or later we must all learn what it means to pray with understanding, "Not my will, but thine, be done."

LOVE'S ETERNAL NOW.

EDWARD C. BUTLER.

Whatever helps one person may help another. Every statement in Truth has an accumulative power. Passing along to others what has been helpful to ourselves, thus lifts us and lifts them; for

> Love looseth thee,
> And lifteth me,

as Mrs. Eddy says in her poem "Satisfied" (*Christian Science Journal*, February, 1900).

Five postulates, recently read, from an author unknown to the writer, have been very helpful. They are as follows: "God is the only cause. Spirit is the only substance. Love is the only force. Harmony is the only law. Now is the only time." The last sentence is exceedingly impressive: "Now is the only time." Our Leader says: "Eternity, not time, expresses the thought of Life, and time is no part of eternity" (Science and Health, p. 468); while in the 90th Psalm we read: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." In his second epistle the apostle Peter expresses the same idea: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

A careful study of the Lord's Prayer, and of the "scientific statement of being" (Science and Health, p. 468) shows the present tense to predominate in both. The word "is" occurs eleven times in the latter statement. Indeed, as Paul truly exclaims, "Now is the accepted time; behold, now is the day of salvation." Salvation from what? Salvation from whatever troubles us. We are apt to think that because we suffered in the past, we must continue to suffer, to drag forever the chain of our fearful

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forging, like the Roman prisoner chained to a corpse. Remembering, instead of "forgetting those things which are behind," as the apostle advises, we manacle the present and mortgage the future, and then wonder why we are not free. The three so-called periods, past, present, and future, are of human arbitration. God knows only an "eternal now."

"Now are we the sons of God." This reading from the first epistle of John reaches us every Sunday from our pulpits, and it is ours to give it the weight it deserves in consciousness. The same reading proceeds to give promise of what we shall be when we awaken in the divine likeness. Of a truth man is in that likeness, but mortals must waken to that truth; otherwise, they are dreaming. Natural scientists tell us that dreams last but a second or two; yet men are said to have lived a lifetime in a dream. Imaginary, fanciful, vague the vision may be, but one can suffer therein, and suffer fearfully, unless awakened. Coming out of such a suffering condition, we thank God that it was but a dream. In reality it had no power to hurt us, but if we cling to the vision, refuse to awaken, the suffering must continue.

As in Christian Science we learn that the truth of being is unceasing, continuous, so we come to see that the present is perfect. "There is no discordant past, no clouded present, no dreaded future," said an able Christian Scientist. All we have to concern ourselves with is that no clouds settle upon our present, and the future (as we call it) we can safely leave with God, to whom it belongs. We do not own the "future," so we cannot mortgage it.

Any good dictionary is a help to those who are trying to understand Christian Science. Dreams are described as imaginary, and the word belief is shown to be a matter of opinion, or as we might say, an opinion of matter, if one could make matter sentient. Sickness and sin are thus beliefs in the reality of the unreal, the material. On the other hand, law is defined as "a rule of order or conduct established by authority;" the law is therefore the truth. Suffering may be called a law, but it is never other than a belief. Law is Life manifested. Law is Love manifested, the order of that expression of Truth which makes us free.

Dante is said to have measured his approach to Paradise by the light of love or divine understanding which played upon the uplifted features of Beatrice. It was the love or knowledge of God, Truth, that caused the face of Moses to shine. It was the consciousness of God as ever present that glorified Jesus, our Wayshower, and today it rests, like a coronal, upon our dear Leader.

CHARITY.

JOHN E. FELLERS.

WHEN in every phase of human experience men learn to practise the command of the Saviour, "Whatsoever ye would that men should do to you, do ye even so to them," then will the earth "be full of the knowledge of the Lord, as the waters cover the sea." The splendid ideal shown in that wondrous call to the race can never be lost. It quickens the generous impulses of men. It knows no self. It lives for others. It is indeed the newer and truer life, obtained and retained by having given itself to one who needs a steadier step to support his load. It is the friendly guide leading the stranger who has lost the path back to a safe and sure way. It reunites what God joined together, but which the storms of earth-passions have torn asunder. It is our counselor at the bar where souls are being tried.

Doing is giving. To do to others as you would have them do to you, and to think of others as you would have them think of you, is to enter upon a ministry which is healing humanity's sickness and its sin. The kindly thought of another, or the gentle word, is the carrier-dove bearing its message of love to some sad heart. To live the golden rule is to leave, for those who follow, a track of light, showing that the Christ has passed that way. It speaks the parable of Christian Science to human thought, and it awakens again the music which was heard in the gray dawn of history "when the morning stars sang together." Doing to others as you would have them do to you is the flowering of that sweet charity whose ripened fruit is the freedom of man.

Today, thanks to our beloved Leader, we have learned to discern the spiritual meaning of this familiar command of our Saviour, which despoils the kingdom of pain and reestablishes the kingdom of peace.

GIVING AND INCREASE.

KATHARINE ERWIN JERVEY.

PERHAPS the most difficult task which confronts one who is trying to be a Christian Scientist, is that of giving testimony at the Wednesday evening meetings. This has been my own experience, and others have told me the same of themselves. It seems much easier to do our silent work in the sanctuary of our own consciousness, and this silent work is very important, but we are told that there is "a time to keep silence, and a time to speak,"—a time to feed ourselves, and a time to give lovingly to others of our store, however large or small the stock may be. There can be no doubt that all who have endeavored to practise Christian Science in any degree have received some benefit therefrom. All may not as yet have experienced physical healing, but some good comes through any and every honest effort to live up to this high standard, and some knowledge of God is gained, which immediately multiplies itself if shared.

Sometimes our own knowledge of divine Science appears to us so small that it seems absurd to attempt to divide it, and the temptation often comes to hoard up what little we have, as a miser does his gold, and to add to it every crumb which we can get from others or from our study of the Bible and our text-book. Many times, however, I have been helped out of this miserly thought by the Bible story of the widow's cruse. We are told that she had only a handful of meal and a little oil in a cruse to feed herself and her son. At first, when Elijah begged "a morsel of bread," she feared to give any of her scanty store, not realizing how inexhaustible is the divine source of supply; but after she had shared her little store of food with the man of God, she found that "she, and he, and her house, did eat many days, and the barrel of meal wasted not, neither did the cruse of oil fail."

The story of the loaves and fishes is also most helpful. To the disciples, the feeding of five thousand with the few loaves and fishes which constituted their supply of food, seemed an utter impossibility, but they did not withhold it on this account. They gave it willingly at the Master's command, and the wonderful multiplication took place, so that "they did all eat, and were filled," and there remained to those who had given their all, twelve baskets full.

To me the widow's cruse and the loaves and fishes stand as type and symbol of spiritual food or knowledge of God, possessed in a very small degree, which, when willingly and lovingly divided among others, few or many as the case may be, is not only a help and blessing to those who receive it, but returns to the giver increased and multiplied many fold. We all have cause to feel very grateful for every little bit of such knowledge which we possess, and we should not neglect the opportunities which are provided us to give and to share. Mrs. Eddy has given marvelously of her supply by bringing divine Science, or

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the truth about God, to our apprehension, and she has thus enabled us to obtain this spiritual food, which, if we share it cheerfully and ungrudgingly, will not return unto us "void." These beautiful words from our Hymnal express so well this thought of giving:—

For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have,
Such is the law of love.

REAL SUCCESS.

GRAY MONTGOMERY.

REAL success, which can be won only through the practice of honesty, sincerity, perseverance, and courage, is the guerdon that the golden rule ensures, when practically carried out as the maxim of business and social life. The old adage that "honesty is the best policy," holds good under any and every circumstance. The taint of wrong-doing clings to the perpetrator. One who has been known to tell deliberate falsehoods is not believed even when he tells the truth; one who has the reputation of being dishonest is mistrusted even when he may be strictly honest.

The business man should be very careful not to try to force through transactions by the use of will-power or mental suggestions, not only because these methods are intrinsically wrong, but because he will thus eventually lose the trust and good will of his customers. While one should be persevering in his work, this does not mean that he is to exercise unwise or undue mental persuasion, as one who has been unduly influenced will inevitably feel that he has been persuaded against his better judgment. The business man's sphere is simply to supply actual needs and to educate the public as to their need for particular services or commodities. He must overcome prejudice and antiquated ideas by showing the advantages of the best and latest goods, devices, inventions, and improvements, over poorer goods and methods. He must establish a reputation for reliability, and actually have for sale that which is advertised. He must enlighten, educate, and convince his customers by properly presenting the truth about his goods.

Temporary advantage might seem to be gained by the exercise of human will, but eventually mental and moral failure will be the result when this method is persisted in. On the other hand there are numerous examples of noble men and women who, though they failed to attain immediate success, have finally won lasting honors because their lives were ordered according to the golden rule. Even the martyrs, who seemed not to win honor while on this human plane, left behind them good which will live forever.

Gladstone, the great English commoner, won permanent and true success, and his reforms will be an enduring monument. His great motive power was unselfish love. He strove to overcome fear, avert war, and elevate national ideals, and he was always a sincere Christian. His religion was the intensely vivid and energizing rule and guiding influence of his life, and ran like a golden thread through the complex and variegated web of his human existence. He battled against error of every sort, and demonstrated that spotless integrity and lofty ideals are not incompatible with true success and greatness.

Abraham Lincoln, an American contemporary of Gladstone, was world-renowned for his honesty, a man whose character was resplendent with true dignity, simplicity, purity, and power. Lincoln abhorred meanness, trickery, wilful domination, and oppression. He had the highest ideals of brotherly love, the broadest and most courageous charity; and his life-work was an offering for the advancement of all humanity. His martyrdom lighted the way to the higher, grander emancipation from mental slavery, prefiguring the revelation of Christian Science, which was discovered and given to the world by Mrs. Eddy, who stands today one of the most remarkable characters in history and the most noble example of the triumph of brotherly love and righteousness. Her life is a practical exemplification of her teachings, which free mankind from bondage to sickness and sin in their manifold forms and present a practical Science of Life, which today is reforming the world, enabling the business man to overcome fear, envy, hate, bitterness, and dishonesty by the might of divine Love, and thus empowering him actually to demonstrate that true success is the result of doing good—that it comes as the result of seeking "first the kingdom of God, and his righteousness."

THE TRUE REFLECTION.

IDA L. BAKER.

IN the Bible we read, "Thou shalt love thy neighbor as thyself." For years I had been trying to fathom the meaning of this marvelous teaching. I believed that in this divine command was infolded the secret of all true living, of all freedom and bliss; but not until I began the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, did I perceive any tangible reason why one should love his neighbor as himself, or seek his own in another's good.

The revelation in Christian Science that "man reflects infinity, and this reflection is the true idea of God" (Science and Health, p. 258), removes thought from self to God, and sets one free to become a partaker of the good reflected by each one of His ideas in the universe of Spirit. Under the light of this truth, the veil of material self and of sense begins to lift, giving glimpses of that Life which "eye hath not seen, nor ear heard," and we perceive with a feeling of awe and rapture that every living thing has a message for us,—something distinct and individual from the one infinite Mind,—and that we are standing upon the threshold of an endless unfolding,—Life understood as God, good.

The psalmist writes, "All thy works shall praise thee." Love is reflected to us in the realm of nature from every leaf and flower; in the marvelous outlines and in the wondrous colors seen in nature, we behold symbols of the handiwork of the creator. Our revered Leader says, "Arctic regions, sunny tropics, giant hills, . . . all point to Mind, the spiritual intelligence they reflect" (Science and Health, p. 240). The artist presents on canvas his interpretation of life, and thus enriches mankind with his conception of infinity, immortality, reality; the musician, with heart attuned to harmony, discerning somewhat of "the rhythm of Spirit" (*Ibid.*, p. 510), suggests to us mental melodies as from the spiritual realm of the real. Christian Science teaches us that in the degree in which the Christ-idea is discerned in all things, are we truly ready to love our neighbors as ourselves, ready to enter into our inheritance as "heirs of God, and joint-heirs with Christ"—partakers of the divine nature in all things.

Divine Love reaches us through His infinite ideas, and all down the ages prophets and apostles have brought forth their messages of love and good will, reflecting to mankind the way of righteousness and life. It is, however, the "eye single," that penetrates beneath the oft-times forbidding appearance of the physical senses and sees Love's original design,—perfect and complete. Jesus saw the infinite possibilities of spiritual unfoldment for each one. He looked beyond the evidence of the material senses and saw Mind's perfect idea.

In this age divine Love is revealed to mankind as never before through "Science and Health with Key to the Scriptures," and this revelation of Truth enlarges our consciousness of the harmony of being and the reality of all existence, thus healing our incompleteness.

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"VICTORY OF TRUTH OVER ERROR."

CALEB H. CUSHING.

MANY of our readers will recall an article in the *Sentinel* respecting the picture by Mr. Fuller which attracted so much attention a year or more ago, and which was called "Victory of Truth over Error." Truth, represented with white extended wings, noble and attractive features, and beauty of figure, bringing out the thought of strength and purity, had taken the scythe from the powerless hands of error, which was represented as a darkling, cringing form in the background, whose utter impotence was indicated by the facile hand of the artist in an apt and unmistakable manner. The thought brought out in this painting was that when Truth appeared error became nothing. There was no fight nor struggle, because the allness of Truth obviates all necessity for fighting. One cannot struggle with nothing, and Science indicates the nothingness of error in whatsoever form it may seem to take to itself.

The apostle James said, "Resist the devil [evil], and he will flee from you." A definition of "resist" in the Standard Dictionary is "to bring to naught," and this gives the Christianly scientific meaning of the word. Jesus clearly indicated that his mission to mankind was to prove this possible, as his demonstrations and teachings were all to show that evil or error, whether manifested as sin, sickness, or mortality, could be reduced to its native nothingness. He taught the omnipotence, omnipresence, and omniscience of God in a greater and more comprehensive manner than had any other teacher mentioned in the Bible, and his insistence that all human discord was the product of a false sense of a power apart from God was proof positive that this unlikeness of God was unreal.

Now we do not fear that which is not, and as we daily work out our problem along this line in knowing that evil, error, is no thing, holding to the allness of God, good, we shall reap good results in proportion to our faithfulness in holding to this scientific fact. If in the initial steps in his journey "from sense to Soul" the student finds it necessary to engage in what may seem to be a strenuous effort to hold in thought the right concept, let him be neither frightened nor discouraged, for every vigorous and persistent attempt to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), will bring nearer and nearer the ability to realize instantaneously the allness of Truth, the knowing which measures up to the perfect standard demonstrated by Christ Jesus and indicated in the teachings of the Discoverer and Founder of Christian Science.

We may as well be awake at one time as another to the fact that we need not expect desirable results if we are content to do our work passively or indifferently. One should strive to hold the scientific thought up in consciousness, even if it does interfere with that state of dreamy ease which mortal mind would like to fool us into believing is harmony. Keeping up an active warfare all the time, knowing that we are not fighting a reality but a false sense that possesses neither mind, power, nor substance, will give the lie to any erroneous suggestion that this battling will tire us; and as we finish each engagement with the enemy, and take an advanced step, we shall have that peace "which passeth all understanding," and which is infinitely more restful and refreshing than anything in the way of material rest or recreation could possibly be.

The reward for this complete overcoming of a belief in all power opposed to God is clearly indicated in several references in Revelation, and this victory is assured, and may be confidently and joyously expected by, every earnest and honest student of Christian Science who is practising its teachings daily and hourly up to his highest understanding.

SELECTED ARTICLES.

[Frederick Dixon in *Dublin* (Ireland) *Express.*]

Our critic desires to know what the Christian Science theory of microbes is. There is not the slightest difficulty in answering him. Microbes are part of the phenomenon termed matter, and are just as real or just as unreal as all material phenomena. It has been said that every man, whether he knows it or not, is a materialist or an idealist. The theory of pure materialism is not difficult to grasp. It may be stated roughly as the hypothesis that nothing exists beyond the forces inherent in matter, and that the life and civilization of this planet, as it appears to us today, were evolved by a process of natural evolution. Idealism, on the other hand, is the doctrine that matter is the hypothetical substance of mind. If you regard this mind frankly as energy, your first cause becomes practically as purely physical as the materialist's; if, on the other hand, you regard this mind as God, you reach the standpoint of what is known as orthodox theology.

The first position is that taken up by Professor Ostwald, and explained by him with the utmost clearness in the phrase, "Matter is only a thing imagined which we have constructed for ourselves, very imperfectly to represent the constant element in the changing series of phenomena. Now that we begin to understand that the actual, *i.e.*, that which acts upon us, is only energy, we have to ascertain by tests in what relation the two conceptions stand, and the result is, without a doubt, that of energy alone can reality be predicated." The second position is that taken up by Berkeley, and explained in the words that there is "no substance of matter, but only a substance of mind termed spirit; that there are two kinds of spiritual substance, the one eternal and uncreated, the substance of Deity, the other created, and, once created, naturally eternal."

It is perfectly clear from this that it is quite immaterial whether you accept the definition of the idealistic bishop of the seventeenth century, or the idealistic philosopher of the twentieth century. It is indeed so essentially immaterial that Huxley once declared that "if the hypothetical substance of mind is possessed of energy, I for my part am unable to see how it is to be discriminated from the hypothetical substance of matter." As a matter of fact, it cannot be, and that is why Mrs. Eddy has written on page 409 of Science and Health, "*Mortal mind* and body combine as one."

It was really this confusion which reduced Berkeley to what Huxley elsewhere described as a "mixed logician." After saying that all that existed was mind, he proceeded to attempt to heal the inharmonious phenomena produced by that mind with tar-water. No doubt he would have replied that he was perfectly aware of the apparent inconsistency, but that the method he was advocating was, with the knowledge at his disposal, the best one available for influencing the mind, and so bringing about the necessary change in the phenomena. This as a matter of fact, is the only power a drug really has; and it accounts, incidentally, for the recent declaration of Sir Almroth Wright, that "it is useless to look to drugs to kill microbes in the interior of the body."

The idealism of Christian Science is far more radical than anything conceived of in such theorizing. It denies outright the reality not only of the phenomenon of matter, but of the energy which is supposed to produce it. This energy is, in fact, only the modern term for that which Berkeley described as mind; and the "mind" of the natural science idealist of the seventeenth century, and the "energy" of the natural science idealist of the twentieth century, the idealism of Christian Science describes equally

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as unreality, as nothing but the negation of the only real cause, the divine Mind, or God. That is why Mrs. Eddy has written, on page 170 of Science and Health, "Spiritual causation is the one question to be considered, for more than all others, spiritual causation relates to human progress." It is because the logic of Christian Science is not "mired," because it presses back, not only in theory, but in practice, to the one inevitable conclusion "that all causation is Mind, acting through spiritual law" (Science and Health, p. 417), that it has aroused such bitter opposition. If it had been content with the theory that matter was the hypothetical substance of mind, and had demonstrated its realization of this by drinking tar-water, or some modern substitute for tar-water, such as quinine, it would have been regarded with respect. Its crime has been that it is logical.

It is this realization of the infinity of Spirit, of the allness of God, which constitutes the truth, the knowledge of which Jesus declared would make men free. Precisely in the ratio in which they grasp this truth they are able to demonstrate it in the spiritual healing of sorrow and sickness and sin; in a word, of all that is unlike God. In this way the miracle resolves itself into its original and natural meaning of the demonstration of divine power, for the word miracle never has had, and never can have, any supernatural significance beyond that which has been given to it in scholastic theology. As the human being learns the true relationship of man to God, he learns why Jesus said, I and the Father (not my Father, as may be seen by a reference to the original text) are one, and begins to understand how it is that "the kingdom of God is within you."

Man enters heaven precisely in the proportion in which he recognizes his spiritual sonship, and ceases to be deceived by the illusion of life in matter. This does not mean that so long as man remains under that illusion he is incapable of experiencing the suffering produced through that illusion. He may suffer tortures in the illusion of a dream, or when awake under some equally delusive belief; but when he wakes out of that dream, or learns the truth about the delusion under which he has been suffering, he gains the freedom which comes with the knowledge of the truth. "Repent," Jesus said, "for the kingdom of heaven is at hand." The word translated repent means actually a change of mind, a recognition of the opposite of what you have been believing; and as man wakes out of the dream that there is life, truth, substance, and intelligence in matter, and rises into the consciousness that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), he learns that "the kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

[Alfred Farlow in *Shreveport* (La.) *Journal*.]

Christian Science does not repudiate baptism, but accepts in its entirety what the Scriptures teach on this subject. It is said that Jesus was baptized by John, declaring, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." John was very much astonished when the Lord came to him, as he knew that Jesus had come to establish an order of baptism differing entirely from that which he himself practised: for John had said of the Christ, "He shall indeed baptize you with the Holy Ghost, and with fire."

It is said that Jesus himself baptized no man, that is, with water. It was his mission to lift the world entirely above material ordinances and to teach a purely spiritual method of regenerating mankind, a method which was entirely devoid of symbols; and yet he did not condemn those methods which were in vogue, realizing that they were essential stepping-stones for those who were unprepared for the advanced spiritual method which he came to establish. Later, Paul said: "I thank God that I baptized none of you, but Crispus and Gaius; . . . and I baptized also the household of Stephanus: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." Paul realized the spiritual essentials of Christianity, and he was thankful to have been lifted above material forms. He was one of the most noted masters of the gospel, and yet he did not recommend water baptism.

It is the teaching of Christian Science that John's baptism should give place to the spiritual baptism which Jesus himself practised. In the latter part of Mark's Gospel is found the statement: "He that believeth and is baptized shall be saved; . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This points to the fact that those who are baptized in a spiritual way are endowed with the spiritual understanding requisite to the destroying of sin and sickness. It is said: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

The material ordinances are referred to in the Scriptures as "shadows" of things to come. It is the teaching of Christian Science that the spiritual Christ has come, that through Christian Science the world is enabled to understand God and His creation from a spiritual point of view, and thereby observe the ordinances in a spiritual sense and set aside the material form. Thus it may be observed that Christian Science does not do away with the ordinances. It simply does away with the material form, and observes them in a more spiritual way, and this too is in keeping with the Scriptural demands.

The gentleman declares that "to liken alleged cures by Christian Science to the miracles of Jesus and his apostles —as is done—is to compare the acts of man to the acts of God." This statement overlooks entirely the point at issue. We do not contend that Christian Scientists or any other class of Christians at this period can heal the sick as successfully as Jesus and his apostles did, and it should be noted that the apostles could not do as well as the Master did. They sometimes failed entirely, as in the case of the young man which is recorded in the Scriptures. It might be said concerning a pupil in mathematics that he cannot demonstrate mathematics as successfully as his teacher, and yet he uses the same rule, is in the right line, and will eventually, if he is faithful, attain to the proficiency of his master. I do not undertake to say to what extent Christian Scientists are following our Lord, nor in what degree they compare with him in results. I only contend that Christian Science has shown the way. Jesus proved what can be done by perfect reliance upon God, while Christian Science shows how the results can be obtained; and Christian Scientists are practising in this line with at least some measure of success.

He also declares: "The miracles of Jesus Christ and of his apostles were in the first place instantaneous, and in no instance was there a delay or a failure." The gentleman should read his Bible through once more. Evidently he has missed a few points. It is said that on one occasion the Master himself gave a man two treatments. After the first treatment the patient saw men as trees walking. After the second he saw clearly. We will admit that this is in the nature of an instantaneous cure, for the delay was not sufficient to be considered seriously; but in the case of the young man the apostles failed altogether, and they brought him to Jesus, inquiring as to why they had not been able to "cast him out," and the Master replied, "This kind goeth not out but by prayer and fasting." "Prayer and fasting" evidently means whatever is required

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to demonstrate successfully the truth; namely, a perfectly consecrated life, high spiritual attainment. All who believe in God may be considered Christians to a certain extent, but we insist that no one of us is a believer according to the fulness of divine requirement until he has attained to such an exalted spirituality as will measure up to the demands of our Lord when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and when such a state shall be attained, then there will be no failures in healing the sick.

[M. S. Bruen in *Dublin* (Ireland) *Express.*]

The miracles recorded in the New Testament seem to have been as great a source of wonder to the Jews as the testimonies of Christian Science healing, cited by our critic, are to the observers of the present day. The word "miracle" means "wonder," something beyond ordinary experience. M. Bleriot's flight would seem miraculous to a South Sea Islander, but we do not discredit his performance, though it did not take place before our eyes. Thinking people see the true value of wonderful things, and thank God that "nothing is too good to be true," and that the richer and more practical meaning of Christianity is now known.

The enlightenment gained from the Christian Science text-book has, as the critic quotes, often changed a state of sickness into a state of health. It is well known that the study of the Bible and Christian literature has turned many a man and woman from wrong to right, from sin to holiness; so why should it be thought incredible that the knowledge of God and man, as revealed through Christ Jesus, should heal sickness, by change of thought, in the same way as it did in earlier times? This is not will-power, suggestion, or hypnotism, which certainly have never healed blindness or any disease permanently. This turning of the human to the Divine is what St. Paul calls putting off "the old man," or "carnal mind," and putting on "the new man," the Mind "that was also in Christ Jesus." Medical opinion traces many illnesses to fear, worry, anxiety, ill temper, and wrong desires, and the Science of the Bible traces all disease to "unrighteousness;" it says "the end of those things is death." In the light of scientific knowledge—the knowledge Jesus taught—sickness loses its reality, and disappears. He attributed sicknesses to the devil. He said the devil, or evil, was "a liar, and the father of it," showing plainly that the work of a liar could only be a lie also; that is, it could only have the feeling or appearance of reality to erring human sense. The "fundamental propositions of Christian Science," quoted in the critic's letter, bear out this conclusion, and are found to be in line with the Sermon on the Mount, and the scientific demonstrations—or, in less technical words, the visible proofs—of our Master.

There is no doubt that Jesus healed many sick people in the face of bitter enmity and opposition, but there is every reason to believe he would have healed more, had not his enemies "thrust him out of the city" on one occasion. He had just told them that "many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian." Christian Science and its healing have always been in the world, but have only been "discovered" for practical use during the last half century. When more fully understood there is no doubt that healing will be possible, even when it is "bitterly criticized." The healing of sufferers who are not surrounded by opposition is going on continually. Honest searchers for truth will find it, but those who read only to look for flaws receive no benefit. Random "specimens" plucked from the Christian Science text-book, Science and Health, with mistaken assertions as to Mrs. Eddy's meaning, are an unworthy form of comment, even though accompanied by shadowy "offers." The fact still remains that Christian Science is healing sin and suffering all over the world.

AMONG THE CHURCHES.

SAN FRANCISCO, CAL.

At a meeting of the members of First Church of Christ, Scientist, in San Francisco, held last Friday night [Aug. 13], the action of the directors in securing a building site at the corner of California and Franklin streets was ratified. The board of directors is now empowered to complete the purchase of the lot and to proceed with the securing of plans and the erection of a suitable church edifice.

The lot, which is situated on the northeast corner, has a frontage of 135.3 on California street and of 137.6 on Franklin street and slopes in such a way as to be available for the requirements of the Christian Scientists with but little grading. Definite plans have not been chosen as yet, but it is generally understood that the building will be so designed as to have accommodations for the Sunday School on the ground floor, where a bright sunny assembly-room and class-rooms can be provided, and that the edifice will front on Franklin street, where entrance can be made without stairs to the main auditorium. The cost of the lot was $80,000 and the structure to be erected will probably cost in the neighborhood of $145,000. It is understood that, as is frequently the practice in cities where there are two or more churches of this denomination, all will unite in assisting toward the erection of this first church building, and after its completion they will again unite in the erection of edifices for the other congregations as they are needed.

Christian Science was introduced in San Francisco about 1887, when one of Mrs. Eddy's students located here and commenced the work of teaching and healing, and the first church in San Francisco was organized Oct. 15, 1895.

San Francisco Sunset Journal.

DENVER, COL.

The remarkable growth of the Cause of Christian Science in Denver is evidenced by the fact that a new church on the North side has been started by the followers of that faith. Up to January of this year all of the Christian Scientists in Denver had their church home in First Church of Christ, Scientist, located at Fourteenth and Logan. In January those living on the South side withdrew, starting Second Church. Not long after, Third Church was organized, and now the Northsiders have leased Woodman Hall, located at the corner of Clay street and Dunkeld place, for a meeting-place, where they have established a church and Sunday School.

This is in no sense a division of the Christian Scientists here, but is the outgrowth of the work of First Church. It was found necessary to organize this church in order to meet the needs of the field and to relieve the congestion in the church and Sunday School of First Church.—*Denver Republican.*

THE DALLES, ORE.

The Christian Science association of this city has begun the erection of a church edifice on the corner of Case and Seventh streets. It is a wooden structure with stone basement, which will cost in the neighborhood of two thousand dollars, not including furnishings. The main auditorium will be 24x30 feet, with a 10x16 class-room in front, besides an 8x10 hall. The general style of architecture is Doric. The seating capacity of the auditorium will be one hundred and seventy-five.—*Portland Journal.*

NOTICE.

In sending in orders for the *Quarterly,* subscribers are requested to state whether large or small size is desired.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"DECEIVE NOT WITH THY LIPS."

From time to time Christian Scientists have been charged by critics of this denomination with being double-minded; that is, it is claimed that, in their statements concerning themselves and their affairs, they make certain mental reservations in order that these statements shall coincide with an individual concept of what they term "absolute" Christian Science, rather than with the phenomena of sense perception with which they are dealing. In other words, they are accused of attempting to cover their sins and shortcomings by palliating a direct denial with the mental reservation that, since the image and likeness of God never sinned—never knew and could not know of the matter under discussion—therefore they cannot have sinned, notwithstanding the obvious facts in the case would seem to justify the critic's belief that they are, in polite parlance, endeavoring to "explain away a lie."

It can be safely said, in refutation of this criticism, that no true Christian Scientist will knowingly lay himself open to such a charge, for he fully understands that to make the perfection of Christ, of man in the image and likeness of God, a cloak for deception of any kind, whether it be the blackest of sins or the "white lies" of conventionality, is to commit an enormity; it is what a poet of a century ago aptly termed stealing "the livery of the court of heaven to serve the devil in."

Even if individuals calling themselves Christian Scientists should be guilty of such an offense, it would be committed in the face of the teachings of their text-book, and in the face of the words and works of the great Master, who said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Here as elsewhere there is no mistaking the clear-cut dividing line between right and wrong.

There is no warrant in Christian Science for any juggling with words, and every true Christian Scientist will be careful that his words are not intended to deceive, but rather to elucidate the truth. Mortals in talking to mortals about mortal experiences must speak in terms which will be understood in the dictionary sense of the language used, otherwise they may create a wrong impression about the teachings of Christian Science and render themselves liable to be charged with having lied.

Two dictionary definitions of the word lie are as follows: "A statement made with intention to deceive; the uttering or acting of that which is false, for the purpose of misleading; intentional misstatement; falsehood." "That which is designed to deceive, or which creates a wrong impression." Nor is there any doubt as to the paternity of a lie, when we recall the Master's scathing rebuke: "Ye are of your father the devil, . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Christian Science is true, and Truth is its Principle; therefore it cannot be used to deceive or to mislead. Genuine Christian Scientists know this, and act accordingly. If there be any who act otherwise, they do so because of a lack of understanding of the teaching of Christian Science.

Archibald McLellan.

"THERE IS NONE OTHER NAME."

The average Christian believer has no difficulty in recognizing that there can be no element of evil in that infinite good which men call God, though he often fails to perceive that the manifestation of Spirit with the asserted power of matter is equally incongruous and impossible under any divine order. It has thus come about that the belief of the copartnership of the spiritual and the material has desecrated human thought since the time when Adam and Eve were assured by the serpent that the knowledge of this admixture would make them godlike.

The habit of consenting to the asserted fellowship of concepts which are opposed or even antagonistic to each other, exhibits itself in many ways, and nowhere with greater significance to human happiness than when it insists upon bringing drugs to the aid of Truth in order that the healing work which Christ Jesus instituted and demonstrated may be accomplished in our day. Progressive and truly humanitarian physicians have always been on the *qui vive* for any new remedial agency, but even they are balking at the idea that infinite Spirit should be classified with arsenic, belladonna, etc., as one of many available remedies.

In a medical journal which lies before us, the editor calls attention to some phases of the incongruity of that clerical effort which essays to weld the spiritual and material into a homogeneous therapeutic system. Respecting the inevitable clash between the two, he says:—

> Even though there may be the wished for placidity of thought between patient and clergyman, the third factor, the doctor, cannot be overlooked, since his purely medical machinations may be diametrically opposed to mental states which make much of the supernal. . . . We cannot suppress a smile as to what would happen in the presence of a patient, if some of the doctors who have crossed our path should be requested to hold consultations with clergymen. In truth, it would be no consultation at all; for, if the medical man were the sort we have in mind, the spirituality of the clergyman's talk would be as a faint whisper against his mighty words, armed to the teeth, as he is, with all the teachings the latest evolution of medical science has granted him. And the only result achieved would be the complete discomfiture of the gentleman of the cloth, the towering rage of the Æsculapian, and the hysterical seizure of the patient!

The undisguised ridicule and contempt of this sketch of a prospective situation has its root in the recognition of a truth that is becoming more and more clear to the great body of the people, viz., the impossibility of coordinating Spirit with its opposite in the work of the world's redemption. The appearance of Christ Jesus was for the removal of all that brings disharmony and death. He said of himself, "I am come that they might have life, and that they might have it more abundantly;" and he defined his meaning by healing every type of disease, and by bringing freedom from every kind of enslavement. In all these doings he declared that the means employed was spiritual understanding, God with him to will and to do.

As we think of the compass and splendor of his enterprise, and of the transcendant because wholly spiritual means which he instituted both by word and example for its accomplishment, we can but be impressed with the pitiful unworthiness of the fact that today those who stand before men as the exponents of Christ Jesus have so far forgotten the Master's teaching that they regard matter rather than Mind, the lowest rather than the highest object of human sense, as the divinely appointed remedy for the relief of a suffering world. It is a significant sign of the times, however, that this attitude which so dishonors the fundamental Christian teaching of Truth's present and eternal sovereignty, is rebuked not only by Christian Science, but by the many physicians who are ready to concede that, when so understood as to be available, the power which Christ Jesus utilized must be no less adequate for the relief of humanity today than it was when he called the multitudes of the maimed and suffering about him, and "healed them all."

John B. Willis.

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THE FOURTH COMMANDMENT.

IN studying the commandments it is always well to remember the introductory statement, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." We are then prepared to see that all the commandments have a distinct relation to our moral and spiritual freedom; or, to be more exact, to the process of acquiring and retaining it. We may not at once see that all are of vital importance, that we cannot obey in one particular and offend in another, but the great Teacher has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It is true that his sense of moral obligation was different from that of his contemporaries and coreligionists, so different that the scribes and Pharisees failed utterly to understand him and thought him a lawbreaker; but he verified the proverb, "Wisdom is justified of all her children." On more than one occasion they thought to convict him of Sabbath-breaking because he healed the sick on the Sabbath day, and also when his disciples plucked some ears of corn. It was on this latter occasion that he made the memorable and oft-quoted reply, "The sabbath was made for man, and not man for the sabbath."

The statement that the Sabbath was made for man may be said to explain the whole problem. Man's real needs are spiritual, and the institution of the Sabbath was a wise and merciful provision for this need. Mortals seek to satisfy their restless longings in the pursuit of material pleasures, and then they are driven by the scourge of an incessant demand for material sustenance: "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" and it is at this point that we are bidden, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The "first day of the week" should thus mark for each one a resurrection out of the beliefs of materiality, and it will bring blessings to every other day of the week, if we carry the spiritual sense then gained into all the days and all the problems.

We can never think that Jesus desecrated any day by mere indolence or the pursuit of pleasure. The "Father's business"—the establishment of the kingdom—was too vital a consideration to be forgotten for a moment. It was always "first" with him, and it should be so with us. Our revered Leader says of Christ Jesus, "He knew that men can . . . observe the Sabbath, make long prayers, and yet be sensual and sinful" (Science and Health, p. 20). We have all seen instances where a strict observance of the Sabbath was unaccompanied by consistent Christian conduct, but this is no argument against its true observance. It only shows the necessity for greater spirituality, for without this we cannot keep any of the commandments in the spirit as well as in the letter. Paul says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Sabbath should ever be characterized by joy and gladness, for these are fruits of the Spirit; and we should "remember" the joy as inseparable from the holiness.

Long ago Isaiah said concerning the Sabbath that it should be "a delight," and that it should be observed "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." This may seem merely negative, but when we cease the doing of our own ways we find that God's ways are all ways of "pleasantness" and "paths of peace." The Sabbath should bring to us the rest of renewed strength, with new joys, holier hopes, and loftier aspirations. Did not the poet catch something of its truer meaning who said,—

This is the first of days:
  Send forth Thy quickening breath,
And wake dead souls to love and praise,
  O vanquisher of death.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Waukegan, Ill., Sept. 6, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—We hasten to express gratitude for your forceful and helpful lines,—"There is no Death,"—published in this issue of the *Sentinel*. We who are Mr. Kimball's students appreciate the "clear, correct teaching" we received; and also his precept and example of unfaltering and unwavering loyalty and obedience to you. In loving and grateful appreciation for these lines we will continue to follow implicitly your every request, as he taught us to; and in humility consecrate our lives anew, that we may become better demonstrators of the truth and more worthy of the blessings we have received through him from you.

Ever yours in love,
CHAUNCEY J. GUTHRIE,
ALICE E. GUTHRIE.

MRS. EDDY'S COMMENT.

The above tribute to our beloved brother is *just*, and my soul sends forth its echo.

MARY BAKER EDDY.

Chicago, Ill., Sept. 6, 1909.

Beloved Teacher:—Yesterday morning, when error presented itself in an almost overwhelming wave of sorrow and desolation, the *Sentinel* containing your latest word to us, your students, and to the world, was placed in my hands. Almost instantly the peace "which passeth all understanding," performed its loving office, and I was comforted.

Your tender tribute to my dear one and his faithful work is very precious to me and mine, and more now than ever shall we strive to "awaken" to the recognition that Life is eternal and ever present, and that there is no separation and no death. The Science that you taught us preserved my husband for twenty-two years after mortal mind said he must die, and that same truth is now smoothing for me the pathway which mortal thought would claim is very rough.

May our dear Father-Mother God bless and sustain you in all your ways, is the prayer of

Your faithful and loving student,
KATE DAVIDSON KIMBALL.

Chelsea, S. W., England, Sept. 1, 1909.

Beloved Leader:—Your letter has been to me a joy which I do not know how to express. That you should think that my work has been of service to the Cause, is not merely the greatest encouragement I could have, but the greatest happiness to me. Whatever I have learned of Truth, I have learned from you, sometimes by following a road which seemed to lead into the night, but always proved to lead into the day.

The first real perception which came to me that evil was unreal and powerless gave me, I think, the first true glimpse I ever had of heaven; it meant the first moment when I could say that I even dimly saw what Christ Jesus meant in saying, "The kingdom of God is within you." I am very, very grateful, and I am trying, however poorly, to prove my love and my gratitude by my faithfulness to your teaching.

Your loving follower,
FREDERICK DIXON.

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Manchester-by-the-Sea, Aug. 6, 1909.

Beloved Leader:—An angel voice uttered a clear call as through a trumpet when you aroused dull, stupid mortal mind by your ringing words of truth in regard to Mr. Kimball's presence with us in the environment of Mind. The great hosts of Israel must follow on to make this final demonstration at your bidding, for they know that divine wisdom speaks through the Discoverer of Christian Science. In my dreams you often seem to come to me and urge me to more earnest efforts in striving to find "me, and mine, and all" (Miscellaneous Writings, p. 389) in Mind only. I love the truth, and you its exponent, more each day.

With unbounded faith in your revelation and realization of heaven, I am

Lovingly yours to command,
MARY BEECHER LONGYEAR.

Denver, Col., Sept. 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Christian Scientists, formerly members of First Church of Christ, Scientist, in Denver, living on the North Side, feeling the need of a church in their midst, have organized Fourth Church of Christ, Scientist, and send you their love and gratitude, and pledge of loyalty as defined by you in "Retrospection and Introspection," page 50: "Allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love."

Yours in the bond of Christ,
Board of Directors.
MRS. ANNIE E. CARDWELL, *Clerk.*

London, England, Sept. 1, 1909.

Dear Leader:—For the last eight years, ever since the light of Christian Science first shone in upon my life and healed me, I have longed to avail myself of the privilege you allow your followers of writing to you. A knowledge of the inadequacy of my feeble words alone kept me silent, but divine Love has led me out of much tribulation and long years of waiting into the joy of active service this year as Second Reader for Second Church of Christ, Scientist, London, England. The deep wave of gratitude which has been swelling and growing ever since, must break and fall at your feet. I echo continually your own beautifully expressed thought, and thank you for giving me words in which to express my thanks.

Oh, Thou hast heard my prayer;
And I am blest!
This is Thy high behest:
Thou, here and *everywhere.*
"Miscellaneous Writings," page 385.

The joy and peace of our Science service is inexpressible, and reflects the "peace of God, which passeth all understanding." My one desire and prayer is that the Word may go forth with power, the healing power of Truth and Love which you have taught and demonstrated for us. With reverent love,

DIANA JACKSON.

Cleveland, O., Sept. 6, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is now almost nine years since I first saw the light of the healing truth which you through your great wisdom and understanding have unfolded to this age. My healing of a serious complaint of many years' standing was perfect and complete in a few treatments, and aroused in me a great desire to know more of this life-giving and demonstrable truth for the understanding of which the world today is your debtor. Through a careful study of your inspired text-book, Science and Health, and through the application of the Principle and rule as revealed to you in this book, I have been able to meet every need which has arisen, and indeed I have had daily proofs that this demonstrable truth not only heals, but is the source of all good and in unlimited abundance. I am grateful to you not alone for the example of your beautiful life, which has been full to overflowing of love and blessing for all mankind, but for the splendid literature which you have given us. The *Journal* is an apostle of Truth, preaching as St. Paul did, to all nations, the *Sentinel* stands guard over the truth-seekers and points out the right pathway, while the splendid *Monitor* is today the peer of all the dailies for clean and authentic news; but best of all is your text-book, which is indeed a "Key to the Scriptures," unlocking and making clear to this age the hidden truths which do heal and uplift us spiritually and teach us to know God, good, and man made in His image and likeness. Truly mankind will forever call you blessed. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Lovingly your student's student,

BURTON B. TURNER.

Lake Charles, La., Aug. 31, 1909.

Dear Mrs. Eddy:—I want to thank you for the new by-laws. The first, in regard to "Class Teaching," came to me when I was passing through deep waters. I had received much benefit from class instruction, and for many years I have tried as best I could to help the struggling hearts, so far as I have known the way of Truth and Love. The last two years I have been very anxious to see other students have the great privilege of class help, and not long since I rather insisted upon this, and encouraged several students to take class instruction. Since that time I have had much to meet. When this by-law came out I rejoiced, for it opened to me the error of influencing others, and I at once saw the wisdom and the great need of this by-law. I am sure that it will save many from this one form of error.

When the next by-law came out (Art. 23, Sect. 2), my gratitude to the great and good Father was unbounded, and I exclaimed aloud, "I thank Thee for this channel of Love and Truth that has shown us the way to heaven (harmony) and that has told us in Science and Health (p. 13) that 'Love is impartial and universal in its adaptations and bestowals.'" I called the board of directors, resigned my position as librarian, and moved my office from the church the same day that I read the by-law. The board of directors employed a librarian in my place. The reading-room was in the rear of the church, and my office adjoined the church. The quick response was met by Love, and I was relieved that very day.

I do not know how to express my gratitude and love for this leading, that one has been raised up to call us back to our Father-Mother God, where the protecting arms of Love can shield its child. Lovingly yours,

MRS. MARY E. CHEATHAM.

Boston, Mass., Aug. 1, 1909.

Dear Mrs. Eddy:—Before leaving this beautiful city I want to express to you my love and gratitude for a clearer apprehension of the immanence of divine Love, which has come to me through your admonition that we are to see you only in your writings and in your love for mankind. It is my earnest desire so to lift up the Christ-idea "from the earth" as to eliminate self, and thus aid in the fulfilment of the Master's promise, "I . . . will draw all men unto me." With loyal love,

CHARLES F. KRAFT.

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THE LECTURES.

LECTURES TO BE DELIVERED.

Gloucester, Mass.—William D. McCrackan, M.A., City Hall, 3 p.m., Sept. 19.
Ogden, Utah.—Frank H. Leonard, Weber Stake Academy, Sept. 20.
St. Joseph, Mo.—Bliss Knapp, First Church, Sept. 20 and 21.
Laconia, N. H.—William D. McCrackan, M.A., Unitarian Church, Sept. 21.
Kalispell, Mont.—Prof. Hermann S. Hering, Sept. 23.
Westmount, P. Q.—William D. McCrackan, M.A., Victoria Hall., Sept. 23.
Brainerd, Minn.—Bicknell Young, Opera House, Sept. 23.
Muskegon, Mich.—Rev. Arthur R. Vosburgh, Sept. 24.
Watertown, S. Dak.—Bliss Knapp, Sept. 25.
Iola, Kan.—Frank H. Leonard, Grand Theater, Sept. 25.
Emporia, Kan.—Sept. 26.
Leadville, Col.—Hon. Clarence A. Buskirk, Elks Opera House, 3 p.m., Sept. 26.
Fort Wayne, Ind.—Judge William G. Ewing, Majestic Theater, 2:30 p. m., Sept. 26.
Los Angeles, Cal.—Judge Septimus J. Hanna, Shrine Auditorium, Sept. 26.
Great Falls, Mont.—Prof. Hermann S. Hering, 3:30 p.m., Sept. 26.
Pittsburg, Pa.—William D. McCrackan, M.A., Alvin Theater, 3 p.m., Sept. 26.
Grand Rapids, Mich.—Rev. Arthur R. Vosburgh, Sept. 26.
Winnipeg, Man.—Bicknell Young, Sept. 26.
Helena, Mont.—Prof. Hermann S. Hering, Sept. 27.
Chanute, Kan.—Frank H. Leonard, Hetsick Theater, Sept. 27.
Decatur, Mich.—Judge William G. Ewing, Sept. 28.
Missoula, Mont.—Prof. Hermann S. Hering, Harnois Theater, Sept. 28.
Grand Island, Neb.—Bliss Knapp, Bartenbach Opera House, Sept. 28.
Horton, Kan.—Frank H. Leonard, Sept. 28.
Toledo, O.—Clarence C. Eaton, Sept. 30.
Morris, Ill.—Bliss Knapp, Sept. 30.
Omaha, Neb.—Frank H. Leonard, Auditorium, Sept. 30.
Rushville, Ind.—William D. McCrackan, M.A., Sept. 30.
Rapid City, S. Dak.—Miss Mary Brookins, Oct. 1.
Billings, Mont.—Prof. Hermann S. Hering, Masonic Temple, Oct. 1.
Maquoketa, Ia.—Frank H. Leonard, Oct. 1.
South Bend, Ind.—William D. McCrackan, M.A., Oct. 1.
Dayton, O.—Hon. Clarence A. Buskirk, 2:30 p.m., Oct. 3.
Toronto, Ont.—Clarence C. Eaton, Alexander Theater, Oct. 3.
Lincoln, Neb.—Prof. Hermann S. Hering, Oliver Theater, 8 p.m., Oct. 3.
Paducah, Ky.—Mrs. Sue Harper Mims, Opera House, Oct. 3.
Olean, N. Y.—Bliss Knapp, 3.30 p.m., Oct. 3.
St. Louis, Mo.—Bicknell Young, The Odeon, 3 p.m., Oct. 3.
Cranford, N. J.—Bliss Knapp, Oct. 5.
Detroit, Mich.—William D. McCrackan, M.A., Light Guard Armory, Oct. 5.

ESTHERVILLE, IA.

Miss Mary Brookins delivered a very interesting lecture on Christian Science in the Free Baptist church Sunday afternoon [Aug. 8]. Attorney C. W. Crim, who introduced her, spoke in part as follows:—

I am an optimist by nature and believe that good only will eventually survive, whether in religious teachings or secular matters. If you have troubles, get rid of them; if you desire to lead a better life, "ask, and ye shall receive." We stand in the narrow valley of life with an indefinite, misty past at our back, and before us an infinite future holding the just rewards for our earthly conduct and endeavors. The past has fled, the present admonishes us that to the future our minds should be directed. Christian Science embodies moral fundamentals coeval with the beginning and enunciated by Jesus of Nazareth. The application of these fundamentals to the every-day affairs of life, it enjoins upon all. It asks you to enjoy the blessings of life in their fullest measure, because it is the will of our Father in heaven, and to avoid sin and error as the source of unhappiness.—*Estherville-Democrat.*

SEA CLIFF, N. Y.

Frank H. Leonard lectured on Christian Science in Central Hall, Sunday, Aug. 8. He was introduced by Dr. Orison Swett Marden, editor of *Success Magazine,* who said in part,—

Your presence here is a tribute to your respect for the Scientists who have come into your midst. It was Christian Scientists who first attracted me to Christian Science. I hated (because I knew nothing about it) the Science doctrine, but I had a great admiration for many of the Scientists whom I knew, because I saw they had a secret which brought out in them character qualities which I did not find in others, to the same degree.

There was a light in their eyes which was never on sea or land. I found a fairness in their dealings which came nearer illustrating the golden rule than I had found in any other class of people as a whole. I have never been cheated by a real Scientist. I found these people wonderfully cheerful and optimistic under most trying circumstances, and I wanted to know the secret of the leaven which had transformed them.

These lectures are given from time to time, largely to correct misapprehensions and false impressions regarding Christian Science and Scientists. No person in modern times has been so misunderstood and so abused by the press and by individuals as has Mrs. Eddy. The abuse of this sweet, beautiful woman, whose whole life has been spent in doing good to others, is one of the cruelest things in history. No one has ever yet, to my knowledge, been able to show that she has ever injured a single human being.

I was born in New Hampshire and lived within twelve miles of Mrs. Eddy, and I know that thousands of the best citizens there are, as I am, proud that Mrs. Eddy was born and lived the better part of a century in the old "granite state." If greatness is measured by notable service to humanity, Mrs. Eddy will go down in history as the greatest of her generation—not excepting Daniel Webster, who was born near her. Webster may be forgotten, but Mrs. Eddy, never. Mrs. Eddy made the greatest discovery of the last century, embodied in this sentence: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).—*Sea Cliff News.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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TESTIMONIES OF HEALING.

That the truth revealed to this age by Mrs. Eddy is being felt in all religious work, was proven to me by my healing in Christian Science of the liquor and tobacco habits, also of profanity and all that goes with a life lived for the supposed pleasure in vice. I attended a religious service one night, as I had no other place to go, and the subject of the discourse was the peace of God's love. We were told in such a simple way how this peace is man's right, and that we did not need to go anywhere to get it. The minister held up the Christ-ideal in such a way that after the service I stopped and spoke with him, and told him that if it was true it was man's right to have that peace, I wanted it, for I then had anything but peace. He gave me the Bible which he had used for years, and told me to study the New Testament. I left him that night with the intention, God helping me, to live a different life; and from that day I did not use liquor or profanity, but I still kept the tobacco habit.

I was a railroad trainman and had lots of time to read, and I did study the New Testament. I then knew nothing of Christian Science by that name, nevertheless it was a glimpse of light from Christian Science that had helped me, though I knew it not. I went back to the church of which I had been a member years before, and was received with love; but the more I read the Bible, the less I understood how God could condemn one man and save another. I was troubled, too, because, although I had been helped, I still had all my old desires, and sometimes it seemed as if they would get the better of me.

About this time I went to see the minister I had heard preach that night. I told him my doubts, and we had a long talk. He told me that for the past few years Science and Health by Mrs. Eddy had been his help,—or "Key to the Scriptures," as it is. When I left him I had a copy of Science and Health, and after I began to read it I found that I was leaving everything else for it. I kept it with me, and all the spare time I had I read it. I did not seem to understand it very much, but it held my attention, and the first thing I knew my desire for liquor was gone, and I no longer wanted the old company, I had something better. The tobacco habit held on longest, but that also disappeared. One morning before going to work I made up my mind that Christian Science could heal me of the tobacco habit just as well as of the other habits, so I left my pipe and tobacco at home. At first it seemed as if I must have them, but I found time, after I had been at work a short while, to get my copy of Science and Health, and I read a little from it. When I went to work again I had forgotten about my tobacco, and I have never wanted it since, although I have had to be in a smoking-car sometimes four and five hours at a time.

I then began to attend Christian Science services and to study the Lesson-Sermon, and it is now clear to me where that minister got his sermon. I had been brought up by Christian parents, and Sunday afternoons and evenings our mother used to read the Bible to us and it was always a pleasure to listen. Now the reading of that same Bible has become not only a pleasure, but by the aid of Science and Health it is a guide for every-day life. I have joined The Mother Church and am trying daily to reflect that peace which comes from realizing God's love. I will say that the minister above mentioned has since resigned from his pulpit, and is now working in Christian Science, —healing both the sick and the sinful. For the blessing of Christian Science, which has been my only physician for the past two and a half years, I am thankful to God, and to Mrs. Eddy. I can but hope that my testimony may help some one who is looking for the truth.

GEO. M. SWAN, New Haven, Conn.

The testimonies in the *Sentinel* and *Journal* have helped me very much, and I feel that if I can aid some one who is suffering, I will gladly add my mite. For seventeen years I was a sufferer from an eruption on my hands. I tried different remedies advised by friends, also sought relief from many physicians, but received no help; instead, the disease spread and became more painful, especially in the summer, and I could not put my hands in water without great suffering. I have many friends who are Christian Scientists, and they advised me to try this new-old remedy for my trouble. I felt that if I could be relieved even a little I would be grateful, as the physicians had assured me I would never be free.

In June, 1905, I went to see an old friend who is a practitioner, and asked her if she thought I could get relief through Christian Science. My friend assured me that all things are possible with God, and that this disease could be as readily destroyed as any other. I asked for treatments for myself and for a daughter who was afflicted with the same trouble, though of shorter duration—only three years. I am indeed happy to state that in a short time we knew that we were using the right remedy this time, and after a few weeks' treatment we realized that we were both entirely free.

Since then we have had no return of the disease, and to say that we are very grateful for this healing is to express our thanks but feebly, as in many ways we have experienced the workings of truth in our family. For all of this we thank God, also our dear Leader for showing us the way.—MRS. T. B. GILBERT, Kansas City, Kan.

In the hope that this expression of my heartfelt gratitude for what Christian Science has done for me may benefit others, I will say that for more than forty years I had been troubled with heart disease, so that I never went away from home without carrying a bottle of medicine along, and many times I thought that my last moment had come. Early in 1907 I had such a severe attack that my children telephoned immediately for a doctor, and my condition became so alarming that a second doctor was sent for. They held a consultation, and medicines were given to me. After four months' treatment they thought it better that I should change my home from San Jose to Carmel, but first it had to be found out if I could stand the trip. The change was made, but I needed at once the help of a doctor, who came twice a day.

At this time a neighbor inquired after me, and asked my daughter if I would not like to try Christian Science. I gave my consent willingly, so a practitioner was sent for, and I never shall forget the healing words she spoke to me. I had always thought that I knew the Bible pretty well, and had great trust in the power of God, but I found that I did not understand it rightly. My eyes were opened, thanks to our heavenly Father, also to Mrs. Eddy. I felt a great change in a few days, and my healing was accomplished inside of two months. I remember with much joy one day, when I wanted to go to the beach, where my children and friends were to have a breakfast, but they thought that I was not able yet to walk four blocks. I, however, knew that God was my strength, and that He would make my way perfect. I went alone to where they were, had breakfast with them, and walked home also. From that time my healing went on very fast, and since then I have had no trouble with my heart. I have also been healed through Christian Science of a terrible pain in my shoulder and arm, pain so severe that I could not use my arm; also from other ailments. Thanks to God these have all disappeared into the nothingness which was their origin. I hope I may progress in the knowledge of God as the only power.

MRS. H. VAN LEEUWEN, San Francisco, Cal.

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I wish to give thanks for the wonderful blessings that have come to me through Christian Science. After having been given up to die by five physicians, one of them a specialist in tubercular disease, I was healed completely of a tubercular affection of the head, lungs, and stomach. For about two years I had been ill, but the last stages were very rapid, and I had been in bed but two months when the end seemed to be near. So terrible was the pain that an opiate in large doses was administered frequently. I had taken no solid food for two and a half months, and every function had practically ceased action. The doctor told my parents that he could do no more; that possibly I had three hours to live; but if there was anything else that could be tried, he would be glad to have it.

A Christian Science practitioner was finally called, and from the first treatment I ceased to take the opiate. This was on Wednesday, and a week from the following Friday a clear sense of God as my strength enabled me to rise and walk down stairs absolutely unaided. I was healed, and from that time on I gained in weight and strength. At the time I commenced the treatment, a little over six months ago, I weighed eighty-five pounds, while today I weigh one hundred and forty. About a month after I was healed, the physician who had given me so short a time to live, examined my lungs and found them perfectly sound, though while treating my case he had pronounced them practically gone. This physician is willing to verify the statement of my healing.

Aside from the physical healing, which relieved me of such untold suffering, I am indeed grateful for the wonderful spiritual uplifting. I have been healed of a great sorrow, one that seemed unendurable, and I feel that I can absolutely trust God to aid me in every problem of life.

AIMEE E. TITUS, Portland, Ore.

Some fourteen years ago, in removing a small piece of steel which had lodged in one of my eyes, the physician discovered that my eyelids were affected with a disease which required attention. After treating me for this trouble for six months or more, the physician noticed a condition of the eyes for which he gave me further treatment. He then informed me that I would need to wear glasses, and from that time until I was healed in Christian Science I used glasses continually.

Some two and a half years ago I heard a great deal about Christian Science, and being an active member in an orthodox church, I felt that I wanted to know something about this Science for myself. On consulting with my wife, it was decided that we would send for a copy of Science and Health and read it as a piece of literature. It was our custom on Sunday afternoons to read aloud to each other, and when this book came we started to read it aloud the same as we would any other. One Sunday, while I was thus reading Science and Health, I realized that I did not need my glasses, and I so stated to my wife. Taking them off, I put them aside and continued to read for an hour or more. From that time to this I have never felt the need of glasses nor experienced any sense of pain or inconvenience, although my work has been as close and continuous as before.

Peculiar as it may seem, neither my wife nor I said anything about this experience to others, and very seldom mentioned it ourselves. My friends did not seem to notice that I had taken off my glasses, and only two or three asked about it. I was grateful for this, in a way, but strangely enough I did not seem to realize just what had taken place or my own responsibility in the case. Several months later I was rudely awakened from this apathy by the dark shadow of the belief in disease and death, which fell upon one who was very dear to me. Suffice it to say that during this experience I saw as it were the "burning bush," and realized that a change had been wrought in my whole understanding of life, and that I had a work to do. As truth after truth has been revealed to me through my study of Science and Health, my cup is full. I realize as never before what true joy and happiness mean, and I know that our foundation is laid upon the rock, Christ, Truth.

To say that I am grateful expresses it mildly; it is difficult to tell in words the tender love that manifests itself toward our dear Leader, who has made it possible for me to know the truth. I can only show my gratitude to God, and to her, by my fruits and by loyalty to the First Commandment, "Thou shalt have no other gods before me."

N. L. GODFREY, Davenport, Ia.

From childhood I suffered from stomach trouble, and tried every material remedy of which I could hear. I first heard of Christian Science in 1890, and in two treatments I was healed, though I did not then become interested in the Science. In the winter of 1900 I had a paralytic attack, which caused me to be blind at times. I had medical treatment, the doctor cauterizing the spine, but I was not able to walk. I turned to Christian Science again, and was helped so much that I was soon able to walk. I then began to read the literature, and to study Science and Health with the Bible. I have also been healed of severe headaches, and of more serious disorders. Through the study of the Lesson-Sermons many other blessings have come to me, and I am now a well and happy woman. I have also been able to help others, and I owe all to Christian Science,—life, health, and sight. I am able to read any kind of print. I am a member of The Mother Church and have had class instruction. I am thankful to God, and I have great reverence for our Leader, Mrs. Eddy, for her life of love to humanity.

LUDEEMA B. TENNENT, Dayton, O.

My gratitude to God for Christian Science can never be fully expressed by either tongue or pen. If Mary Magdalene had seven devils, I had even more, but Christian Science has freed me. I was a victim of severe headaches, extreme nervous conditions, serious throat trouble, and a bowel disorder of twenty years' standing. I was healed of all these ills and also laid aside glasses. In August, 1908, I met with a severe accident, fracturing a rib and sustaining internal injuries. I was not sufficiently advanced spiritually to overcome these, and the pain seemed very real,—in fact, almost unendurable. A Christian Science practitioner was sent for, and while I was receiving the first treatment the awful pain in my side and back disappeared. The fourth day I took up my duties as usual. My highest aim and wish is that I may live Christian Science in deeds, meekly and obediently.

MRS. DENVER L. RICHARDSON, Coeur D'Alene, Idaho.

I have had convincing proof that Christian Science heals the sick. My baby, about two years old, had bowel trouble in a very severe form. I had heard enough of Christian Science from my sister, who lives in a distant city, to know that I should rely upon Truth alone. I used all the understanding I had of Christian Science, but failed to meet the case, so decided to have a practitioner who lived here help me, as the symptoms seemed too alarming to wait for a letter to reach my sister. The practitioner came to our home as soon as she was called, and worked faithfully, and in a week the child was healed. I gladly acknowledge this healing, and my desire is to be a real Christian Scientist.

MRS. MAGGIE BLACKLEY, Durham, N. C.

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It is now nearly fourteen years since I became interested in Christian Science, and I wish to add my testimony to help swell the praises of the healing religion practised by Christ Jesus, and brought to this age by our beloved Leader, Mrs. Eddy. I was convinced of the wonderful healing power of Christian Science by seeing my wife healed from terrible injuries received from a runaway team. None who saw her at that time believed she would live till morning. A few hours after the accident she was removed a distance of about five miles to her home,—a Christian Science practitioner going with her and remaining through the night. The next morning my wife was up and dressed, and in a very short time she was entirely healed.

A few months after the above occurrence I had an attack of acute lung trouble, and felt that I was very near the end. At my wife's earnest request the same practitioner was sent for, and I was relieved almost instantly and soon had fully recovered. In 1900 I was helping a man unload some large logs, when one of them rolled from the wagon and started down the skidway, gaining velocity at every revolution. Before I could get out of the way, it struck me violently in the chest and crushed me against a solid background of logs, where I was held almost senseless and in great agony until help could be called and the log removed. Again Christian Science was my only remedy, and I did not trust in vain, for health was restored after a short interval.

I wish to record one more out of the many demonstrations which I could cite. About four years ago I awoke one night in great distress, and grew steadily worse till it seemed that I could not endure my suffering much longer. My wife immediately communicated with the Scientist who had always helped us so quickly in the past, and in about an hour I was resting quietly, though very weak; and after a few days I was fully restored. Christian Science has been our only physician for the last fourteen years, and it has never failed us in our time of need.

J. F. Wallace, Jefferson, Col.

Trusting this brief testimony may help some poor sufferer to turn to the "great Physician" and learn to live aright, I cheerfully and gratefully acknowledge the all-power of God. It is now nearly two years since I first learned of the healing truth revealed in Christian Science. My baby was not well and the doctor was a frequent visitor at our house. Throat trouble was a frequent source of worry, and after one of these attacks there was an enlargement of the glands. After a long time this enlargement disappeared, but it was only for a time. Soon there was another attack and the conditions seemed worse than before; all the medicine that was used had no effect.

One day I visited friends who were Christian Scientists, and during the conversation the lady advised me to try Christian Science, and said that God would make the baby well. I thought upon her words for some time, and at last decided to try Christian Science. I took my baby to a practitioner, told her of the trouble, and asked if anything could be done. She assured me that God would make her well. After a week's treatment the swelling had nearly disappeared, and in less than two weeks it was entirely gone, and it has not recurred. Here was a permanent cure in two weeks, a cure that *materia medica* had not been able to effect at all!

My baby is now four years old and a wide-awake little Christian Scientist. She repeats our Leader's prayer for the little ones (Miscellaneous Writings, p. 400), and in all her little trials she turns to God as her protector and comforter. After seeing the help that my baby received, it did not take me long to turn to God for my own relief, and many and varied have been the blessings which I have experienced. I wish to express my gratitude to God, and to Mrs. Eddy for showing us how to know God,—how to find Him an ever present help in trouble.

Mrs. L. McGregor, Butte, Mont.

Although it is now almost nine years since I began the study of Christian Science, I have never before given a written testimony to the power of Truth. This is the more inexcusable in that for the most of this time I have been isolated from other Christian Scientists and from church privileges, and the Science literature has meant very much to me.

My healing was slow, because I was so wedded to my idols,—heredity, *materia medica*, and the reasoning power of mortal mind, which I thought capable of solving all mental problems. When I began to appreciate how beautifully simple and logical Christian Science is, I began to gain in understanding and also in physical health. To me the logic of Christian Science is now seen to be so clear, convincing, and satisfying, that, though all who read it may not be willing to accept it, none can refute it; and when once the Principle of Christian Science is understood, its truth can no more be questioned than can the truth of mathematics.

Through this understanding of divine Principle I have been able to overcome much of self-love, self-pity, impatience, and irritability, besides various physical disorders. The more I ponder the allness of God, good, the happier I am and the more I realize that nothing can separate us from this God who is Love. My appreciation of Mrs. Eddy, and gratitude to her, are hard to express, but I do try to show them in my life.

Mrs. Emma W. Holyoke, Fairmont, Neb.

I did not take up the study of Christian Science for the physical healing—it attracted me as a religion, because of its radical difference from the belief in which I had been reared; although I had been a church-member for nearly twenty years. One day, without any warning, intense pain in my back and lower limbs manifested itself. I tried to overcome the pain through the slight understanding I had gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I did not make much progress. I then called upon a Christian Science practitioner for treatment, and while to one who was suffering the healing might seem slow, yet in about a week I was well. The sickness was diagnosed as an acute form of rheumatism. The understanding and spiritual uplifting which I received during the treatment was indeed a glimpse of Life, Truth, and Love.

Again, when a great grief came to us through the accidental death of our only child, the loving encouragement given in Christian Science helped me to overcome this great sorrow. It seemed that I should have died, had it not been for Christian Science. I am indeed grateful to Mrs. Eddy for having given us Science and Health, for it has taught me to know God aright.

Emily R. Smith, Mankato, Minn.

[Translated from the German.]

Before I became acquainted with Christian Science I had suffered for several years from severe headaches, distress in the stomach, etc. Besides this the pain in my hands and feet caused me difficulty in working and walking. All the material means I had tried brought only temporary relief.

I then heard of Christian Science, through a lady who

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told me about it and also lent me several copies of the *Herold,* which I read; but I did not understand the articles, neither did I believe the healing testimonies. I thought that a religion which accomplishes so much good would be better known. I, however, attended a Wednesday evening meeting, but was not satisfied,—I doubted. I was like Thomas,—first I must see, then I would believe. If only I knew somebody who really had been ill and was healed through Christian Science! I again attended a meeting, and God sent me a witness. I met there a lady whom I knew to have always been sick, and lame in one arm. I talked with her and asked her if she was now well. She answered that she had been healed only through Christian Science. She was happy, healthy, and able to carry on her work. Then I knew that I, too, would find help, and I firmly and confidently believed that God alone was my physician and that He would help me. Within a short time I was made whole. I did not have regular treatment, but was freed from all my ills in the measure in which I discerned the truth.

Three years have gone by since, and I am entirely well and can attend to all my work. Many blessings have also come to my family, spiritually and physically, for which I am sincerely grateful. I thank God, also our beloved Leader and all those here who help us to grow in the understanding of the truth.

FRAU HELENE REMPT, Dresden, Germany.

Having received so much benefit and encouragement from the testimonies published in the *Sentinel,* this is sent in the hope that it may serve the same purpose. Previous to coming into touch with Christian Science, while reading the parable of the prodigal son, I received an understanding of the character and nature of God which was certainly new to me. After this I read the record of healing work in the New Testament with an interest which I had never before experienced. My interest was centered upon the healing of the palsied man and the answer given by Jesus to the scribes. The inference which I drew from this account was that forgiveness of sin and physical healing were included in the gospel and are therefore inseparable. At this time the wonderful promise of the Master was too plain to be misunderstood: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." So I determined to know how it could be fulfilled. At this point in my experience I was brought into touch with Christian Science literature. I also attended the services, and felt assured that my need would be supplied in Christian Science.

Strange to relate, at this juncture I was deceived by a suggestion that I could accomplish the most good by continuing to work along the old lines, in connection with a mission in this town. I failed also to interpret the message given to me, and the consequence was that I attended no place of worship for many months. After this my wife's health broke down, and at the same time I was thrown out of employment. Being out of work, I could not employ any one to nurse the wife and care for the children, so I had to face the situation alone, and while laboring under adverse circumstances the opportunity was given me to retrace my steps and regain my position. The Bible says, "As many as I love, I rebuke and chasten."

My wife was in a low way and very weak; the medicine prescribed by the doctor (who had been called in at my wife's request) failed and was set aside; eventually the doctor ceased to call. To my wife there seemed to be no hope left; but "man's extremity is God's opportunity." All that I had read in Christian Science seemed to have left me; but one thought remained, which was that God is not the author of sickness or suffering. I reasoned from this that it was not God's will to take a mother from her children. It took time to turn my wife's thoughts from what she seemed to think was inevitable, yet the scale was slowly balanced to the side of Truth. At times it seemed as if error would swamp me, but my stronghold at such times was in the realization that the struggle was not without a purpose, and that I had to be turned away from the worshiping of idols (material means); also that God had not called me out of Egypt (material sense) to die in the wilderness. My confidence would thus be restored, and then I would encourage the faltering steps of my wife. After the little that I knew had been put into operation, Christian Science treatment was given her by a lady and afterward by a gentleman, which help was very much appreciated.

My wife's recovery seemed slow at times, yet her restoration was effected; and with it came an abiding sense of gratitude and also a strong proof of the efficacy of Christian Science. The prophet Jonah said, "I will pay that that I have vowed. Salvation is of the Lord." I take this opportunity to express my gratitude for that monument of labor and love, "Science and Health with Key to the Scriptures;" also for the noble and inspiring example found in the Discoverer, Founder, and Leader of the Christian Science movement.

WILLIAM LAZENBY, Darlington, Durham, England.

[Mrs. Lazenby's corroborative statement of her healing follows.—EDITOR.]

My husband's statement respecting my condition is quite correct. The doctor said he could do no more for me, and it seemed as though there was nothing but death before me. I used to lie in my bed day and night, and my constant thought was as to how I would be buried, as we had no provision for this; but I am thankful to say that after the doctor ceased to call, and when I saw that medicine was doing me no good, I began to listen to my husband as he talked about Christian Science. (He had spoken of it before, but I would not listen.) It was only when there seemed to be no hope elsewhere that I was ready to listen, and although I gave Christian Science credit for putting me on my feet, I would not go to the meeting, as I did not like the idea of changing my form of worship. The first thought that helped me was that there is no life in matter, and that in God "we live, and move, and have our being."

I am thankful to God for inspiring Mrs. Eddy with such a grand message, one which heals the sick as well as reclaims the sinner. My healing was slow, but with it has come to me a better understanding of what God really is. In the old thought we were taught to believe that God sent sickness for our good; yet if this is so, why should we take medicine to destroy it. It was like throwing kindness back into God's face. Since coming into Christian Science, however, I have begun to learn that God is the only power; that He is all good, and that evil has no power; and also that sickness is a false belief. I am very thankful for the little understanding I have gained, and hope as I live from day to day to gain more, so as to be able to help others as I would myself.

ELLEN LAZENBY, Darlington, Durham, England.

What though the day has proved
A sad Gethsemane,
And at its end a grim
And torturing Calvary,
If when the stillness comes
To lonely, dark-filled tomb,
Outside an angel waits,
Bearing a lily-bloom!

STELLA E. SAXTON.

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FROM OUR EXCHANGES.

[*Outlook.*]

To be kind in judgment does not involve indifference to moral standards or desertion of ideals. It is not a question of blindness; it is a question of largeness of view. The offensiveness of sin, which rested so heavily on the hearts and minds of our ancestors, is not a whit lessened. Sin is still a horror when it works out its fruits in human life. But there has come a vast difference of feeling toward the sinner, because there has come so much larger and penetrating a knowledge of the influence of conditions of all sorts and kinds. What has happened has not been a desertion of the old standpoint of the righteous man who hated sin, but a recognition of the complexity of the individual problem and the difficulty of doing justice to the individual sinner. We still hate the sin, but we no longer hate the sinner. What has happened has been a change of position from the standpoint of the Old to the standpoint of the New Testament. The emphasis of our criticism and judgment ought to rest on our own faults, not on the faults of other people. But few of us have the capacity for self-denial involved in leaving other people's faults alone and dealing firmly and with clear eyes with our own. And yet, as a rule, the faults of others do not harm us. They rather amuse us, or irritate us; while our own faults are constantly inflicting the most serious injuries on us.

[*Examiner.*]

If one's prayer is merely a selfish wish, aimed at an ear in the invisible world on the mere chance of persuading a listener who has the power to grant our wish, there is no reason on either natural or spiritual grounds for hoping that it will be answered. Its selfishness makes it certain that a wise and good being would not answer it; for to answer would be to make selfishness dominant over wisdom and goodness, and dominant selfishness means dominant badness and final ruin. God as a being can mean nothing less to a really prayerful man than the highest conceivable goodness and purity manifested in supreme personality. The very meaning of prayer to him is that there is in us a ruling desire to be brought into closer likeness to God, and to be overruled by Him. A selfish prayer could be addressed to God only under the conception that He was the mighty executor of the universe, rather than the loving Father and righteous ruler. Prayer is not a short cut to personal gratification. It is not the bringing of pressure to bear upon the power which touches the springs of life, but is bringing divine influence upon us, that we may give full effect to the good and wise will of God in our living and in our character.

[*Christian World,* London.]

You cannot live by another man's truth; you must live by your own. You cannot be saved by untruths, whatever may be their outside sanctions. The winning of the higher truths involves a perpetual moral discipline. As the discipline proceeds the truths will shine with ever brightening luster. The way of ascent here, as one of the church fathers observes, is by holiness of life. We can only influence our fellows by the truth we have ourselves won.

[*Zion's Herald.*]

To be a Christian is not simply to hold some kind of a theory of religion, or even the theory of the Christian religion, but means a practical obedience to the revealed precepts of God, so that we follow him who is the truth in the way and press of life, pursuant to his behest: "If ye love me, keep my commandments." We must get on with truth, and truth must get into us, and be evaluated in daily living.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the Field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

PAMPHLETS IN FRENCH.—Three new French pamphlets, "Christian Science: Le Pouvoir De L'Homme Sur Le Mal," "Christian Science: Ses Bienfaits Pour L'Humanité by Edward A. Kimball, and "Christian Science: La Délivrance Du Mal" by William P. McKenzie, are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has just been issued by the Society, copies of which will be mailed to our patrons on application.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, must be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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

Vol. XII. No. 4.

BOSTON, SEPTEMBER 25, 1909

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ITEMS OF INTEREST.

National.

School yards in England are generally larger than in the United States, and fascinating school games, carefully supervised, shared by all, are made an educational factor. Besides the large yard, there are usually playing fields added, bordered by trees, grassed, and of a size and attractiveness that make them delightful. After school and on holidays the teachers often frequent these fields with the boys and play games which are free from the excessive noisiness of the American games. Excursions into the country are another feature. These develop in some cases into fortnights spent in camp. The same teachers go year after year with their classes, and teaching, largely of natural history, goes on every day.

The thirty-fifth annual convention of the American Bankers' Association was in session last week in Chicago. The organization of a central bank of issue for the country, with a capitalization of not less than $100,000,000, as a preventive of a recurrence of the financial disturbance of 1907, was outlined by the president of the association in his annual address. The clearing-house section reported a plan for clearing-house examiners. The association opposes postal savings banks and guaranty deposit funds for both state and national banks.

In the Kansas City post-office it was found recently that a large number of postal orders given out were not presented to be cashed within the usual time, and investigation showed that a large number of foreigners who did not trust banks had learned that money was safe when deposited in the post-office. They found they could get it out when they wanted it, and the news spread abroad until the post-office was made a bank against its will. The incident is indicative of the need of postal banks.

The list of those who will accompany President Taft down the Mississippi river to the fourth annual convention of the Lakes-to-the-Gulf Deep Water Association at New Orleans, includes thirty-six governors, seventy-six United States senators, more than one hundred and fifty congressmen, and ten foreign ministers. They will go as guests of the Business Men's League of St. Louis.

That notes will be addressed to certain European governments with which the United States has treaties, looking to the suppression of the white slave traffic, protesting against the failure of such governments to live up to their treaty obligations, is believed to be certain. This Government has been informed, so it is stated, that foreign officialdom winks at the practice.

About two and a half million acres of public lands in North and South Dakota will be thrown open to homestead entry next month. It is believed that fully two hundred thousand intending homesteaders will register for a chance to obtain farms of one hundred and sixty acres each.

President Taft has appointed on the tariff commission, which was authorized by the late tariff bill, Prof. Henry Crosby Emery of Yale, Assistant Secretary of the Treasury James B. Reynolds, and Alvin H. Sanders of the *Breeders' Gazette* of Chicago.

The million-dollar navigation project for the Missouri river, which was agitated in Kansas City last spring, is to become a reality. Articles of association of the Kansas City, Missouri, Navigation Company have been filed.

The Federal grand jury is conducting an investigation into certain alleged violations of the Sherman anti-trust act, the Elkins rebate law, and the Dingley tariff act by several railroads and transatlantic steamship lines.

President Taft, in his finding on the alleged misconduct of the Interior Department in connection with the Cunningham coal lands in Alaska, completely exonerates Secretary Ballinger.

Reformers at Atlantic City, N. J., are endeavoring to secure the enforcement against the saloon and café proprietors of the Sunday closing laws.

The budget of New York city the coming year may reach $183,000,000, an excess by more than a quarter of a million over that of last year.

About sixty-five thousand enumerators will be needed for the thirteenth decennial census of the United States, Hawaii, and Porto Rico.

International.

The Swedish Cabinet has decided to present a bill to the Rikstag to abolish all orders of rank and grades of precedence, except among the officers of the army and navy. The decision may be one of the indirect results of the recent general strike. Chief among the burdens imposed upon the Swedish commoners has been that of the privileged classes, whose corruption and greed have been one of the chief sources of disaffection with the Swedish power.

The Swedish government has intervened to settle the dispute between the Employers' Union and the Confederation of Labor, which was the cause of the recent general strike in Stockholm. Arbitrators have been appointed for this purpose, as well as to draw up regulations for the settlement of future disputes by arbitration.

Pauperism is on the increase in Great Britain, according to the annual report of the local government board. The total number of paupers relieved on the last day of December was 835,068, being an increase of 34,067 on the number a year earlier. The total expenditure amounted to $71,542,120.

A government expedition to Otumba, in the state of Mexico, has uncovered a buried city of great antiquity. A pyramid similar to that uncovered at San Juan De Teotihacan has been exposed. The pyramid is sixty feet in height, and measures two hundred feet square at the base.

The ninety-ninth anniversary of Mexico's independence was celebrated throughout the republic at eleven o'clock on the evening of the fifteenth by the ringing of liberty bells and the pronouncement of the "*grito*" (shout).

Industrial and Commercial.

By legislative action the Massachusetts Assembly this year entrusted the decision of plans for bettering the dock and railroad facilities of Boston to a joint commission composed of the Boston transit commission, the railroad commission, the harbor and land commission, and the park commission, the "Big Four." They are now conducting hearings. One plan proposes that a "public trust" of eminent men of affairs in Boston and suburbs should be created to handle the railroad and dock business in Boston. This trust should take the harbor front by right of eminent domain and build docks and dry docks and a new belt line. This belt line should run along the water front, connect with all the wharves, and then continue out in a complete circuit, passing through the suburbs some miles distant from the city, where great freight terminals should be constructed. Similar action has been taken with great success in England and Germany.

The Missouri, Kansas, and Texas Railway plans to expend four million dollars for freight terminals in St. Louis, Mo. At Memphis, Tenn., the Louisville and Nashville Railroad Company will expend two and a half million dollars for a passenger station and terminals.

Twelve billion dollars worth of manufactures have been exported from the United States in the last one hundred and twenty years,—two-thirds of this enormous total within the last twenty years, and one half in the last eleven years.

More than four thousand tons of old stockings are sent annually from the United States to Europe to be worked up into shoddy. American black stockings are worth from $1 to $1.20 per one hundred pounds, f. o. b. American ports.

The American Shipbuilding Company has closed contracts with a southern iron-furnace company for four large ore-carrying steel ships of modern type to cost about $1,300,000, and one passenger steamer for Buffalo interests, costing $200,000.

Plans have been adopted for the erection at Mercedes, in the lower Rio Grande valley, of the largest sugar mill in the United States at an estimated cost of two and a half million dollars.

The Russian telegraph system has adopted the twenty-four hour clock, the numerals after twelve to twenty-three being used to designate the afternoon.

The sugar crop of Cuba is expected to reach a total of 1,600,000 tons.

General.

In the flight of birds of the Southern Federation of Homing Pigeon Fanciers, a short time ago, a record that has stood for twelve years was broken. The birds were liberated at North Bay, Ont., 510 miles from Baltimore, and the first to arrive covered the distance in nine hours and seventeen minutes, an average of 1,600.05 yards a minute. The previous record was 1,340 yards a minute. Nearly five hundred birds were liberated at North Bay, and of these sixty-seven beat the previous record referred to.

Halley's comet has been observed at Heidelberg. This is one of the most famous of the comets and the first whose periodic return was predicted. Its last previous appearance was seventy years ago. On earlier occasions of its appearance it was so brilliant as to be regarded as a fearful portent. It has been identified as the comet mentioned in numerous historical references.

The unprecedented elevation of 95,250 feet, or eighteen miles, was attained by an unmanned registering balloon which was recently released at the Belgian meteorological institute at Uccle. At this elevation the barometric pressure is only two fifths of an inch.

A movement is being organized to secure the reforesting of the islands in Boston harbor.

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CHRISTIAN SCIENCE SENTINEL

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

THE FIRST STEP.

LOUISE KNIGHT WHEATLEY.

A CERTAIN Christian Science church recently decided to build a much needed room for the Sunday School, and at a meeting of its members which had been called to discuss the matter, money was freely given and pledges made for that purpose. Among that company of eager, happy people there was one whose heart was heavy. She longed to give, but she had no income of her own, and circumstances at home were such that she did not feel justified in asking others to contribute to a cause in which she alone was interested. How could she make even a pledge? A pledge is a promise, and she had been brought up to consider a promise a sacred thing, not to be made lightly, nor without absolute assurance of ultimate fulfilment. A promise to pay a certain amount within a specified time, without the slightest idea as to where the money was to come from, seemed a proposition so fraught with risk as to be scarcely within reason; so, while those around her were busy, her own pencil lay idle in her fingers. She who would gladly have given a thousand dollars seemed utterly unable to give as many cents!

But she had learned in Christian Science that "desire is prayer" (Science and Health, p. 1), and that all right prayer is answered. As she sat there, struggling with the situation, the "still small voice" of Truth came to her, as it comes to all who listen for that loving call. And she thought, Suppose I do not now know where the money is to come from; what does it matter? Where does "every good gift and every perfect gift" come from, in the first place? Is not God the one source of supply? "The silver is mine, and the gold is mine, saith the Lord of hosts." It is just a false belief which would try to keep me sitting here, bound hand and foot, helpless, doubting, and afraid. I can give to this Sunday School, for my income does not depend upon any person, but upon the one perfect Principle that has all, and is All. I can make a pledge, and I do not need to know how it is going to be paid. That is God's part. My part is to trust Him—absolutely—to take the only step that I can see ahead, and to leave the rest to Him.

She took up her pencil and wrote. The amount pledged was small, perhaps the smallest, in actual dollars and cents, which was made that night; but if she had signed her name for a million it could not have looked, at the moment, more hopeless of attainment. At this point a new perplexity confronted her, as the printed slip asked the donor to state in what way the money was to be paid,—whether weekly, monthly, or semiannually. How could she say? But after a few minutes' study the sturdy little pencil was again at work, and she wrote the non-committal statement, "As I can." For she said to herself, Perhaps God will give it all to me tomorrow, who knows? All sense of personal responsibility seemed suddenly lifted. She dropped her pledge among the others, with these words from the textbook singing themselves over and over in her heart: "Working and praying with true motives, your Father will open the way" (Science and Health, p. 326).

And He did! Three days later there came to her the opportunity to earn the amount of her pledge many times over. It was absolutely unsolicited; in fact, she knew nothing about it until the messenger whom divine Love had chosen to answer her prayer stood at her door. It was work so pleasant, so congenial, so sweetly full of possibilities for giving and receiving good, that she accepted it with joy. What did it matter that it was all new to her? Would not Love be less than Love to give her something to do, and then not show her how to do it? Again she looked straight to Principle for help, without one doubt or fear for the future; and can it be a matter of the smallest surprise to any one that work thus begun was successful from the first? By the end of the first week she had paid her pledge, thus rendering unto God the "firstfruits." As she placed the envelope in the brimming basket of money that Sunday, the words which she had heard Sunday after Sunday in the church which she had left, came to her with a new and sudden significance: "All things come of thee, and of thine own have we given thee."

Some time has passed since then, but she has never ceased to remember that many of the blessings which have come to her can be directly traced to the mental decision of that crucial moment when she broke in her own consciousness the thought of dependence upon any human being, even the nearest and dearest, and looked from personality to Principle for her supply. When we do this, in the way which Christian Science teaches, there can be but one outcome. But the first step lies with us. And the nature of that first step can be best expressed in our Leader's words in Miscellaneous Writings (p. 158): "Let us be faithful and obedient, and God will do the rest."

TITHES AND TESTIMONIES.

WILLIAM S. GILBREATH.

THE first Christian Science meeting which I ever attended was a Wednesday evening meeting, held in a Jewish temple in Chicago, and that one fact was impressive of itself. All through the meeting the interior of the edifice, together with the constant mention of Christ and Christian Science, was creating an impression which is not wholly eradicated as yet, but it was in a measure favorable.

There were some ten persons who testified that evening, and each in his turn was judged by his appearance and manner. I had come to the meeting with a sense of Christian Science as not being true; I came from the camp of the enemy, as it were, so the speakers were judged rather more by their appearance than otherwise. Yet, perhaps this was fortunate, as after all the general impression of the contented and happy and sometimes actually joyous speakers left more of a mark than was at first realized: What they said seemed rather strange; but what left the most lasting impression was the statement quoted from

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Science and Health that "divine Love always has met and always will meet every human need" (p. 494). These words seemed to stick, and recur at intervals, always with the question, What is divine Love?

This first meeting has always seemed, since then, to have been a far-away, hazy appearance,—rather indistinct, as though one were just emerging from a fog. Coleridge, in his "Religious Musings," tells of a shepherd creeping along in the early morning fog, where all things assume dark and fantastic shapes and forms—

> But lo! the bursting sun!
> Touched by the enchantment of that sudden beam
> Straight the black vapor melteth, and in globes
> Of dewy glitter gems each plant and tree;
> On every leaf, on every blade it hangs!
> Dance glad the new-born intermingling rays,
> And wide around the landscape streams with glory!

To me this meeting proved to be the first glint of those "new-born intermingling rays," and many times since then has come the thought that at every meeting some one may be undergoing this same experience. Again there comes the reflection that one meeting is apt to be characterized as good, and another not so good; this one as having dragged; many quiet pauses in that one, and so on. Can the "structure of Truth and Love" (Science and Health, p. 583) harbor aught but good? Did we not once come to these meetings ourselves an hungered and athirst? And is not the fact that we are still coming proof that we were fed? Perhaps it may have been only a word, and yet it was enough to fill some hungry one.

The words, "O make me glad for every scalding tear," from our revered Leader's poem (Miscellaneous Writings, p. 389) were to the writer a full meal on one occasion, and the tears that came were not tears of self-pity, but rather of joy for a great and lasting victory. "But lo! the bursting sun!" and the silence that followed seemed like a great calm expanse of water, gloriously clear and peaceful. One could sing with Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." One can almost see this old prophet fresh from the feast, radiant with all the good provided, declaring the glory of Truth's bounteous supply. How many of us can go to our meetings with the thought contained in these verses?

At one time, when feeling thankful beyond measure for blessings upon blessings received, the fear of the "multitude," the lack of proper words, a sense of a limited education, and many other little thoughts and things, loomed up like a great fog. Some time before, these words from Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts," had been read on the walls of the reading-room in a Christian Science church, and as the writer was only a few weeks old in Science, this seemed like a call for money, and it caused a prompt tightening of the purse-strings. Now, the thought being clearer, the need of declaring at least a tenth part of what had been accomplished by the power of divine Love was evident, and the real beauty of the passage came out again like the "bursting sun."

It was apparent that spiritual riches had been heaping up, and that a "tithe" would indeed be a small portion to give from the store. But how to give it? In dwelling over this a line or two from Isaiah caught the eye: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." This looked good, and sounded even better, and several times a tithe was brought without fear to the storehouse, until there seemed to be a desire to count out a few tithes; and just which ones occupied the thoughts so much, together with the thought of the "tongue of the learned," that other people's good things were forgotten. Again it was necessary to go back and work, and the latter part of this same verse from Isaiah, together with the following verse, seemed to stand out above all else, and appealed to me very strongly: "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

Since then the Wednesday evening meetings have been ever new; the long pauses have been glorious in that they have afforded the opportunity to listen to that "still small voice" which is helping us to grasp a little more firmly the good we have heard with the "ear of the learned." That low, sometimes indistinct, murmur sounds good, for some one just within its range may be receiving the bread and wine and water so freely given—the tithe is being handed out. Another person, talking loudly, and perhaps in a rambling manner, has said one or two things which are good, and the "ear of the learned" recognizes them as good, and holds them, letting the chaff blow away; still another may be telling a marvelous story, which we at one time would have thought impossible or even ridiculous. But, can we limit the power of God? Can anything unholy or untrue or questionable enter the "structure of Truth and Love"? Let us ask ourselves each day this question, What is the "structure of Truth and Love"? and then stop to think what it means.

The prophet Nehemiah said, "The God of heaven, he will prosper us; therefore we his servants will arise and build;" and Mrs. Eddy tells us on page 583 of Science and Health, that church is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

IMMORTALITY.

JESSE B. TWISS.

THE writer recently listened to an address by an eminent clergyman who, after referring to Wordsworth's ode on "Intimations of Immortality," declared that intimations are all we have,—that we possess no positive proof of immortality. This line of thought, trailing closely upon agnosticism, recalls to me the years when I, though trained to weigh legal evidence, sought vainly to find any preponderance of evidence as to immortality. The Bible indeed teemed with unqualified statements of immortality, but where was the proof that the Bible was true? I studied such "Intimations," "Apologies," and "Evidences" as I could readily find, but they only left uncertainty more deeply rooted.

There had arisen, however, during the youth of this clergyman and myself, a thinker, clear, disillusioned, and vigorous; she who today, crowned with the labors of many years, bears the honored name of Mary Baker Eddy. She, too, has asked: "What evidence of Soul or of immortality have you within mortality?" (Science and Health, p. 478). Yet this same revered woman has guided unnumbered people to experience the most convincing proofs of immortality. They have experienced these proofs not in the broad fields of belief in mortality, but by climbing steadfastly in the highway of immortality; not by dying, but by living; not by "vain repetitions," but by praying understandingly; not by intellectual search of "apologies," but by individually living the immortal life.

In illustration, I will say that I have sought to take the rules of Christian Science just as a boy should take his rules in arithmetic, or a cook directions for making a new cake, with a measure of faith that the rule is correct and a measure of confidence that I can apply the rule correctly. If the rule is true, and the work done correctly, the results

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should justify the rule. This is true justification by faith, wherein the works prove one's faith. Among my earlier proofs I remember the struggle for two days with what is called an ulcerated tooth. Because I did not do my work correctly during that time, the pain persisted; but the moment I remembered the correct way to work, and applied the rule, the pain ceased with startling abruptness, and the ulcer stopped its progress midway and vanished.

This is only a sample of the many, seemingly an endless succession of tests and proofs which I in my individual experience have given this grand Science, and I am but a business man in a position where, broadly speaking, tests can be applied only to my own mental, physical, and business problems, and differing from that of the Christian Science practitioner, who is daily called to heal the sick and to raise the dying; although in several instances I, too, have been called to do such work and have been successful. Can we imagine that doubt about immortality ever crept into the consciousness of Jesus of Nazareth, when he could heal the sick and raise Jarius' daughter despite the scorn of the assembled people, and afterward say to the world, "He that believeth on me hath everlasting life"? What doubt of immortality could this mighty one have, who brought forth Lazarus from his three days of incarceration in the tomb, and declared to his sister, "Whosoever liveth and believeth in me shall never die"? Or what doubt about immortality could Peter have had when he healed the congenital cripple at the gate Beautiful? Or Paul in raising from death the fallen Eutychus? Mark the conviction in his subsequent cry, "O death, where is thy sting? O grave, where is thy victory?"

So, in degree, the Christian Scientist, who is daily called to beds of pain, even where dissolution seems impending, and from which medical practitioners have retired baffled and hopeless, holds aloft the same glad tidings of immortality whereby Elijah and Elisha healed the sick and raised the dead; the same clear understanding of divine Love with which Jesus and Peter and Paul did their uplifting work. As success crowns their joyous work, they no longer think of immortality as a vain hope, but know that it is already man's heritage; no longer ask if there be a future heaven, for they have already entered it, and are daily opening its doors to others; no longer question if the Bible be true, for they are daily proving every essential statement to be virtually true.

Thus Christian Scientists, like Jesus and the apostles, come to see with the psalmist that "the valley of the shadow of death" is in fact only a "shadow," which, like every shadow, melts away the moment light appears,—the light of understanding; and this light may appear to mankind before, as well as after, that "shadow" seems to fall. Therefore, if we may not like Elijah dispel this "shadow" with a chariot of fire, or walk with God as far beyond the confines of mortality as did Enoch, or like Moses climb the mountains of interpretation beyond all trace of mortality, or like Elisha, Jesus, and Paul, recall whom we will from the gloom of the grave, we yet, and perhaps early in our progress, may cast out from thought and destroy every shadow of doubt as to the immortality of man, and know with the assurance of positive personal experience that the Bible is true, and that even now man is immortal.

All honor be to her who has shown us the way to prove man's immortal birthright to be the heritage of all who love Christ's appearing.

AN APPRECIATION.

MARTHA SUTTON-THOMPSON.

I WAS glad and rejoiced when I again read (in the *Sentinel* of March 13) our Leader's words: "The Magna Charta of Christian Science . . . stands for the inalienable, universal rights of men." The editorial "Freedom to worship God," in the *Sentinel* of March 20, also strikes the key-note of individual self-government. These two points have been very precious to me, *i.e.*, the democratic government of our churches of Christ, Scientist, and the mental, moral, and bodily liberty of the student in following Christ as he understands Christ, Truth; allowing experience to become the index and lever whereby God instructs, chastens, reforms, unfolds, and uplifts. Without this face-to-face experience with God his life-problems must remain unsolved.

A student of mathematics becomes a mathematician only to the extent that he solves his own problems and demonstrates his own theorems. Jesus interpreted the Word, and his students were required to work out their salvation by virtue of their own understanding; even their Master's divine knowledge could not do their work for them. So a teacher of Christian Science today is an interpreter of divine Science and its rules of demonstration. The understanding gained by the student of the true teacher is not an acceptance of that teacher's opinion, but the comprehension of the Principle made plain to him through scientific analysis; and the student's own comprehension, not his teacher's, must be his basis for work. Upon this basis he learns to discern the line of demarcation between Truth and error and demonstrate harmony in all the affairs of his life.

To teach the Principle of divine Science and explain to students the mythical nature of the opposite, error; to assist all patients to a simple understanding of the same, and how to work for themselves; to receive into church-membership only persons who have become in some degree demonstrators of the truths of Christian Science; to provide a democratic, practical, and eminently Christian form of church government,—these are surely the essentials of a righteous conduct of the Christian Science movement. And that these essentials have been the rule—not the exception—is one great reason why Christian Science has stood and thrived in the face of all opposition.

God has not placed the standard of Christian Science in the hands of human will. The true Christian Scientist is found following Christ, and assisting others to do so. In doing this he finds it necessary to advocate and support every part of the work that our Leader has instituted,—healing, class teaching, church organization, the board of lectureship, etc. And in all of these he will desire to witness and to labor for that collective and individual liberty which alone is able and clear-sighted enough to practise scientifically the truth of being which attains to the demonstration of Life, Love, immortality.

The ever-present and all-wise Father will and does protect the Christian Science Cause and the faithful Christian Scientist. As the psalmist said, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

SEEING AND ACTING.

CARL HORTON PIERCE.

To the true Christian Scientist seeing is acting,—one is identical with the other,—and thereby mankind may come to understand the practical nature of Christian Science. It may be that one's "besetting sin" is drowsiness, or laziness, or inaction of any kind, such as procrastination; but do we realize that we have omnipotence at our side to aid us in overcoming the evil propensities of mortal mind? The Christian Scientist realizes that his first step is to declare the truth. We read that "the only begotten Son, which is in the bosom of the Father, he hath declared him;" then let us act. If the besetment is drowsiness in the morning, we can declare the truth the night before, affirm that evil of any nature cannot keep us from activity,

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the manifestation of Life. Mind will then bring it to pass that we shall wake up in due season, and when awake we should get up. If action does not follow, of what avail is the declaration?

We reflect Life when we are active; Truth when we are truthful; Love when we are loving. There is no use in declaring that our brother is God's child, when deep in our consciousness is lurking a sense of vengeance that would cut off his ear. Our revered Leader says, "Faith illumined by works; the spiritual understanding which cannot choose but to labor and love; hope holding steadfastly to good in the midst of seething evil; charity that suffereth long and is kind, but cancels not sin until it be destroyed,—these afford the only rule I have found which demonstrates Christian Science" (Miscellaneous Writings, p. 338).

Every one who has come into Christian Science has probably, in gratitude for this practical religion, wished that he could help our Leader, and daily the privilege is given us of letting our lives witness to mankind, as hers is witnessing, the fruits of this healing, saving gospel. It is undoubtedly true that if any Christian Scientist were asked what he would take for Christian Science, he would reply, "Nothing—not all the gold and silver, not all the material wealth of the world." Clearly, Science is a priceless boon, and we should be instant in coming to the altar with our tithes, to aid in spreading the knowledge of this precious pearl of truth. The true Christian Scientist acts not for the loaves and fishes; he gives not with a selfish motive; but he sees the need of action, and he acts willingly, and now.

QUIETNESS.

ADA J. MILLER.

OUR joy in demonstration cannot safely be spoken to those who are not awake to the truth of being. In so speaking we are casting our pearls before that phase of thought which may turn and rend us. Experience teaches us the value of dwelling "in the secret place," and we learn that "in quietness and confidence" is our strength; we discern why there was a holy of holies; why Joseph and Mary were told to take the young child into Egypt; why the Master said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;" and why he said, "See thou tell no man."

To speak out of season, no matter how joyous the words, is to disturb dreamers, and they do not like to be disturbed. The quiet work of constantly separating the tares from the wheat—mortal from immortal thought—is joyous activity, and our joy in it is most secure and most helpful when it remains a radiance. The light we reflect in the joy of truth demonstrated will illumine the way for some one who is seeking the Christ-healing.

[Written for the *Sentinel*.]

PILGRIM, PRESS ON.

EDMUND K. GOLDSBOROUGH, JR.

PILGRIM, press on: the path seems dark,
And stones of mortal sense have cut our feet,
But gentle breezes waft a perfume sweet,
And, lo, I hear the singing of a lark!

Pilgrim, press on: I see the light;
The purple shadows are foretelling dawn,
And soon will come that fair and glorious morn,
When past forever is the hideous night.

Pilgrim, press on: the path grows clear;
I hear the voices of the angels singing,
And joyful bells of harmony are ringing,
Dispelling every thought of grief and fear.

SELECTED ARTICLES.

[Willard S. Mattox in *Transvaal* (Johannesburg, South Africa) *Leader*.]

Because Christian Science denies that there is any real entity or substance outside of Spirit and spiritual existence, it should not be assumed that it denies man's existence. On the contrary, it ennobles our concept of man and frees us from many of the limitations which are part and parcel of mortal man's existence. Christian Science does indeed deny power to the human will, but what Christian is there who can object to the doctrine that ascribes all power to the divine Mind? It was Paul who said: "Let this mind be in you, which was also in Christ Jesus."

Christian Science has been called "transcendental mysticism." On the contrary it is the simplest and most rational statement of Christ's theology. If Christian Science is mistaken for transcendental mysticism it is because its spiritual message is not understood. Referring to the pharisaical inability to understand the primitive Christian doctrines, Paul said: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen . . . the weak things of the world to confound the things which are mighty."

Your correspondent's surmise that a Christian Scientist regards himself as a "God-intoxicated man," is as untrue as is his speculation that the Christian Scientist is often "drunk with self." The Christian Scientist is engaged in working out his salvation according to Scriptural command, and in the process he is endeavoring with some success to realize with Paul that neither height nor depth nor any other creature can separate him from the love of God. This consciousness of God's presence and man's unity with God is different from the grossly materialistic concept of the writer of the article under discussion.

This gentleman concludes, because Christian Scientists sometimes have bones set by a surgeon and are permitted in extreme cases to use an anesthetic, that Christian Science "has its limitations." He would have stated the case more accurately if he had said that Christian Scientists at the present time are not able to prove absolute truth in its entirety. It would be as logical and as fair to say, because the Christian religion has not stamped out all forms of sin and vice, because there yet remain a great many evil things and evil persons, that the Christian religion has its limitations. The limitation is not in the saving power of Truth; it is in the human comprehension and application of this unlimited power.

Your correspondent says: "According to the sect [Christian Science] it is sin that causes disease." This bald statement, without explanation, may cause misapprehension as to what Christian Science does teach on this subject. It is true that sin causes disease. We are warranted in this conclusion by the Scriptural statement: "By one man sin entered into the world, and death by sin." Here death is made a result of sin, and as death is a direct sequence of disease or accident it is fair to assume that in Paul's opinion sin was the cause of disease and death. Indeed, he says in so many words, "To be carnally minded is death."

It should be understood, however, that Christian Science gives a broader definition to sin than is found in some orthodox interpretations of that term. According to Christian Science all unspiritual thinking is sin. Any consciousness that is not Godlike would be termed sin. Most people will admit that it is a sin to be angry, and physicians even maintain that paroxysms of anger have caused blood-vessels to burst, and produced death. Christian Science goes one step farther, and says that it is a sin to be anxious, to have fear, simply because to have fear means a lack of that all-sufficient trust in God which

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Christianity, in theory at least, inculcates. What modern scientist does not now admit that strong emotions, such as fear, remorse, anxiety, worry, hatred, and revenge, poison the system and produce chemical and structural changes as direct and positive as any that are produced by so-called bacteria or germs? In this broader sense it will be seen that the Christian Science statements regarding sin and disease are consistent. Christian Scientists do not claim to have gained complete victory over the grave. They claim that victory over the grave is possible, and will ultimately be accomplished by those who understand and demonstrate Jesus' teachings.

[William E. Brown in *Santa Ana* (Cal.) *Register.*]

The healing agency employed in Christian Science is a spiritual understanding of the allness of God and the consequent realization of the unreality of all that is unlike Him. This enables the patient to overcome and cast out lust, hatred, malice, revenge, dishonesty, and all the works of the flesh, and their consequent poisonous effects on the system. Thus it will be seen that Christian Science does not seek to remove discord by displacement or substitution through suggestion; it effectually destroys it by bringing to the patient's consciousness a knowledge of the truth which, as the Master promised, sets us free.

Christian Science is primarily a religion, the religion of Jesus, and its chief mission is to destroy sin, the physical healing being the outward expression of the spiritual transformation that is taking place. Christian Science can heal no one without improving him spiritually and morally, as well as physically, and it can be successfully employed only by those whose lives are being cleansed by Christ.

[Lindley Fogg in *Marion* (O.) *Mirror.*]

If Christian Science had no more merit than the person representing himself as a doctor in your issue of the 15th professes to believe, you would not be asked to publish attacks upon it, for it would have ceased to attract public attention long ago. The work of Mrs. Eddy, in pointing to a Saviour who gave his disciples power "to heal all manner of sickness and all manner of disease," and in showing her followers that the same power to heal and to save is here today, may have resulted in curtailing to some extent the revenues of the physicians, but this is not a justifiable reason for their stoning her, for there should be no doubt in the minds of well informed and unprejudiced people as to her integrity of purpose and earnest desire to benefit mankind through her work.

Three dollars, the price of Science and Health, need not be regarded as a large amount for a book of seven hundred pages, whether it be regarded as a scientific work or as a commentary on the Bible, and Christian Scientists have satisfied themselves that it is both the most scientific work and the best commentary on the Bible which they have ever found. Those who are opposed to Christian Science, and therefore have no use for its text-book, certainly have no cause for complaint on account of the price, so long as those who do wish to purchase the book are satisfied.

Jesus declared that he came not to destroy the law, but to fulfil it; and as a matter of logical reasoning, as well as revelation, it must be apparent that the same power is in the world today that was here nineteen hundred years ago; and the failure of the Christian church to carry out more fully the injunction of the Master when he said, "He that believeth on me, the works that I do shall he do also," arises not so much from lack of desire as from a lack of understanding of the power which was used by Jesus and his disciples in healing the sick.

The many thousands of intelligent men and women throughout the world who are today adherents of the Christian Science faith, believe that Mrs. Eddy has rediscovered the divine Principle by which Jesus healed; and this Principle has been proved by actual demonstrations, resulting in the restoration to health in thousands of cases of persons who were hopelessly ill and who had failed to secure relief through other means. This divine Principle has been explained, and its practical application to healing the sick has been given to the world by her, in the Christian Science text-book, "Science and Health with Key to the Scriptures."

[Frederick Dixon in *Bedford* (Eng.) *Circular.*]

Christian Science is not asking humanity to accept anything which it cannot demonstrate for itself, and consequently, more than any religion since the days of Paul, it relies on the great saying of the apostle, "Prove all things; hold fast that which is good." Christian Science has not been accepted by Christian Scientists lightly and without thought. The movement is composed of too many capable and cultivated men and women to make that possible. It is because these men and women have proved it, and are proving it every day and hour of their lives, that they are holding fast to it and are able to reply to all the angry and bitter criticism which is hurled at them, in the words of Paul, "None of these things move me."

Christian Science is nothing but primitive Christianity made practical today. The Christianity preached by Jesus was not only the most beautiful, but the most practical understanding of truth his hearers had ever listened to. Again and again he told them in varying ways that heaven and earth would pass away, but that his word would not pass away; and through the healing by Christian Science not only of sickness, disease, and pain, but of sorrow and despair and sin, in short, of everything that is unlike God, that teaching is being made practical in the world today. Healing of this nature is not merely a necessity of Christian practice; it is the test of a man's Christianity.

Again and again Christ Jesus declared that those who believed in him, understood his teaching, would be able to work his miracles; to demonstrate, that is, their understanding. To gain such an understanding, to learn sufficient of the truth that makes men free, to be able to bring the gospel of this healing in some measure into their own lives and the lives of those about them, should be the aim of every Christian thinker and worker. For it is manifest that, if the words of Jesus are true, man's ability to demonstrate the omnipotence of good is in exact proportion to his knowledge of God, of Truth. "Citizens of the world," Mrs. Eddy has written, on page 227 of Science and Health, "accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being."

[H. M. Mason in *Chattanooga* (Tenn.) *Times.*]

One mistakes the teaching of Christian Science who calculates that its *modus operandi* is a mere wordy denial of sin and disease, and an affirmation of health and life. A person could accomplish no more toward the destruction of disease and the establishment of health through such a process than one could toward the removal of discord and the supplantation of harmony in connection with music by this same method. Both undertakings require demonstrable knowledge of what is true, before one can detect and dispose of the false sense of that which is true.

It is all wrong to say that Christian Science teaches there is "no body, no matter, and consequently no pain; and that all pain, sickness, and disease exist in mind only." Christian Science teaches that when we know and demon-

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strate enough of the truth which Jesus said would make free, we shall not find ourselves unclothed (bodiless), but, as Paul says, "clothed upon, that mortality might be swallowed up of life." No one could reasonably expect to bring about this change in any other way than through an educational process; and as the human mind is renewed with truth, in a corresponding degree this transformation will take place. No one could immortalize his body through the employment of material laws and their remedies. "It is the spirit that quickeneth; the flesh profiteth nothing." Man's body is subject to his thought. This fact is supported by evidence from every conceivable view-point. For instance, sorrow or some mental agitation must precede tears; mortification or some perturbance comes before the flushed cheek; pallor may result from terror. Health appeared when Jesus said: "Thy faith hath made thee whole."

Understanding is the very heart and soul of Christian Science teaching. It reiterates in its every line Christ Jesus' statement: "Ye shall know the truth, and the truth shall make you free." Our critic misunderstands Mrs. Eddy's statement that "all disease is the result of education," as he construes it to mean that all education results in disease, while Mrs. Eddy explains that "as a man thinketh, so is he" (Science and Health, p. 166). It was wrong education that taught and perpetuated the belief in a flat earth, and it was right education that changed the thought of the world to the contrary.

The clergyman said: "God believed in leprosy," and decreed a separation of such sufferers from mankind. He also stated that "a cure for leprosy has been discovered. This is a result of the education which the Christian Scientists would do away with." This process of reasoning is equivalent to saying that the belief of God regarding leprosy is foolishness to advanced education. Christian Science bases its teaching upon the Bible statement that God "will have all men to be saved, and to come unto the knowledge of the truth"—the truth that His anointed one said would make free. On this basis Jesus healed the lepers. The rediscovery of this method of cure is Christian Science—an education that all may acquire.

"Mental suggestion" is as foreign to Christian Science as it is to mathematics. If it were employed in the endeavor to heal disease, it could only bring about an exchange of beliefs, and the belief accepted might be no purer and no healthier than the one rejected, while the influence of Christian Science regenerates mind and body. It is true that the Bible refers to "sin, sickness, disease, and pain." Perhaps the most sweeping statement making reference to these conditions was made by Isaiah, who said, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." But Isaiah also presented the foundation upon which to build health: "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."

[Alfred Farlow in *Shreveport* (La.) *Journal*.]

Our critic erroneously assumes that Mrs. Eddy teaches there is no power in a material drug until mortals consciously invest it with power. It is not the individual's belief in a special drug which gives it power, but his belief in matter in general: that is, his belief in the general constituency, conditions, and effects of materiality; and this applies to an infant, for even the embryonic mortal is subject to the universal belief in material law until it attains to sufficient spiritual strength to overrule it. Mortals naturally believe in the power of matter; they even believe it has unknown properties until, through a proper understanding of God, they lose this belief. Therefore Mrs. Eddy makes reference to the fact that the law of general belief must be broken in order that a patient may be healed through Christian Science.

Just how much power my understanding of God would have in antidoting a poison for myself I do not know; I am not sure that I have ever had occasion to test it in this respect, though I have been able in my practice to destroy the effects of poison in others. I only hold that it is in accord with the intelligent law of God, and with the present demonstration of mortals, to overrule the power of poison through an absolute dependence upon Spirit; that the rational, scientific explanation of this possibility lies in the fact that whatever of power there may be in poison is supported by the universal belief, either consciously or unconsciously. Either this is true or the dreadful results of the poison must be attributed to the law of Him who is named Love.

When we are able to antidote poison by correcting the victim's thought, we have our proof that poison was an erroneous thought. Also, by our victory over the erroneous belief we prove that the spiritual thought of one is capable of destroying the erroneous belief of the majority. Even the poison of which a patient is unconscious and which is unknown to any mortal is nevertheless supported by the universal belief of life, substance, and intelligence in matter, which belief can be overcome and overruled by a sufficient realization that God, Spirit, is the only real power.

The gentleman blandly affirms that Mrs. Eddy considers broken bones "too much to overcome with her system" when she declares that "until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon" (Science and Health, p. 401). In keeping with this sort of logic, the gentleman might say that if a pupil in mathematics admits his inability to demonstrate a difficult proposition, he thereby admits that there is nothing in the system of mathematics; when in fact he does not admit that there is anything wrong with the system, but honestly admits his inability to demonstrate it in all its fulness. Suppose I should say to our critic, "The Master commanded, 'Be ye therefore perfect, even as your Father which is in heaven is perfect';" and should ask him if he considers himself to be perfect. If he were to answer: "No, not quite," and I should twit him by saying, "Then you discredit the whole system of Christianity," he might justly consider such a position unfair.

[Olcott Haskell in *Alameda* (Cal.) *Argus*.]

Christian Science is a religion, and it applies to the whole man and reveals the law of his being. Then obedience to this law should save him from bodily sickness as surely as from mental and moral ills. This was abundantly proved in the life of Jesus and in the experiences of the early Christians; and it is today shown in the healing under Christian Science of practically every known disease.

Some expressions used by Christian Scientists are not always understood by those who hear them, and these expressions are sometimes deemed meaningless or absurd, but it should be remembered that the Christian Scientist is learning to look at things from a spiritual and absolute view-point, using the term "unreal" to designate that which is mutable and transitory, and reserving the term "real" to be used (in absolute sense) only of that which is immutable and eternal. The mistakes made by a pupil in working a mathematical problem are "unreal" in the absolute sense, because they are not permanent facts supported by mathematical law; yet in a limited human sense these very mistakes are all too "real" and are sure to cause the student trouble until they are corrected.

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So it is with human sin and suffering; the Christian Scientist does not ignore these, for he admits that they are mistakes which need to be corrected and overcome, while still maintaining that they are not sent by God and are not sustained by the Principle of man's being—otherwise they could never be eliminated. As in the science of astronomy it is necessary to look beyond the immediate evidence of the senses to state correctly the relative motion of the sun and our earth, so in Christian Science it is often necessary to look deeper into the real facts of life than our mistaken physical senses can take us, but this never requires the Christian Scientist to be untruthful in his statements or in any manner to deceive his patient. Jesus said to his students, "Ye shall know the truth, and the truth shall make you free." These words sound the key-note for all Christian Science practice.

The doctor quotes Christian Science as teaching that "all is mind," and he then speaks as though he considered brain as a synonym for mind. Yet the Mind referred to in the quotation is evidently neither brain nor the human mind, but God, divine Mind, or the intelligence that governs all; and the quotation to be correct should read: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

Undoubtedly the final test for every system is the results it produces. The fact that in spite of hostile criticism and misconception the work of Christian Science has steadily grown, adding to its adherents from the ranks of those who had had years of experience under *materia medica* and who later found a more practical way of obtaining relief, would indicate that there is a healing power greater than that of medicine, and one to which every man and woman can have recourse, even the power of God.

[George Shaw Cook in *Quincy* (Ill.) *Journal*.]

In saying that "Christian Science can never expect to have the same treatment accorded it as can be to the ordinary Christian churches of other denominations," I think our critic is mistaken. He reasons that Christian Science is not entitled to the same consideration as other denominations because its teachings are in many particulars quite unlike those which prevail in other churches of the present day. Yet this is hardly a safe position to take in these days of enlightened progress, for the reason that this very progress may and I believe will eventually compel the present critics of Christian Science to agree with many of its claims to which they now object. Their objection, it is understood, of course, is based upon previous education along entirely different lines.

Is it not possible that their education instead of Christian Science teaching is at fault? There was a time when every one believed that the earth was flat, and one who taught that it was round would have been considered ridiculous. Subsequent developments established the fact of the earth's rotundity, and now those who believed it to be flat appear to have been the victims of ignorance. The testimony of the senses was in favor of the belief that the earth is flat and stationary, while the fact always has been that it is round, or nearly so, and that it revolves. In view of this, and of other instances which might be cited, is it not reasonable to suppose that at no distant day the teaching of Christian Science regarding the nature of matter may be accepted as the established fact and that the prevalent beliefs about it may be seen to be the result of ignorance? Already many philosophers are substantially in agreement with Mrs. Eddy's teaching on this subject.

What, in fact, can be more absurd than to suppose that we can think anything fit to be thought which is contrary to or different from the thinking of God.—BUSHNELL.

AMONG THE CHURCHES.

PORTLAND, ORE.

Second Church of Christ, Scientist, is to be erected shortly on the northeast corner of East Pine and East Seventh, at a cost of forty thousand dollars. Plans are in the architect's office, undergoing needed changes, and the buildings now occupying the quarter block will be removed after these plans are perfected. The ground was bought by the building committee something over two years ago for eight thousand dollars, and is now valued at fifteen thousand, or nearly double what it cost in 1907. In architecture the edifice will be of the Greek order, with massive pillars supporting a grand dome, and it will be an ornament to the landscape. The vicinity selected is already the site of several graceful church edifices.—*Portland Telegram.*

SEATTLE, WASH.

The wanderings of First Church of Christ, Scientist, will cease today [Aug. 29], when services will be held at eleven o'clock in the temporary structure erected within the walls of the proposed new church building at Sixteenth avenue and Denny way, where they will be continued until the new building, to cost $100,000, is finished.

The church was organized in August, 1896, with fourteen members. The first meeting was held in the old Russell house, and several changes of location were made during its early history. The congregation had gained so many converts in the mean time that the Unitarian church building was secured. The members of this church, who had temporarily abandoned it, took possession, and the Christian Scientists sought in vain for a building. Plans were hurriedly made for a building of their own at Sixth avenue and Marion street, but two years ago, with a congregation of six hundred, this became inadequate, and the property was sold and the meetings transferred to Christensen's Hall, Madison and Broadway. During the two years that meetings have been held in this hall, the attendance has increased to one thousand, and the seating capacity, at both the Sunday services and Wednesday evening meetings, has repeatedly been taxed.—*Seattle Post-Intelligence.*

[Written for the *Sentinel*.]

SEPTEMBER DAY.

ISABEL LEE.

My heart is thine, fade not away,
O beautiful September day!
Thy calm is mine—Love's message clear
Comes gently to my list'ning ear;
It heals all grief and soothes all fear.
Canst thou not stay,
September day?

If thou wilt stay I'll watch and pray,
O restful, rare September day!
I'll heed the lesson of thy life,
To turn from scenes where storms are rife,
To love—to live above all strife—
Canst thou not stay,
September day?

Though night should come without one ray,
O peaceful, fair September day,
Can I forget, or be untrue?
Still dost thou bide in heav'nly hue,
God's own sweet message comes anew;
And thou shalt stay with me for aye,
O beautiful September day!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THE DIVINE LAW OF LOVE."

WRITING of those systems of mental practice which are not Christian Science and which are opposed to its teachings, Mrs. Eddy says: "My contest is not with the individual, but with the false system. I love mankind, and shall continue to labor and endure" (Science and Health, p. 99). In these two short sentences she has given her followers a rule of Christian conduct which they will find invaluable in every way, and from which they must not depart if they wish to be Christian Scientists.

The way of the world has been to wage war upon persons, but the way of Christ is far different, and is pointed out by Mrs. Eddy on page 30 of Science and Health in these words: "Rabbi and priest taught the Mosaic law, which said: 'An eye for an eye,' and 'Whoso sheddeth man's blood, by man shall his blood be shed.' Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it."

If all mankind were to take home to themselves these sayings, and make them their guide in their intercourse with their fellows, the record of wars and murders, of "man's inhumanity to man," would soon become a thing of the past, and the brotherhood of man would more readily appear. Slowly perhaps, but surely, the practical demonstration of the teachings of Christian Science is ushering in that blessed era when men shall regard it but their "reasonable service," as the apostle Paul admonishes, that they "be kindly affectioned one to another with brotherly love; in honor preferring one another;" and this notwithstanding that some of those who have named the name of Christian Science appear to forget at times these teachings, with which they should be as familiar as they are with their own names.

The problem which should more particularly interest these latter is what they shall do to be saved from this unchristian conduct. The answer is in the Decalogue and in the fifth, sixth, and seventh chapters of Matthew. Of these portions of the Scriptures Mrs. Eddy writes: "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

ARCHIBALD MCLELLAN.

EFFECTUAL PRAYER.

IT is sometimes asked whether prayer is of any avail to mankind in their struggles to overcome the besetments of evil. To this it may be replied that prayer is one of the necessities of our being, as all discover sooner or later. We may pray well or pray ill, but pray we must, for existence without some attempt to reach up to God is unthinkable. All prayer is necessarily dependent upon the petitioner's concept of God—indeed the petitioner himself is framed after this concept. The one who fails to understand the omnipotence of God, as good, has in belief another power, namely, evil, and his prayers inevitably make provision for this belief and express this concept. Failing to see that God is all wise, mortals proceed to inform Him of their struggles with this supposititious power which seems to make inroads upon their harmony, possibly in the form of disease or some other person's wrong-doing; then, when their prayers are not answered in the way they expect, they are apt to lose faith in prayer, if not in God.

The Bible is full of records of prayer, some of which are wonderfully illustrative of the spiritually scientific sense of being. In the fourth chapter of Genesis we find this significant statement: "Then began men to call upon the name of the Lord," and we are told that as a result of this calling upon God, Enoch "walked with God," and that he did not see death. In Hebrews we read that "before his translation he had this testimony, that he pleased God." This surely points to the wonderful results which follow true prayer, or communion with God.

It is worthy of notice that in many of these records of communion with the divine Mind, the emphasis is laid upon what God says, not upon what man tells God; as, for instance, where God said to Jacob, when he was a lonely wanderer, and when the ladder was let down from heaven, "Behold, I am with thee, and will keep thee in all places whither thou goest, . . . I will not leave thee." This recalls the lines in Mrs. Eddy's beautiful hymn,—

> I will listen for Thy voice,
> Lest my footsteps stray.

It would seem as if this was the form of prayer which prevailed among the ancient prophets and we may well ponder the simple prayer given by Eli to the child Samuel: "Speak, Lord; for thy servant heareth." The great Teacher said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." He gave his disciples several rules for prayer which have been largely overlooked by his professed followers. One was, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Another was, "When ye stand praying, forgive, if ye have ought against any."

A careful study of the Bible shows that the highest form of prayer is that of spiritual aspiration and affirmation, a noble example of this being found in the seventeenth chapter of John. What could be more sublime than these words of Christ Jesus: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one;" but, as our revered Leader has said, "a great sacrifice of material things must precede this advanced spiritual understanding" (Science and Health, p. 16). The same form is used by Paul in the third chapter of Ephesians, where he prays that we may "be strengthened with might by his Spirit in the inner man;" and he goes on, "that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." This, be it remembered, is a prayer for "the whole family in heaven and earth." When we realize the might of Spirit to overcome sickness and sin our prayer is effectual, for we know that divine Truth is "the power that worketh in us;" not alone at the dawn of Christianity, but "throughout all ages, world without end."

ANNIE M. KNOTT.

THE INTELLIGIBILITY OF DIVINE LAW.

THE world is familiar with the fact that in studying a given force or influence the phenomena which have characterized a known period of its history are naturally looked for in any as yet unknown period, and this so-called law of the maintenance of type is sure to determine the expectation of all who are investigating the subject.

In the study of Christianity this law would lead one to expect that all the vital and well-attested results which followed its acceptance in the first century would be found attending it in the fifth or twenty-fifth, and those who believe in the historic verity of the miracles of the New Testament, but who deny the legitimacy of any expectation

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of their recurrence today, are therefore called upon to give reasons for the incongruity of their position. This responsibility they accept, and the usual explanation given is that Christ Jesus was unique; that he had an understanding of things, a perception of divine Truth which does not pertain to us, and which we cannot hope to acquire.

In considering this explanation we are pertinently reminded that Christ Jesus always spoke of his healing works as the result of his knowledge of Truth, hence the question of the present intelligibility of divine law is immediately precipitated. Respecting this question Christian Science has taken a position which is awakening universal interest. It teaches that in its nature all truth is knowable to us in proportion to our likeness to God, and in support of this contention it cites not only the law of the maintenance of type, but also Christ Jesus' explicit declaration that his followers should know and be made free by the truth, together with the fact of the continuance of the healing work by his disciples.

That Christ Jesus understood the law in conformity with which he healed all manner of disease, would not be denied by any believer in his miracles, and hence for them the determination of our capacity to understand this law becomes a question of the likeness of our intelligence to his. Respecting this, it will be remembered that he declared all men to be brothers, the children of his Father, and that he communed with his disciples freely and continually about the law of God, the healing truth, quite as though he both wanted and expected them to understand it. That he could have talked with them as he did month after month, of redemptive truth, its knowableness and power to make free, and of their call to continue his ministry and miracles, while knowing all the time that the apprehension of the spiritual law involved was quite impossible to them, is simply unthinkable, and for the sufficient reason that it would involve the Master in a course of deception.

It cannot be questioned, furthermore, that the keeping of the law of God is imposed on men in all the Scriptures, and especially in the Master's teaching, and that complete redemption from sin and its consequences is unequivocally assured to all who meet the divine requirements. It logically follows that the law pertaining to an ideal Christian life, the life lived by Christ Jesus, must be intelligible, since the requirement to keep a law whose meaning could not be understood would deny that justice and right dealing which certainly constitutes the divine order. The counsel that we be perfect and have dominion over sin and sickness, becomes utterly foolish unless the law of Life which leads to these results is intelligible to men.

Declaring for the divinity of man as the image and likeness of God, Christian Science not only teaches that we may savingly understand divine law, as did the Master, but it proceeds to prove it by enabling us to do those works of healing which attended his apprehension of Truth.

JOHN B. WILLIS.

MR. YOUNG TO WORK IN EUROPE.

The rapid growth of the Christian Science movement makes it expedient that another member of the board of lectureship should reside permanently in Europe, and through the Directors of The Mother Church arrangements to that effect have been consummated with Bicknell Young. Mr. Young's headquarters will be in London, England, and his office address will be announced later.

LECTURE IN THE MOTHER CHURCH.

The semiannual lecture on Christian Science in The First Church of Christ, Scientist, in Boston, Mass., will be delivered by William D. McCrackan, M.A., C.S.B., member of the Christian Science Board of Lectureship, Thursday evening, Oct. 7, at eight o'clock. The lecture will be free, and the public is cordially invited.

LETTERS TO OUR LEADER.

San Jose, Cal., Sept. 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—This evening, the occasion of the quarterly meeting of the members of First Church of Christ, Scientist, San Jose, Cal., we want to take the opportunity of unitedly thanking you for restoring to our Christian Science Hymnal the old familiar tunes to which your beautiful and dearly loved hymns were originally set. It has been for the past ten years or more the joyous custom of this branch church to sing each week one of your hymns, so that many of us, as well as many of the congregation, are thoroughly familiar with both the old and new tunes; but, like the dear old scenes of our childhood and youth, the old tunes touch a very tender chord, and we are deeply rejoiced to have you restore them. Your love and gentle yet firm watchfulness for the good of all is an hourly inspiration to your followers to deeper and holier consecration to Christ and his Cause. With much love,

First Church of Christ, Scientist, San Jose, Cal.
MRS. JETTORA W. HYDE, *Clerk.*

Columbus, O., Sept. 9, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—All seekers after Truth will thank you deeply for your brave and inspired declaration in the current number of the *Sentinel,* under the caption, "There is no Death." Since I commenced the study of your writings ten years ago, there has been an increasing understanding of what your teaching will lead to in its spiritual uplift, but this message to the world, bearing as it does the seal of your spiritual apprehension, and its application to a concrete case with which we are all more or less acquainted, sweeps away the last uncertainty as to the teaching of unadulterated Christian Science upon this subject. You are helping, as no other mortal is doing, to awaken the world to the recognition of the immortality of which you speak.

With sincere appreciation, and thanks,

ELLIOT HOWARD GILKEY.

Cleveland, O., Sept. 10, 1909.

Rev. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Your announcement in the *Sentinel* of Sept. 4 has explicated the Scripture, John xi. 25: "He that believeth in me, though he were dead, yet shall he live;" also John v. 24: "He that heareth my word, and believeth on him that hath sent me, hath everlasting life, . . . is passed from death unto life." Our beloved friend, Edward A. Kimball, was with us four weeks ago, and said he was "so thankful to be at home;" thus giving us the privilege of ministering to him. His masterful recognition of the allness of divine Love, and the handling of error to its nothingness, together with his deep sense of gratitude and loyalty to you for the revelation of Truth, remained with him to the last. During the last sad human rites the sense of death was almost eliminated. We still think of him as here, and will endeavor to follow you in the Christ understanding that he never died, but lives.

Having had the privilege of the Normal Class of 1901, over which he presided with wonderful ability, and having enjoyed his close friendship ever since, Mrs. Merritt and I can give testimony of his "clear, correct teaching," and are deeply grateful for your loving reference to this teaching. We join in loving gratitude for all you have done for us as revelator and Leader.

Sincerely and gratefully,

EDWARD A. MERRITT.

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Detroit, Mich., Sept. 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Your timely message and loving tribute, which appeared in the *Sentinel* of Sept. 4 under the heading, "There is no Death," brings to us a deep sense of gratitude. It was our privilege to have been students in Mr. Kimball's class one year ago, and we fully realize the truth of your statement that his teaching "has been and is an inspiration," for the Christlike tenderness and patient love with which he so faithfully broke the bread of life to us has been and ever will be a definite help "onward in the march toward righteousness, peace, and purity" (Science and Health, p. 323). His unflinching loyalty to you as our Leader and his unswerving fidelity to your teachings as found in our text-book, "Science and Health with Key to the Scriptures," marked each progressive step. Like him, we are determined to reflect constant loyalty and love to you, for through the application of your teachings we are being led out of bondage into the "glorious liberty of the children of God."

With gratitude which words fail to express, we are

Faithfully yours,

WILLIAM C. SKINNER,
CLARA C. SKINNER.

Atlanta, Ga., Sept. 9, 1909.

Beloved Leader:—A thousand thanks for your grand trumpet tones, "There is no Death." It is reverberating through consciousness, stimulating hope, pure desire, and aspiration. God, omnipotent good, is holding you ever in His divine protection.

Devotedly yours,

SUE H. MIMS.

Kansas City, Mo., Sept. 1, 1909.

Dear Mrs. Eddy:—It is with the deepest gratitude that I wish to express my appreciation of what Christian Science has done for me. I have been healed of an extreme case of nervous prostration, also of other troubles, and have seen in our home for the past nine years various types of disease healed. The constant, daily protection which even a small knowledge of ever-present Truth gives to us, as revealed through your book, "Science and Health with Key to the Scriptures," the joy and freedom that come with the overcoming of the human experiences and burdens of mortal existence, the relief from physical suffering, the uplifting sense of man's rightful dominion over all forms of evil, fear, sin, disease, and death,—all this is surely a priceless gift to humanity in this and all the ages to come. Words are inadequate to express to you, dear Leader, what I owe you for this revelation to mankind.

With gratitude and love,

EURITH F. FETTY.

Concord, N. H., Sept. 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I called today at Miss Caswell's on Warren street near Pleasant View. You may remember that she makes a specialty of raising dahlias. When I saw the large, beautiful specimens of five hundred varieties, I thought how much you would enjoy seeing them, and I am sending you by express a box of selected ones.

A prominent business man of Concord (not a Christian Scientist) recently said, "How much we miss Mrs. Eddy; she was so progressive and did so much for Concord. Is there anything we can do to get her back? If a petition signed by the best and leading citizens of Concord will do it, we will quickly get up one." You will be pleased to know that many new faces are to be seen at our church services, and that some good healing is being done in Concord and in other parts of New Hampshire.

With ever-increasing gratitude and love,

Faithfully yours,

CHARLES B. JAMIESON.

Manchester, Eng., Sept. 3, 1909.

Dear Mrs. Eddy:—We rejoice to be able to tell you of a further step in the progress of Christian Science in Manchester. At a meeting of members of First Church of Christ, Scientist, Manchester, the following minute was recorded: "The full attendance at the church, notwithstanding the holiday season, makes it imperative to establish forthwith Second Church of Christ, Scientist, in Manchester; and in view of the fact that a large proportion of the congregation reside in or near Didsbury, it is resolved that the members of this church resident in Didsbury and its neighborhood be asked to resign their membership in First Church and to organize Second Church of Christ, Scientist, Manchester."

The response to this loving invitation to form another branch of The Mother Church in this city by the members of First Church of Christ, Scientist, Manchester, was promptly and cheerfully acceded to by those indicated in the resolution, and Second Church of Christ, Scientist, Manchester, has been organized today.

First Church of Christ, Scientist, Manchester, was organized in July, 1902, and during these seven intervening years it has so grown in unity and activity that the members welcome and rejoice in the privilege this growth necessitates, the formation of another branch church. The members of Second Church are not conscious of any separation, as we all realize that we are members of one universal church of Christ, and our purpose and joy will be to strive zealously to ensure unity of thought and action in all things. We feel sure it will give you joy to know that the members of Second Church are appointing as First Reader one who was formerly an active minister of another denomination, but who is now devoting his whole service to the Cause of Christian Science.

Our desire is that our gratitude to you, our dear Leader, may find its fullest expression in letting our lives attest our sincerity by works, so that the sick may be healed and the sorrowing ones comforted.

Yours gratefully in love and truth,

The Members of Second Church of Christ, Scientist, Manchester, England.

Sewickley, Pa., July 27, 1909.

Beloved Leader:—I would that all were familiar with your interpretation of loyalty in students as given on page 50 of "Retrospection and Introspection." The reading of this destroyed my latent fear that in becoming a member of The Mother Church, and a student of one of your loyal students, I might be called upon to surrender some individual right. Through the study and practice of Christian Science I have gained a consciousness of freedom beyond any previous concept of liberty. "The despotic tendencies, inherent in mortal mind . . . must be rooted out through the action of the divine Mind;" and through an understanding of God as divine Principle, Love, we are relieved of the responsibility of personal control.

In a letter to a student in the *Journal* for March, 1900, you said, "Christ is meekness and Truth enthroned. Put on the robes of Christ, and you will be lifted up and will draw all men unto you." This I am endeavoring to do. To be fitted spiritually to serve you, either personally or through serving mankind, is my prayer.

With ever-increasing appreciation and love,

Your student's student,

(MISS) M. GERTRUDE YATES.

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THE LECTURES.

RUTLAND, VT.

The Rev. Arthur Reeves Vosburgh of Rochester, N. Y., delivered an address on "The Idealism of Jesus" to an audience of about one hundred assembled in Bethany church last Thursday evening [Aug. 12]. He was introduced by Principal E. G. Ham, who said in part,—

I am glad to stand shoulder to shoulder with any man who is honestly seeking to know the truth, though our views may be far apart. So only can we be fair to each other. Tonight Bethany church opens her doors to believers in Christian Science, not because she believes in it, but because she does believe in fair play. This church is taking a broad and progressive stand on many matters in this community, and is honestly searching for the truth. She will not deny to others what she claims for herself. She asks that we be honest and open-minded in matters of religious faith, that we do all in our power to make the truth known.—*Herald and News.*

OCONOMOWOC, WIS.

A large number of people listened to a lecture on Christian Science at the Auditorium on Sunday afternoon [Aug. 15], by Miss Mary Brookins of Minneapolis. In introducing the speaker, Judge Loren Edwards said in part,—

What is truth? Many honest and thoughtful investigators in the different ages have believed that they had discovered the answer, but the years have proved their mistake. The teachings of Jesus marked a great advance, from the material world into the spiritual. He taught that the Father was a Spirit, and that he who would worship the Father must worship Him in spirit and in truth. The worship of material images and idols was from that time doomed. Humanity advanced to the great plane of the spiritual life. The Christian church began its conquest of the world. The Christian Science church has made an advance, and teaches a more spiritual life—that the spirit of good fills the world and leaves no room for the material and evil. It has made great advances, building beautiful edifices and gathering into its fold great numbers of the intelligent men and women of every community. Those of us who are not Christian Scientists recognize the great good accomplished—the sick have been healed, the blind have received sight, and the poor have had the gospel of Christian Science preached to them.

Oconomowoc Free Press.

KENNEBUNK, ME.

A lecture was given Monday evening [Aug. 16] at the Mousam Opera House, under the auspices of the Christian Science society of this town, by Frank H. Leonard of Brooklyn, N. Y. The lecturer was introduced by Charles E. Lord of Newton, Mass., who resides during the summer months at his delightful farm, "The Elms," about two miles from this village. Mr. Lord spoke briefly, saying in part:

In behalf of the Christian Science society of Kennebunk I am very glad to welcome you this evening to a lecture on Christian Science. Christian Science is a religion which shows definite and practical results in healing both sin and disease, and it brings to all a loving message of hope and encouragement, as thousands are testifying by their daily living.—*Eastern Star.*

LECTURES TO BE DELIVERED.

Redfield, S. Dak.—Bliss Knapp, Opera House, 3 p.m., Sept. 26.
Dickinson, N. Dak.—Prof. Hermann S. Hering, Opera House, Sept. 30.
Oak Park, Ill.—Judge William G. Ewing, Warrington Opera House, Oct. 1.
Fremont, O.—Bliss Knapp, Colonial Hall, Oct. 2.
San Diego, Cal.—Judge Septimus J. Hanna, Auditorium, Methodist Church Block, Fourth and D streets, Oct. 3.
Crawfordsville, Ind.—Frank H. Leonard, Music Hall, 8 p.m., Oct. 3.
Peoria, Ill.—William D. McCrackan, M.A., Grand Opera House, Sunday afternoon, Oct. 3.
Norwich, Conn.—Rev. William P. McKenzie, Broadway Theater, 3 p.m., Oct. 3.
Norristown, Pa.—Bliss Knapp, City Hall, Oct. 4.
Bucyrus, O.—Frank H. Leonard, Oct. 4.
Springfield, O.—Frank H. Leonard, Oct. 5.
Indianapolis, Ind.—Clarence C. Eaton, Oct. 7.
Milford, N. H.—Bliss Knapp, Town Hall, Oct. 7.
Saginaw, Mich.—Frank H. Leonard, Oct. 7.
Ottumwa, Ia.—Mrs. Sue Harper Mims, Oct. 7.
Riley, Kan.—Miss Mary Brookins, Oct. 8.
Northampton, Mass.—Prof. Hermann S. Hering, City Hall, Oct. 8.
Wabash, Ind.—Frank H. Leonard, Oct. 8.
Guthrie, Okla.—Miss Mary Brookins, Brooks Opera House, 3:30 p.m., Oct. 10.
Mitchell, S. Dak.—Judge William G. Ewing, Oct. 10.
Milwaukee, Wis.—Prof. Hermann S. Hering, New Auditorium, 3:30 p.m., Oct. 10.
Council Bluffs, Ia.—Mrs. Sue Harper Mims, Star Theater, 3 p.m., Oct. 10.
Keene, N. H.—Frank H. Leonard, Wildey Hall, Odd Fellows Building, Oct. 11.
Webster City, Ia.—William D. McCrackan, M.A., Oct. 12.
Independence, Ia.—Mrs. Sue Harper Mims, Gedney Opera House, 8 p.m., Oct. 12.
Chicago, Ill.—Prof. Hermann S. Hering, at Second Church, Oct. 11, 12, and 14.

There is another kind of silence to be cultivated, beside that of the tongue as regards others. I mean silence as regards one's self—restraining the imagination. Be sure that you have made no small progress in the spiritual life, when you can control your imagination so as to fix it on the duty and occupation actually existing to the exclusion of the crowd of thoughts which are perpetually sweeping the mind. If you cannot prevent those thoughts from arising, you can prevent yourself from dwelling on them; you can check the self-complacency, or irritation, or earthly longings which feed them, and by the practice of such control you will attain that spirit of inward silence which draws the soul into a closer intercourse with God.

JEAN N. GROU.

NOTICE.

The clerk of any Christian Science church will confer a favor if he will send the Editorial Department a report of any transaction or undertaking pertaining to the church, which may prove of interest to the Field. All newspaper clippings which refer to such transactions should be looked over carefully before being mailed us, and corrected if need be.—THE EDITOR.

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TESTIMONIES OF HEALING.

How thankful I am to God for healing my diseases and for this wonderful truth as revealed to us through our text-book, "Science and Health with Key to the Scriptures." I always loved to read the Bible, but did not understand it then as I do now; and it is much more beautiful to me. All the promises now seem so true and real, and they are all for us today. As we read in Jeremiah, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." I hope that this testimony may give courage to some hopeless sufferer.

My case was considered hopeless, according to *materia medica,* for my physician (to whom I am grateful for his efforts to restore me to health) at last told me that the less medicine I took, the better. I realized then that God alone could cure me, but how this was to be accomplished I did not know. I believed that, as James says, "the prayer of faith shall save the sick, and the Lord shall raise him up;" but I did not have that faith. In February, 1906, I was taken sick with a severe gastric disorder, and a physician kept me on a strict diet for five months, but this and the drugs did not benefit me. We then took a trip overland to the Yosemite and were gone eight weeks. I seemed to be much benefited for a while, but in November I took cold and all the old symptoms returned. I gradually grew worse, and the following February the doctor pronounced my case a serious affection of the stomach and both lungs.

About three weeks before I turned to Christian Science, the disease which had affected the lungs appeared in my throat, and I continued to fail until the latter part of April, when I gave up all hope, for my prayers had apparently not been answered. The doctor could do no more for me, but I could not be resigned to leaving my husband and three little ones. In my anguish I cried aloud to God, and He answered me, for in the morning my husband went to see a friend, and together they concluded that Christian Science was the only help for me. That afternoon this friend went with me to a practitioner, who gave me treatment, then told me to eat anything I wanted. I ate for supper the same as the family had, and it did not hurt me; nor has food ever hurt me since. Three days later, when my maid left me, I cleaned a room, and have done all my housework ever since.

I was healed in twenty-three treatments, given between April 27 and July 2, 1907. There can be no doubt about my healing, for on July 26 of the same year I walked, with two other women as my companions, to the top of a mountain (10,500 feet above sea level) and returned the same day, a distance of over twelve miles. This promise was with me all that day: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." I can truly say that I was not tired that night and never have been since my healing. When half a mile from camp, it became so dark that we could not see the path, and four times we waded a stream, which varied in depth from six to eighteen inches. Even then I did not fear, for I remembered these promises: "I will never leave thee, nor forsake thee;" "I will instruct thee and teach thee in the way which thou shalt go." We were led along safely, and at the first camp we met a party in search for us, as they supposed we were lost or too weary to return. The next day I was as well as usual. I made the same trip about three weeks later, with a party of young people, coming down from the top in two hours and five minutes.

I thank God not only for the physical healing, but for the joy and peace which I have gained, and for the understanding of our heavenly Father, and His willingness to answer prayer. I used to "ask, and receive not," for I asked "amiss." Now I am learning how to "ask in faith, nothing wavering," so that when my children come to me with reports of ailments or accidents, I can receive an answer to my prayer. Our baby, at the age of two and a half years, had a most serious attack one evening. I went to the telephone and asked a Christian Science practitioner to treat him, and when I returned to the child he was coming out of the attack. That night he had no fever, whereas, before, under such conditions, we usually had to sit up most of the night and give him medicine. A few days later, he began to have symptoms of the same trouble, and he said, "Mama, pray for me." I took him to the next room, and in about ten minutes he was able to eat his supper.

My daily desire is that I may so live as to be worthy of all these blessings and many others, including my own healing.

MRS. CORA A. ARBUTHNOT, Pomona, Los Angeles Co., Cal.

[Translated from the German.]

It is six years since I first heard of Christian Science. At that time I was suffering with severe headaches, chronic throat trouble, and bowel disorders, for which I had consulted many physicians without getting relief. They all told me that I must give up my profession and lead a quiet life. I followed their advice, but without any good result.

Christian Science was then brought to my attention through a friend. I became a close attendant of the meetings, secured the *Herold* and other scientific literature, and through zealous reading and study gained sufficient understanding to mitigate my troubles. I also bought a copy of the text-book, although I did not understand a word of English. I, however, began to study earnestly, and today I am able to read and to translate that book, and also the other publications, quite well, and have gained sufficiently in understanding so that not only have my old complaints left me entirely, but I have also been enabled to help others.

Thus Christian Science has become an ever-present help to me, and I trust that this new-old faith may be understood as vital Christianity by every one, for I have proved that it can be applied not only in cases of sickness but in daily life as well. It awakens humanity from the delusion that everything is mere chance, as it shows that there exist positive spiritual laws, which work infallibly and produce effects accordingly. The farther one gets in an understanding of Christian Science, the more he sees what a debt of gratitude we owe to Mrs. Eddy, who has separated true Christianity from the rubbish of materialism. May all humanity soon profit by her teachings.

CONRAD LEIMBACHER, Basel, Switzerland.

I take this opportunity to express my thankfulness for the benefits received from Christian Science. I give my testimony gladly, hoping that it may be the means of helping others to find the truth, and also healing from disease. I had suffered for a number of years with uterine trouble; I had tried many physicians, but they could give me no permanent help. At last the doctor pronounced the disease a malignant growth, and gave me up to die. I was very low for weeks, and then we called in a Christian Science practitioner. In one week I was able to sit up, and I am now completely healed. The desire for an opiate, which had been given me because of the great suffering, was destroyed at once.

When I look back and see how I have been led out of bondage, I am filled with gratitude to Mrs. Eddy for showing me the way to health. With thankfulness to God, I close this testimony.—MRS. ELLA MOTT, Elkhart, Ind.

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Three years ago, on a Wednesday before Thanksgiving day, I had reached that state of consciousness where "man's extremity is God's opportunity." I was not physically ill, but my husband had been sentenced by our family physician, and close friend for seven years, to not less than six months in a sanitarium, with little hope of a recovery from a complication of diseases. I could not see a ray of hope anywhere, and in my intense mental anguish I went to a Christian Science practitioner. I was so excited that I could scarcely tell my need, but in less than an hour I came away calm and hopeful.

On Saturday of the same week the physician called me up and said that if I did not take immediate steps to follow her advice in regard to my husband, she would have to ask to be released from all responsibility in the case, urging many reasons, such as duty to my husband and his family, for my following her advice. My husband was opposed to going away, and was not capable of deciding for himself, so I released the physician. The calm, strong trust of the Christian Science practitioner had convinced me that she knew the truth which would free myself and family. As my fear was overcome, all conditions of limitation and discord were improved, as well as my husband's physical condition. He voluntarily gave up the medicine, and began at once to read Science and Health with me. I also had one week's treatment. He missed but a few days from business, and had no treatments until the February following, when he was healed of the desire for tobacco and liquor in one treatment, and in a week's treatment was completely healed of the diseases from which he had suffered.

I also have been healed of chronic catarrhal, stomach, and bowel disorders, and of hay-fever and asthma, from which I had suffered every season for fourteen years. The latter healing was gradual, the final deliverance coming at a Wednesday evening meeting in the midst of the so-called hay-fever season, and as a result of a testimony which uncovered a most subtle error in my consciousness. We have had no other physician in our family of five for almost three years; Christian Science has overcome all our ills, physical, mental, moral, and financial. I am grateful for the Christian Science literature, because it was through a *Journal* sent me by a friend, the only Scientist in a small village in Mississippi, that I turned to Christian Science, and from it I secured a practitioner's address in my extreme need. I am grateful for the silent testimonies given in the joyous faces which so much impressed me when I first went to a Christian Science church. I am grateful for every feature of the church services; to me they are healing, comforting, and instructive.

I am grateful for a larger understanding of God, whom to know aright is life eternal, here and now. No language is adequate to express my gratitude to our beloved Leader for the healing truth revealed in "Science and Health with Key to the Scriptures." My greatest desire is to be a living witness to the healing and regenerating influence of Christian Science.—Mrs. Susie E. Sams, Chicago, Ill.

About five years ago our little son accidentally shot me with a toy pistol which had been loaded with what is known as a B.B. shot, and the wound was the most painful I ever felt. The shot entered the fleshy part of my leg, and I limped for ten days. It then took me six months to overcome the after-effects of the wound, and one night especially, I remember that I was afraid to go to bed, as I feared I was about to die. A great deal of fear was held for me, and I was told of people who had passed on from blood-poisoning, the effect of pistol wounds, etc. I had a battle to fight, and I fought it alone with God, for I knew that Truth was on my side. The shot came to the surface in six months from the time of the accident, and the same surgeon who at the time of the accident probed for it but did not find it, took it out, as it was right under the cuticle. I asked if it was not unusual for shot to travel in that way, and he said, "Yes."

It seemed necessary to narrate the above to explain the nothingness of disease, which came to me in a new guise recently. Some friends were telling me of their trials, and to encourage them I gave them the above experience. Later in the evening, the old scar, or identical spot of the old wound, began to trouble me, until I thought that something had surely stung me, and before the illusion became clear to me I began to feel that I would have to do something about it. I had to laugh as I discovered the subtlety of the error. I declared the truth vigorously, and that was the last of the pain. As I think of this experience I see that there was no cause whatever for a relapse, or a return of the pain, except the belief in error.

I love and revere our dear Leader for teaching us that God is Love; for teaching that it is necessary to deny error, even while speaking of it to elucidate a point.

Jeannette M. Moore, Ardmore, Okla.

Although I do not consider myself a Christian Scientist, I would like to tell what Truth has done for me. Last March I was wearing a truss for a hernia which had troubled me for about fifteen years. I had worn a truss much of the time, especially when doing heavy work, but my wife, who is a student of Christian Science, treated me, and I have not worn one for over four months, although I have in the mean time done some heavy work, and some that required much reaching. One day I carried fifteen bushels of ashes from my cellar up a flight of stairs without any fear of injury. At another time I had a painful swelling on my neck, but I was healed of that in one treatment. I have also been healed of rheumatism and a troublesome skin disease. I send this testimony in the hope that it may benefit some reader of the *Sentinel*.

Jos. H. Warren, Dexter, Maine.

In view of the possibility that some one who reads the *Sentinel* may still doubt that "with God nothing shall be impossible," I take this opportunity to speak a word of encouragement to those who seemingly cannot realize God's power to heal. Not long ago I severely injured my left hip and knee. The sense of pain and fear tried all night long to persuade me that life and intelligence are in matter, and I was in a place where I had to work out my own salvation. In the evening I retired with a misplaced and painful hip, but awoke in the morning to find my hip in its right place though still very sore; it had been restored during the night by divine Love, without my knowing it. Before a week had passed my hip and knee were both perfectly well and without the slightest trace of soreness.

The omnipotence of God has been proven for me in many other ways. I have been healed of appendicitis, acute lung trouble, and numerous small but very aggravating and disagreeable sicknesses and injuries. When I was thirteen years old I was healed of a very strong desire for tobacco. Through will-power I resisted the temptation for two weeks, but then that gave way and I had to turn to God for protection from the false desire. I had been taught at home that it was wrong to do such things, nevertheless that teaching did me no good until I realized the all-powerful help of our Father-Mother God, through my understanding of Christian Science, to show me the right way to go. As soon as I had left the thing in God's hands, and realized that "reform comes by understanding that there is no abiding pleasure in evil" (Science and Health, p. 327), there was not the least physical effort needed on my part to overcome the desire. In one day

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and a half I was free, and have never had any temptation to touch tobacco since.

Should I not then be willing to prove my gratitude by my daily life, when I have been shown the path through a field of plenty and comfort, and have been spared the trials of ill health, due to a false concept of God and man? Though words are inadequate, I try to express my gratitude to our beloved Leader, Mrs. Eddy, who has shown us how, through the right understanding of God, we may have the Mind "which was also in Christ Jesus." I am indeed very thankful for what Christian Science has done and is doing every day for me and for our family. For ten years we have been able, through Christian Science, to prove that there is nothing impossible with God. I can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

PAUL L. SANDAHL, Omaha, Neb.

I feel that I should, through the *Sentinel*, give public expression to my gratitude for what Christian Science has done for me and my family. Two and a half years ago I was an active and faithful church-member, but for some time I had gradually been losing interest in the church. I had gone to the services partly from a sense of duty, and partly because I was hungering for spiritual truth, for which I looked in vain. As I went about my home duties day after day, the thought would come to me, What is this life for, anyway? Why did God place us here to go through with so much trouble, sorrow, and pain? I questioned most seriously the meaning of it all, and like a flash it seemed as if a curtain in front of me had parted, but only for an instant, to give me a glimpse of something of which I longed inexpressibly to see more. I prayed most earnestly to God to lead me, and to make me and all my family what we ought to be.

Soon after my daughter, who was attending school in Chicago, wrote me concerning a friend who had been greatly benefited by Christian Science treatment after the doctors had failed to cure her. I happened to have in the house a pamphlet published by a chemical company, containing some lectures by a well-known clergyman against Christian Science. From this pamphlet I made several quotations in my reply to my daughter, who I feared was being misled. My husband, who was a medical practitioner at that time, proposed that we bring the younger daughter home, to save her from the false views evidently held by her older sister, but this I was really unwilling to do. Then came the thought that the older daughter had received enough training at home to help her to distinguish between what was right and wrong according to the Bible teaching, but in her next letter she asked, "If we can accept some of the sayings of Jesus, why cannot we accept all?" Then came a sharp realization of the fact that I had not been accepting all of Jesus' sayings, but that I had been considering some of them as applicable only to centuries long past, and without any right reason for so thinking.

The pamphlet referred to above had spoken of the "vague meaning and generally unsatisfactory wording" of Mrs. Eddy's writings. This expression, coming from a minister, aroused my curiosity at once, and I resolved, if I had a chance, to read Science and Health for myself. Far sooner than I could have expected, the chance came. My husband had been troubled with rheumatism for some time, and one day on his way home from town he stopped in at a neighbor's to rest. On arising to go home he complained of his trouble, and the lady told him he did not need to suffer that way. She then explained Christian Science to him for a while, told him she would give him treatment (for he had no faith in material remedies for his trouble), and loaned him her copy of Science and Health and some *Sentinels* and *Journals*. He was helped in a short time. The disease left and has never returned, although he has been exposed to wet and cold even worse than before,—the very conditions which he had in the past considered the cause of his trouble.

We began to read the testimonials eagerly. I remember what a hope sprang up in my heart when I read one which told of a child whose crossed eye had been straightened. My youngest daughter's right eye had been turned very considerably since her babyhood. It was a great grief to me, and every one was recommending an operation. I concluded to ask for Christian Science treatment for her without consulting my husband. I did so, and in a few weeks I saw a difference in the eye, but I was impatient and somewhat fearful. I was going to Kansas City with the child, then five years old, for a visit, but mostly because my friends were anxious for me to consult an oculist. After I was among my friends, who were much prejudiced against what they thought was Christian Science, the eye appeared to be much worse than when I left home; so I was persuaded to visit the oculist, who prescribed glasses, which he said would have to be worn constantly and changed every two or three years. He said the child would have to wear glasses many years, and for close work all her life. When the glasses were on her eye seemed straight, but it turned at once on their removal.

In a few days I returned home, and I then set to work to carry out my firm determination to find out what was in Christian Science. After I had read for about three weeks it suddenly dawned upon my consciousness that to put faith in matter is not to trust God; then I had to choose whom I would serve. I saw that lifeless, non-intelligent matter could not do anything toward straightening the child's eye, any more than the Hindoo's idol of wood or stone could help him. From that moment the glasses did not seem to do her any good, for the trouble was just as bad with them on as when off. I kept on reading Science and Health and gradually gained more understanding. Then I laid aside the glasses, resolving never to put them on the child again, and my heart overflowed with joy, for I saw that her eyes were perfectly straight, and—what was so wonderful to me—they were far more beautiful than ever before.

I had not sought Christian Science with any view of physical help for myself, but when I was about half way through with the reading of the "little book" I realized that I had been healed of a diseased condition from which I had suffered for twenty-eight years, and which a professor of a well known medical college had pronounced an affection of the bone, caused by a bruise on my hip. Many times I had prayed for my trouble to be removed, but all to no purpose it seemed. I knew this was due to my lack of faith, but how could I acquire the needed faith? I would read the Master's words as recorded by Mark: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." How I wished I could understand that verse! But "Science and Health with Key to the Scriptures" by Mrs. Eddy threw such a light on this text that I saw the meaning clearly, and my trouble left me that instant. Then truly could I say, "Bless the Lord, O my soul: and all that is within me, bless his holy name." God had healed me of my disease!

Every year I used to take a cold in August or September, which would last about a month, despite my efforts to cure it with medicine, in which I then had almost unlimited faith. Since studying Christian Science my fear of taking cold has been overcome to such an extent that I have passed the last two summers without these attacks. It has also helped to remove the fear I had for my children, who are now far more free from colds than ever before. On several other occasions when help was needed I have been

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enabled to overcome the discordant conditions through the understanding of the truth which Jesus said would make us free.

At first I was up in arms against what I feared Christian Science might be, for no other reason than that it was not considered "orthodox." Now I realize that it came to me as a direct answer to my prayer for God to lead me; and only those who have had similar experience can understand my gratitude to God for this blessed light. Thank God that one noble woman was such an earnest seeker after the truth as to pursue her way till she found it, and then to make plain the path to as many as are willing to walk in it. It is my most earnest desire to live so as to be really worthy of being called a Christian Scientist, and to be able to prove by my works that I am a true follower of Christ Jesus, who said that those who believed on him should do the works that he did.

MRS. ADA M. H. MILLS, Mena, Ark.

I have been studying Christian Science over two years, and am very grateful for the happiness and the peace of mind it has brought into my life. I did not come to this Science for physical healing, but I find that a number of ailments have disappeared, particularly that of nervous headache, from which I suffered frequent attacks for about fifteen years. When I was sixteen years of age I had a growth removed, and the wound never healed properly; but I am very thankful to say it has only opened and discharged once since I began to study Science and Health, and that was a year and a half ago. We had only been studying Science a month when our oldest child, nine years of age, was healed in one treatment of a very aggravated form of illness. A few months later the youngest child, five years old, was healed of an eruptive fever in one treatment. We were at this time living in a house with a physician, and he was very much surprised to find that the child did not have any one of the numerous disorders which, as he said, usually follow "a neglected case" of this kind.

I particularly wish to speak of an experience I had recently. I became very ill, and not knowing what the trouble was and fearing that it might terminate seriously, we were very much alarmed, and called a prominent physician of this city. He said that I had a very bad case of abdominal trouble. My suffering was intense; I could neither eat nor sleep, and the only relief that I got was while under an opiate. The doctor kept me packed in ice, and gave me several kinds of medicine; he kept up this treatment for almost two weeks, and then said I would have to go to the hospital for an operation. I had always had a great fear of operations, and had had a previous experience of that kind, so instead of my going to the hospital we called a Christian Science practitioner, who gave me one week's treatment. Before the close of the week I was out of bed, and in ten days was able to do my own work, and have been in perfect health ever since.

I am truly very grateful to Mrs. Eddy for bringing us this wonderful truth that does make free from the law of sin, disease, and death.

MRS. W. J. WISWALL, Portland, Ore.

After the healing of my daughter by Christian Science, I began to read and study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I then concluded to take treatment of a practitioner for an affection of the stomach and bowels, from which I had suffered twenty years, and in two months I was completely healed. My case had been diagnosed by one physician as tubercular disease of the bowels; by another, as a serious disease of the kidneys, others were wholly unable to classify it. With the complications that ensued, my condition was most distressing. I tried many physicians and all kinds of medicines; there was not a day I did not take some opiate, and I was on a rigid diet all the time.

In the four years since I was healed by Christian Science I have not taken one drop of medicine, and I can eat anything that is set before me. I am thankful to God, and grateful to Mrs. Eddy for the spiritual uplifting which I have received, also for the revelation of the truth which enables me to free others from the bondage of physical ills. My greatest desire is to get a better understanding of this healing truth.

MRS. FANNIE E. MARSHALL, San Francisco, Cal.

I was born in Russia of very poor parents, and when only a child was left alone in very poor health. The knowledge which I possess was gained through my own efforts, though all my life I suffered from ill health. My ambition was to find the truth through art, poetry, beauty, and social movements, atheism, etc., but all in vain. I learned that every human system, every movement and every doctrine, is only temporary, and like old clothes is changed for new. I lost ambition and hope in seeking relief, had spent nearly all I had on medicine, and was expecting to go to a sanitarium when I accidentally visited the home of a Christian Science practitioner. In spite of the fact that I was a freethinker, from an orthodox Jewish family, without any knowledge of Christian Science, and had in my possession but a single dollar, I did not hesitate to pay the noble woman for one treatment. In the name of divine Love she saved me from death. I cannot describe my misery and suffering up to the time of that first treatment, and the good health I have enjoyed ever since. I started to read "Science and Health with Key to the Scriptures," and began to understand something of God and also of the human Jesus, and the answer of that godly woman, Mrs. Eddy, to the question, "What is truth?" By relieving myself of all the thoughts of the past, I have attained the happy results in which I at present rejoice. I am convinced that the Jew's safety is in this understanding of Truth, and that the obligation of every Jew is to begin the struggle for his Jewish brethren. Of late I have made my home in Winnipeg, where I enjoy the best of health through the truth revealed in Christian Science.—JAMES FRIEDMAN, Winnipeg, Can.

[Written for the *Sentinel*.]

OMNIPOTENCE.

MARION COOK STOW.

ABOVE the battle's din and mortal fray,
Love holds its own;
Amid beliefs that mock and cloud our day,
Mind rules alone.

Across our path, dark error's shadows fall;
Fear seemeth real;
We scarce can see the sun which, conquering all,
God's truths reveal.

Hearts warped and weary with the fruitless strife
And fears of men,
Must needs draw near the very Life of life,
For peace again.

Then error pales; for in the deepest night
God reigns supreme;
His watchful care, redeeming earth with light,
Dispels the dream.

All power unto me is giv'n, Christ saith,
In heaven and earth.
Let understanding bloom from timid faith,
And truth have birth!

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FROM OUR EXCHANGES.

[Rev. A. A. Pfanstiehl in *Christian Work and Evangelist.*]

Amid the present-day luxuries and comforts and opportunities—the world has never known these to be so many and alluring—there still goes up an ominous cry of discontent. The capitalist is uneasy, the laborer restless, and relations between the classes and the masses are strained almost to the breaking-point. The churches of Jesus never were so rich in money, equipment, luxuries, costly meeting-houses and numbers of members as today; and yet there never has been a greater need, whether wanted or not, or consciously felt or not, for showers from on high to bring strength, life, hope, enthusiasm, comfort, contentment into the hearts of church-members than now! Why? Who can answer? May the answer not lie in reply to the question of Jesus: "When the Son of man cometh, shall he find faith on the earth?" The faith that binds the heart in love and service to God in him? When and where he does find this faith, he finds comfort amid distressful conditions, hope amid discouraging outlooks, a note of joy amid troubles, whether in the palace of the rich or in the hovel of the poor.

[*Christian Work and Evangelist.*]

There is some quality in the mind of the common people which is potent to dissolve systems. Theological systems are erected as a sacrifice to logic, and "the common people" are not logical. The living part of Christianity—the Christianity Christ taught—produces very much the same result in simple people, no matter under what form they receive it. They still hear Christ gladly, and give but a conventional attention to the scribes. People who have to work hard in order to live have very little time or thought to spare for theological reasoning. Moreover, it wearies them. But every one has time for hope, and hope confirmed is the most prolific source of joy. Christ gathered up and expressed the hope of the world, in terms of faith.

[*New York Observer.*]

There is no such thing as failing when each Christian performs his or her God-given task in the spirit of absolute devotion to the will of Jehovah. Leadership essentially, when analyzed into its structural elements, is a combination of qualities and capacities which may be collectively described as efficiency, and there is no efficiency in the world like that of the life which is utterly consecrated to God and His service. The call today—and ever—is for leadership, and the supreme leadership is that of the Lord Himself, and when His will is obeyed, things get on.

[Rev. Frederick A. Bisbee, D.D., in *Universalist Leader.*]

I am not a prophet, and yet I have faith to proclaim that we are standing in the twilight of a dawning day in which the light of reason, love, and truth shall shed new glory over life. I see old views retreating, and religion, no longer the laggard lingering in the rear of human progress, but the advance guard, on whose banner, as it glistens in the morning sun, I trace the lines of divine purpose and human consummation in the picture of the perfect man.

[*Outlook.*]

It is not by thinking or feeling, but by doing—that is to say, by actual experience—that we get the knowledge and the command of ourselves. And there is no other way. We create ourselves by translating our feeling into thought and our thought into action.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

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All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

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CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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Vol. XII. No. 5.

BOSTON, OCTOBER 2, 1909

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

The Postmaster General, with the object in view of securing greater economy and equal efficiency in handling the postal business, has ordered a complete examination of the methods in vogue in every branch of the service. Forty odd experts are now making a thorough examination of the registry department, which has been showing a growing deficit year after year, and has far outgrown the methods that were first employed in it. It is his intention to bring it down to a more businesslike institution. Later a commission of money order experts will make a similar examination of the money order division, which also has been showing a growing deficiency. After the money order division has received an overhauling, work probably will be begun on the rural free delivery system to ascertain if there is any waste of efforts or funds, and to conserve both. The subject of the "franking" privilege, or the sending of matter through the mails free by Government officials and members of Congress, will also come in for a share of consideration in the effort to maintain the efficiency of the service, and at the same time save money wherever a saving can be effected. This system has been very expensive, and is in part responsible for the heavy deficit of $3,000,000 in the registry division.

The General Federation of Women's Clubs announces a scholarship of $1,500 at either Oxford, Cambridge, or London university for the year beginning October, 1910, to be awarded to an American woman. College graduates whose age does not exceed twenty-seven years may take the qualifying examinations, which are the same as provided for men who are competing for the Cecil Rhodes scholarships. These examinations are to be held in every state in the Union Oct. 19 and 20, and are in mathematics, Latin, and Greek. Admission will be allowed only upon the written certification of a candidate by the national chairman of education of the General Federation, and will be issued only upon the request of a state federation president or chairman of education. The applicant must file credentials regarding her good health, her mental and moral qualities, her literary and scholastic attainments, and her promise of distinction.

An inventory of the forest resources shows that we are taking every year three and a half times as much wood as is added by the new growth; less than one third of the growing tree felled by the lumberman is ever used at all, so that two thirds of all the timber cut is simply destroyed; that one eleventh of all the forests are swept by fires every year, and that on the average since 1870 forest fires have yearly cost $50,000,000 in timber; that over ninety-nine per cent of the forests in private hands—which comprise three fourths of all the forest land and four fifths of all the wood—is thus devastated by destructive use and the scourge of unchecked fires, while less than one per cent is properly handled for successive crops or effectively protected from fire.

A suit against the United States for $61,287,800 probably will be tried by the United States Court of Claims during the coming winter. This suit was instituted some time ago by the Missouri, Kansas & Texas Railroad Company, one of the land grant railroads, by the filing of a petition in which it was alleged that by acts of Congress the United States had agreed to convey to it in fee simple title to every alternate section of land to the extent of ten sections per mile on each side of its line through the Indian Territory and Kansas, and that subsequently many of these lands had been deeded to the Indians in severalty, and had otherwise been disposed of to the loss of the railroad company.

Expert road builders, promoters of good roads, and the manufacturers of road-making machinery to the number of several thousand met at Cleveland, O., last week for a three-day session of the second annual good roads convention. Delegates to the convention included governors and Government officials, delegates from practically every state in the Union, delegates from cities, representatives of the American Automobile Association and delegates from scores of automobile clubs and many state granges.

The Department of Agriculture is showing activity throughout the country in enforcing the pure food law against food products which are decomposed, mildewed, wormy, or otherwise unfit for food. Two pie-bakers in Washington, who make pie on which thousands of Government clerks make their noon luncheons, have lately been deprived of large quantities of wormy raisins and mildewed and wormy evaporated peaches. Large seizures have also been made of wheat flour and corn flour utterly unfit for food.

At Montrose, Col., last week President Taft operated the electric connection which officially opened the Gunnison irrigation tunnel. This tunnel was the first project undertaken by the United States Government Reclamation Service, and the work on it has been progressing steadily for four and a half years, entailing an outlay of five million dollars. It conducts water from the Gunnison river to the arid Uncompaghre valley, and will irrigate one hundred and fifty thousand acres of land.

A sounding balloon sent up at Pittsfield, Mass., by the Blue Hill Observatory ten months ago, has just been returned. Its automatic recording instruments showed that an elevation of eleven miles had been reached, and a minimum temperature of 54.5 C. below zero at an elevation of eight miles, above which lay a stratum of air 8 degrees C. warmer.

When the delegates to the International Tax Association met at Louisville, Ky., last week for the second session of their annual convention, there was much discussion of the suggestion that a joint conference of governors be called in the near future to consider uniform tax legislation.

According to the figures compiled in the current number of the *Journal of the American Medical Association* 219 lives were lost in the celebration of July 4 in the United States.

William MacAbee, the only surviving member of the crew of the old frigate Constitution, last week celebrated his 106th birthday in the Naval Home in Philadelphia.

International.

This fall Turkey at her own expense is sending two hundred of her young men to European schools to be educated, and five young women to the American College for Women at Scutari, near Constantinople. The Turkish Normal School for Girls in Stamboul, numbering five hundred students, has recently requested the American College to recommend an American teacher to undertake the supervision of that school.

The success of aviation week at Rheims prompted the holding of another such meeting in Berlin, beginning Sept. 26. Fifty thousand dollars in prizes are to be given, and among the entries are Farman, Blériot, Latham, Le Blanc, Rougier, Besa, Edwards, Orville Wright, and Dufour.

Industrial and Commercial.

Except for a few short distances, totaling one hundred and twenty-seven miles, automatic block signals now extend from the Atlantic to the Pacific ocean. According to the *Railroad Age Gazette*, of the distance unprotected by this system 93.4 miles on the Southern Pacific in the Sierra Nevada mountains uses the electric train staff. The next longest gap, twenty miles in length, occurs where a change of line is about to be made. The remaining gaps are due to bridges and points where changes are in progress. The line thus operated by the block system extends from Jersey City on the Atlantic to Oakland on the Pacific, over a total distance of 3,245 miles; and it includes the Lehigh Valley Railway to Buffalo, the Lake Shore & Michigan Southern to Chicago, the Chicago & Northwestern to Council Bluffs, the Union Pacific Railway to Ogden, and the Southern Pacific to Oakland.

The announcement is made by the Chicago & Northwestern Railway that for the year which ended June 30, 1909, twenty-seven million passengers were carried over its rails without a single fatality. This result is brought about by the combination of a hearty conformity to rules by the employees, and liberal expenditures by the company in obtaining the best equipment possible in rolling stock and safety appliances.

The Standard Oil Company announces the manufacture of petroleum butter. It is said to be of the same consistency as lacteal butter, but brown in color. It lasts a great deal longer than real butter, it is said, and does not become rancid.

A number of Arkansas lumbermen have combined resources and closed a contract with the British government for five billion feet of stumpage in British Columbia, not far from Seattle, for which $1,000,000 cash is to be paid.

The more important extensions of the Union Pacific and Southern Pacific which have been decided upon, when completed will add two thousand and five miles of line to these systems, and will have cost $100,000,000.

The world's stock of gold has increased about one half in the last decade, and doubled in the last quarter of a century. The gold production from the discovery of America to the present time aggregates $13,000,000,000.

General.

The growing scarcity of American timber suitable for railroad ties has induced one of the largest Japanese importing companies to introduce Japanese white oak as a desirable foreign species to take the place of the American oak for railroad purposes. Several of the western roads have already purchased a large quantity of the Japanese white oak to be used in replacing worn-out ties along their rights of way. Recently an application was made to the United States Forest Service to conduct experiments at their Berkeley timber-testing station to determine the value and life of the Japanese oak timber when properly treated. This application brought up the interesting point as to whether or not the Forest Service would be allowed to undertake experiments with foreign species of timber, inasmuch as their tests are restricted by law to native timber.

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CHRISTIAN SCIENCE SENTINEL

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

THE SCIENCE OF BEING.

CLARENCE W. CHADWICK.

THE divine demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect," calls forth the inquiry, Is there a scientific or exact knowledge of man? The so-called "carnal mind" would answer in the negative. It would claim that man is of the earth, earthly; that he is "born unto trouble, as the sparks fly upward;" that he is "of few days, and full of trouble." This false concept of man has been the source of untold misery to the human race. It has led them over a rugged road "from the cradle to the grave," has fed them upon the husks of materiality, and has left them no alternative but to die in order to reach heaven. This mental picture of a so-called fallen man fortunately does not have anything to do with the spiritual facts of being. It bears no resemblance to the real man of God's creating.

Christian Science pierces the veil of matter, revealing the mythical nature of this demoralized concept of man, and replacing it with the true mental or spiritual idea. The daily contemplation of this true idea of man has already worked wonders in the alleviation of human suffering and in displacing the degrading and demoralizing tendencies of the so-called human nature with Life's ennobling ideals. It has already revealed the open gate into the kingdom of heaven on earth, so that "whosoever will" may enter the "new and living way" of Soul and find out the real meaning of God's "image and likeness." Why is this possible? Because the true Science of man is revealed in Christian Science. No longer is there any need of surmising or guessing as to man's nature, origin, or destiny. The demonstration of Christian healing has planted the banner of Truth upon the rock of spiritual understanding, so that no one who has had this practical proof of God's power and presence can question the Science that has made such proof possible.

The veil of mystery no longer enshrouds the thought of God or man. The consecrated student of Christian Science knows who God is and who man is. He knows that the real man is not born of the flesh, that he is not part divine and part human; he knows that he has lived forever in the divine Mind, and that he can never be divorced therefrom. This spiritual understanding of man and of his true relationship to God has made possible the overcoming of all that is unlike good, and this without the employment of material means. The guesswork knowledge of the past has declared man both sick and sinful. The Science of man's being reveals the spiritual fact of his perfection in Spirit, and this enables humanity to overcome both sickness and sin, in proof that they are no part of man's true existence.

One often hears the argument that it was easy for Jesus to do the works he did, because he was divine, the Son of God; but that no one else could expect to exercise the same power. There is nothing in Jesus' recorded words to prove any such argument. There is much to disprove it. He taught plainly that all who truly believed on him would be empowered to do the works that he did. The Principle which he taught and demonstrated is independent of time, space, or locality. It is eternally operative in all ages and generations. If this were not true, there would be no hope of salvation for the human race. Jesus relied upon the divine power at all times, and demonstrated its possibilities in order to bring to light the true Science of man. Had he ascended to the Father without having proven the impartiality of divine Love in healing the multitudes, there might be some shadow of excuse for believing that man is mortal, but as it is, the Christian world is absolutely inexcusable for accepting the Adam-account of creation and rejecting the scientific explanation of man as found in the first chapter of Genesis.

The professing believer is without excuse for attempting to make these two accounts of creation blend, under the plea that they must be believed because they are in the Bible. Christian Science contends that they must be spiritually understood, that the Christ-idea of purity and perfection must be allowed to discriminate between that which is true and that which is false. When this separation is allowed to take place, the science of the real man stands out in bold relief against the transitory belief in man's mortality. There is no science, health, peace, happiness, truth, nor Christianity in the blind belief that God has bequeathed a legacy of mortality to His children, and then placed them in a world of sin and pain where they would not be expected to rely upon their Maker for help in time of trouble, but would be required to be the bond-servants of matter so long as they remained inhabitants of earth. This Adam-legacy theory is as irrational as would be the belief that the sun had clothed its rays in darkness and was trying to illumine the world therewith.

The Science of being replaces human theories and opinions based upon sense testimony with divine ideas, and these ideas are the avenues through which all that is good and pure and ennobling comes to the human race. Through the belief that man is mortal naught but evil has ever come or ever will come to humanity. It requires Science and understanding to establish the spiritual fact of man's unity with God, and thereby to reveal the kingdom of heaven on earth. Material thinking will never displace mortality with immortality. It calls heaven a place and man a sinner outside of the heavenly portals. The Science of being calls heaven a condition of purity and holiness, and man the image and likeness of perfect Mind, forever in the kingdom of heaven.

The great need of mortals is to apprehend the kingdom of Spirit or heaven, and to do this they must ascertain what does not belong to the heavenly kingdom and then proceed to extirpate it. Our first step is to awaken from the Adam-dream of life in matter, to arouse ourselves from the mesmeric belief of a suppositional conscious existence apart from God, then to "put on the new man." We shall find the "old man" to be our own mistaken sense of self, the self that Jesus said must be denied if one would become

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a follower of Christ, Truth. The least discernment of the Science of man inspires this practical denial of the false self, and leads thought out of matter into the spiritual and ideal.

The Science of the real man is humanity's best friend. It shows the mythical nature of the Adam-legacy and furnishes us with rules of thought and conduct by which to emerge from a dream-existence into the conscious possession of "the glorious liberty of the children of God." It destroys all sense of satisfaction in any material or theoretical knowledge of man, and brings out the practical demonstration of the divine power and presence by "preaching the gospel [Science] of the kingdom, and healing all manner of sickness and all manner of disease among the people." The Science of being is absolutely essential to bring about a spiritualization of thought which will enable humanity to enter into Life here or hereafter, and to prove by signs following that "the kingdom of God cometh not with observation."

THE PRISM OF SCIENCE.

WINIFRED ROOT.

IT must early strike even the superficial reader of the Christian Science text-book, "Science and Health with Key to the Scriptures," with what a wealth of metaphor and illustration its statement of truth is made—a statement which its author, Mrs. Eddy, has embodied in condensed but complete form in the eleven pages of text known as the "platform" of Christian Science (Science and Health, pp. 330-340), but which she has expanded and enriched to the extent of a volume of six hundred pages. Such resource of expression and definition, in its great variety cannot fail and has not failed to touch at some point every type of seeking thought. A more extended study of the letter of this Science soon discloses the pregnant value of each noun and adjective in its place and connection, revealing a veritable "new tongue." One loses the mere sense of the aptness of the figure or illustration in the spiritual intent expressed through the exact meaning of the words chosen.

In countless passages of the Bible and the writings of our Leader the word "light" is used as a symbol of spiritual truth. We read in the first epistle of John: "God is light, and in him is no darkness at all;" and the same writer defines the Christ as "the true Light, which lighteth every man that cometh into the world." Through an understanding illuminated by this ever-present light of truth, Mrs. Eddy has elucidated through her works the means by which mortals may awaken to and find harmony in the spiritual facts of existence which the Christ Science reveals. She says, "In divine Science . . . God is revealed as infinite light. In the eternal Mind, no night is there." And further: "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise" (Science and Health, pp. 511, 558).

What is humanity's great need? To heed the "rainbow promise" contained in Jesus' words and works, and in patience and perseverance to use the "prism" of Christian Science in studying their purport, their application to daily wants and experience. To the unassisted human eye the sun's light seems to be simply a blinding white; but when its rays are divided by the triangular glass prism seven glowing colors appear, with tremulous suggestion of a yet greater gamut of beauty which the human sense is too dull to perceive. The white light of divine Mind illumines the universe, and is constant, unchanging, unclouded, and though mortals are blinded to this vital fact by their belief in darkness and chaos—light's opposite, by their belief in matter and sin—Life's opposite, the word is given by the psalmist that "in thy light shall we see light."

Through the prism of Science the infinite ideas, attributes, beauty, and activity of divine Life, Truth, and Love are divided (unfolded) to consciousness, and man is seen reflecting the light of Spirit in all the living colors (qualities) of divine Mind, which find their unity in the white light of purity. When this bright vision of truth is attained, the rainbow of hope glows in the firmament of understanding and praise shines in our hearts and through our lives.

Today, in the dawn of a new light, mankind is still struggling with the sense of a mixture of good and evil, light and darkness—believing in and fearing matter and evil as real, but longing to be healed of its discords, its disease and sorrow. It is here that Christian Science comes to instruct the "double-minded" senses, and to prove that just as the glass prism meets with no response from darkness, which is wholly devoid of light and action, so the seeming opacity of matter, error, self-love, etc., is recognized to be illusion, nothingness, without substance, life, or reality, in the presence of the allness of God, infinite, omnipresent Mind.

As declared in our inspired text-book, page 479, "darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness. We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues." Mrs. Eddy makes unmistakably clear one of the necessary steps to be taken in our progress from sense to Soul, darkness to light: "Humility is lens and prism to the understanding of Mind-healing; . . . it is indispensable to personal growth" (Miscellaneous Writings, p. 356). Through honest desire and effort for self-knowledge humility is gained, and becomes the lens which brings into focus the hidden and seemingly insignificant temptations and sins of material sense, that they may be dispersed as shadows before the effulgence of spiritual understanding.

With such a beacon as our Leader has kindled for the guidance of humanity, we need no longer merit the Master's just rebuke, "Having eyes, ye see not," but may daily reflect more clearly "the Sun of righteousness," until the time when

> Man shall walk transparent,
> Like some holy thing.

"THE HOUSEHOLD OF GOD."

M. ADELAIDE HOLTON.

WHAT does it mean to belong to a household? It means to be a member of a family, a participant in all the experiences and daily life of a family. In the second chapter of his epistle to the Ephesians the apostle Paul sums up his discourse on what we were by nature and what we are by grace, with this comforting conclusion: "Therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Then we who have been "saved by grace" are "of the household of God," members of His family.

In Christian Science we learn that God's household is the only real household, and that it is universal, spiritual, perfect, harmonious, and eternal. In this household God is the Father-Mother, and man is His child. God loves, protects, feeds, clothes, instructs, influences, controls, and governs His entire household, in which all is good and the divine law is the only law operating in or affecting it. The divine government is supreme, imperative, absolute, and eternal, and it is never interfered with, cut off, obstructed, or reversed by evil of any name or nature.

In this real household of Spirit, man, all spiritual individualities, live, move, and have their being, now and forever. Fear, worry, discord, lack, sin, sickness, and

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death have no place, no presence, no power, no law, no influence, and no manifestation in this household or kingdom of God. Omnipotent Mind is the only Mind ever known, recognized, or acknowledged as power, influence, or control in this perfect household. Matter, mortal mind, sin, disease, and death, were not created by our Father-Mother God, therefore they are not elements or entities in the real household, and they have no relationship whatever with its inmates.

The spiritual and harmonious household was from the beginning, is now, and ever will be. We enter into conscious membership with it and come into possession of our birthright and privileges, as we turn from the beliefs of life, substance, and intelligence in matter to the truth of being—from materiality to Spirit, God. There is no other door and no other way.

TRUTH IS POSITIVE.

ANNA L. SANBORN.

THE beginner in Christian Science passes through the most marvelous change of thought which can take place in human consciousness. A new spiritual world opens before him: cosmos is emerging from chaos, and with this first awakening to the truth there comes often an almost overwhelming sense of the amount of erroneous thinking which must be reversed. In our attempt at constant denial of these countless incorrect thoughts which crowd for admission, we often slip into a negative way of working. We declare, "It is not," or "There is not," until the sense of that which is—God's allness—is lost. Consequently we fail to see the truth of our denials, and the confronting errors, instead of being eliminated seem to flourish like the green bay-tree, and cloud all our sense of the actual and real.

The first step in all scientific reasoning is the establishment or acceptance of a basic law which is positive. Starting with an absolute affirmative proposition, one has something, a first fact, upon which to base his denials, and it is only as the negations are logically deduced from this major premise that they have any weight as fact or truth. In Christian Science we are dealing with the truth respecting God and man. We should, then, have clearly in mind what God (our positive Principle) is, before it can be apparent to us what error is not. Working in the negative alone is utterly fruitless. God, we know, is not a principle, but Principle itself,—all-law, all-power, all-government, all-encompassing divine Love. There is nothing negative about Him, nothing to deny. He is all inclusive, all good. "Nothing" and "not" cannot be associated with "I am that I am." All that ever can be changed or negatived is our false concept of Him and His universe.

Then what is man? "In his own image, in the image of God created he him." Again an affirmation, a healing truth, that man is created as the expression of God, good; and the conclusion follows that he too is perfect, "good" and "very good." He has then no errors and no problems. We must, therefore, lift our eyes "unto the hills," work in Truth, not error, until we see clearly that it is because God is infinite good and man is His perfect reflection, that all these arguments which confront us are miserable lies, causeless, mindless, powerless. Mere illusions they are, lacking logic and reason, for in the realm of the real they can have no existence.

This insistence on the positive does not mean that negation is to be eliminated in our work, for affirmation and denial are both integral parts of our present progress in Christian Science. The one gives us the basic truth upon which to work, the other destroys by logical argument the seeming validity of sense testimony. Such chapters in Science and Health as that on Christian Science Practice, such statements as "the scientific statement of being" (p. 468), arouse us to the necessity of denial, but they demand a clear sense of the truth by which to make the negation intelligible and demonstrable. Mrs. Eddy bids us, in an oft-quoted passage, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full" (*Sentinel*, Oct. 6, 1906).

Christ's commands, a step higher than the Mosaic Decalogue, declare "Thou shalt;" not, "Thou shalt not." It is always the affirmative, the truth, that does the healing. Too often we fail to convince ourselves of the validity of our own statements; either we do not reason clearly why this or that inharmony cannot exist, a reason which will always be found to be an affirmation; or, thinking logically, we fail to believe. Nothing but clinging to the actual will clear the thought. That God, good, is All, and man is His reflection, is enough for us to know, if we do really know it. We must stop trying merely to put out the darkness by unsupported denial; we must let in the light of Truth. In "Miscellaneous Writings" (p. 355) we read: "To strike out right and left against the mist never clears the vision; but to lift your head above it, is a sovereign panacea."

Just as the Romans built roads which radiated in all directions from their princely city, and then cried, "All roads lead to Rome," so in Christian Science all roads lead to the allness of God. With divine Mind we begin and end; He is the Alpha and Omega. The Bible itself is but a compilation of inspired and historical instances which exist there only as they prove the omnipotence of God. We must grasp this sense of His allness, and then "rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind" (Science and Health, p. 390). Then our denials will be clear to us. Finally we must know, as did the psalmist, that this word of God, this truth, this affirmation, does heal: "He sent his word, and healed them."

THE SOWING.

PORTER ELLES JORDAN.

THERE seems to be in the thought of many parents a latent conviction that their sons must pass through a period in which youthful follies are to be indulged and "wild oats" sown. With resignation, unconscious in many cases, this event is sanctioned, and frequently a defensive explanation is heard, to the effect that it is better to have the "wild oats" sown and harvested as soon as possible, rather than to have them come later in life at a less opportune time. The parable of the prodigal son is even used in substantiation of this attitude, from which it is argued that the prodigal needed his bitter experience in order to learn life's larger lessons, and that thereafter he was a better man as a result of it.

A careful study of the entire fifteenth chapter of Luke unfolds quite a different moral in this parable. The chapter discloses the joy which is experienced by every just person when through repentance the wandering are led back to the true fold. The father's joy when receiving his son was not caused because of the "wild oats" which had been sown, but because the impetuous wilfulness of the youth had given place to humility and repentance. The prodigal had indeed returned to begin his life anew, but the shadows of his earlier experiences were not wholly eliminated thereby. Mistakes, though never to be repeated in action, yet left their impress upon his consciousness, and the process of eradicating their memories was a more difficult task than simply ceasing from their indulgence. Time and persevering toil in the right direction alone could efface the darkening shades of earlier wrong-doing.

We of today are living in an age which is facing gigantic problems. Every department of commerce, every profes-

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sion, every social, political, and religious organization, is awakening to its need of men,—of men so imbued with altruistic motives, with absolute honesty, justice, intelligent efficiency, honor, and equitable regard for the rights of others, that they will be able to meet and master these problems in the right way. The frequency with which we are startled by disclosures of dishonesty where honesty was supposed to exist, the shocking injustices arising where justice was expected, the needless suffering caused by the setting aside of the golden rule, plainly indicate that this age is in need of something more spiritual than its own material success, something more divine than its human platitudes, something more vitalized with the Christly tenderness which loves one's neighbor as one's self, than the mere mental acquiescence to and appreciation of the highest and best ethics. This age is demanding the actual application of lofty ideals; and the repeated failures to realize them can be largely attributed to the inability of poor humanity, through itself, to measure up to and manifest in action those qualities which it plainly desires and realizes are essential.

What has Christian Science to offer? It offers a hope which should thrill every parent with joy. If the present generation is handicapped because of the shadows of the "knowledge of good and evil" which have not yet been fully dissipated from our thought, then obviously our higher achievements are to be wrought through a generation which has gained an apprehension of the right idea.

Our Leader, Mrs. Eddy, writes: "A feasible as well as rational means of improvement at present is the elevation of society in general and the achievement of a nobler race for legislation,—a race having higher aims and motives" (Science and Health, p. 63). This race will be obtained when parents surround their children with those thoughts which do not admit the necessity of "wild oats," realizing that the only joy is in the sowing of those seeds of Truth and Love which are worthy of eternal fruitage. It is recorded that Mary, having heard from the shepherds what the angels had told them of Jesus, "kept all these things, and pondered them in her heart." The abiding conviction that Jesus was the spiritually-conceived Son of God, was a realization never absent from her consciousness. Nor was it necessary for Jesus to experience evil in order to know its banefulness and unreality, yet no one ever knew its impotence and God's omnipotence better than he; in fact, the unreality of evil can never be known while evil is indulged.

We are taught in Christian Science that either through suffering or Science our salvation is to be attained, and also that our progress should be painless. (See Science and Health, pp. 296, 224.) Thus, through the application of this religion, our young people can be spared the suffering and saved from the devious byways of the prodigal, and be prepared for the greatest possible usefulness to the world, through the Science of Christ Jesus the Wayshower.

SENSE TESTIMONY REBUKED.

HATTIE P. WILLIAMS.

ONE day, while thinking of the wondrous work and scope of Christian Science, it came to me suddenly that, in order to demonstrate its teachings more fully in daily life, every claim made by the corporeal senses, in their effort to manifest and maintain the belief of either pleasure or pain in the body, must be quickly detected and denied. This I knew would require increased alertness, and constant watchfulness to prevent the counterfeits of material sense testimony from entering consciousness and passing themselves off for the ideas of Truth. Every expression that went to make up the "old man" of mortal belief must be challenged, brought before the judgment-seat of Truth, and measured by the standard of the "new man," God's image and likeness, and if found lacking in the slightest particular, denied admission, or any power to influence thought and action.

Very soon the chance came to prove if I were on guard. An old and very alluring sense of material pleasure swept over me, insistently demanding that I follow the former paths and participate again in what in the old way had given me so much seeming enjoyment (sense satisfaction). A sharp struggle ensued; error bringing up its arguments that a little excursion into the old playgrounds of mortal mind was harmless, etc.; the prospect looked attractive, promising some excitement, and a renewal of old friendships that had existed solely on the basis of selfishness and love of admiration. Then quickly a voice whispered, This is the opportunity to repulse and cast out the claim of any sense of pleasure apart from Spirit and spiritual being. Immediately the desire was gone, and a wondrous sense of peace came to my consciousness.

I knew that the idea of Truth had bruised the head of the serpent, and the utter falsity of the suggestion of any life or joy apart from the pursuit of holiness, the knowledge of God, was made plain to me. I rejoiced that another step had been taken out of Egypt (mortal mind) into the promised land of spiritual understanding and completeness, wherein man is the forever expression of purity and spiritual content.

[Written for the *Sentinel*.]

PRAYER.

HON. CLARENCE A. BUSKIRK.

If I in pride and arrogance
Presume to judge God's ways,
And seek to better them perchance,
The while my lips may praise;

Or, if I lift my voice on high
In selfish consciousness,
My own desires to gratify,—
Then do I pray amiss.

But when with good, with Truth and Love,
I seek communion pure,
And dream and falsehood rise above,
To regions which endure;

When I have raised my earnest thought
Above all earthly sense,
And all of my desires have brought
In humble penitence;

When thus I've shut my eyes and ears
Against all things below,
Have quieted my doubts and fears,
And lost all pain and woe;

Then have I come, with head bowed low,
Into God's realm of light,
Out of the darkness, and I know
That I have prayed aright.

We pray amiss, and words are naught;
But when we rightly pray,
Men cannot measure with their thought
The wonders of God's way.

First count the myriad stars on high,
Proud man, before you dare
With all your vaunted tools to try
To map the realm of prayer.

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SELECTED ARTICLES.

[Frederick Dixon in *Dublin* (Ireland) *Express.*]

St. Peter and St. Paul both healed the sick in the way Jesus had taught, and the way Jesus taught was contained in the words, "He that believeth on me, the works that I do shall he do also." Jesus said, "Ye shall know the truth, and the truth shall make you free." Now, as one of the greatest of scholars and churchmen has pointed out, the Greek text of the Gospel of St. John draws a marked distinction between "the truth," by which the writer means the absolute truth, and "truth" without the article, by which he is in the habit of referring to a mere relative sense of truth. It is plain that the more a man knows of absolute truth, the more scientific is his knowledge, and the greater his knowledge of God. This may help to explain why, in the epistles, both St. Peter and St. Paul make use of an expression translated in the Authorized Version "knowledge of God," but which should actually be translated full, exact, that is, scientific knowledge of God. It is this scientific knowledge, this full knowledge of God, which obviously constitutes the knowledge of the truth which Christ Jesus said would make men free. This, it is to be suspected, was the knowledge possessed by St. Peter when, at the Beautiful gate of the temple, ignoring all the material conditions which constitute lameness, he said to the cripple, "In the name of Jesus Christ of Nazareth rise up and walk."

The healing of the lame man was what is commonly described as a miracle. It cannot, however, be too often insisted that the words translated miracle in the Bible have not, and never have had, any supernatural significance. They mean sometimes that which is wonderful, sometimes simply a sign. For instance, the word translated signs, in the last chapter of Mark, in the phrase, "These signs shall follow them that believe," is the word elsewhere translated miracles, so that it might equally be translated, "These miracles shall follow them that believe." The more a man knows of the truth of anything the more he necessarily and naturally believes in it. Therefore, the fuller a man's knowledge of God, the more scientific his knowledge of truth, the stronger his faith becomes, and the greater his ability to take advantage of the promise of Christ Jesus: "He that believeth on me, the works that I do shall he do also." In those words Jesus himself made Christian healing a test of Christian faith. There is no possibility of escape from this. On the day when the orthodox churches separated the healing of sickness from the healing of sin, and declared that for one a man must go to a church and for the other to a hospital, they made the effort to divide the seamless garment, and wrote in the pages of their church histories the record of the decline of their faith. "Whether is easier, to say," Jesus had demanded, "Thy sins be forgiven thee; or to say, Arise, and walk."

Christian Science is the effort to make this healing as practical in the world today as it was in the first century. The disciples themselves did not always succeed in healing the sick, and Christian Scientists have never pretended that they know enough of God never to fail in helping those who come to them for healing. They are painfully aware that at present they are demonstrating very imperfectly and insufficiently this truth which makes men free, but they are at least striving humbly and persistently to let that Mind be in them which was also in Christ Jesus, for they know that just in proportion as they gain the Mind that was in the Christ they will gain that absolute knowledge of Truth which constitutes that full or exact knowledge of God, the possession of which Christ Jesus promised the world would enable men to perform not only the works he had performed, but even greater works than these.

Christ Jesus commanded his followers to strive not merely to preach the gospel but to heal the sick. Christian Scientists are endeavoring, to the utmost of their ability, to fulfil this demand, to prove that the seamless garment has not been rent in twain. The healing of the sick was certainly amongst the foremost of the works of Jesus, but this was because the healing of sickness was a necessary part of rescuing humanity from the false views of Truth in which materiality had enveloped it. "Now, as then," writes Mrs. Eddy on page 150 of Science and Health, "signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

["Battle Creek Reader" in *Detroit* (Mich.) *Free Press.*]

I notice in today's *Free Press* an editorial in which an assertion is made that, while honestly meant, is nevertheless misleading and untrue. The statement that the superstructure of Christian Science rests upon the apex of any one person's conception of truth, is as incorrect as the statement that gravitation depends upon Newton, electricity upon Franklin, or steam navigation upon Robert Fulton. The discoverer of a truth or law that is new to the world is certainly entitled to all honor due one in this position, but to say that the operation of an active principle or law depends in any way upon any single person's conception of that law is absurd, to say the least.

The writer is a student of Christian Science, because he believes that Christianity must be either scientific—exact—or become a farce. If perfection is ever to be reached it must be through an absolute law and not through sentiment. The Bible gives us such a law. In Psalms we find, "The law of the Lord is perfect, converting the soul," and Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The Bible is full of references to God's law, as perfect and exact. The true student of Christian Science is earnestly striving to live according to this same law, and finds that his progress depends in no way upon Mrs. Eddy's personality, but entirely upon his own demonstration of the truth taught in Christian Science.

In Science and Health Mrs. Eddy states clearly the scientific interpretation of God's law as she discovered it over forty years ago. The teachings of her book cannot be accepted as the result of a belief in any personality; they must be understood by the student himself. The superstructure of Christian Science exists today because of what Christian Science is and what it does. "By their fruits ye shall know them."

[Jesse Pickard in *Brooklyn* (N. Y.) *Eagle.*]

A recent correspondent expressed the opinion that Christian Science had a very limited sense of God's goodness, in that it failed to recognize what he declared to be plain to himself and others, namely, divine wisdom in the permission of sin, with the purpose of making goodness more apparent.

Christian Science is waging successful warfare upon evil of every sort, and in so doing it neither calls evil good nor good evil. Christian Scientists strive to follow the example and commands of Christ Jesus in healing the sick and overcoming sin. And they recognize that this work must be in fulfilment of the law of God, which, indeed, Jesus himself declared. If the all-wise and supreme power caused evil, it would not be our privilege or province to annul His decree, and your correspondent would have no basis for his statement that "it is for us to choose life or death."

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Without a correct understanding of God's standpoint it would seem impossible to pray with that positive faith or conviction which Jesus required, and this may perhaps indicate a sufficient reason why there is so much doubt as to the efficacy of the prayer of blind supplication. Paul admonishes the Romans to "prove what is that good, and acceptable, and perfect, will of God;" and the teachings and practices of Christian Science support the fact that evil is neither lawful nor God-ordained, and that it is therefore wholly destructible. On this basis Christian Scientists are gaining more and more ability to master evil in the Christ way, replacing sickness, evil, and despair with life and peace.

[From an editorial in *Santa Cruz* (Cal.) *News.*]

The editor of this paper is not a Christian Scientist, . . . but so long as he has a voice in his community he will lift it in behalf of religious toleration—in behalf of the right of every man to worship at any altar he sees fit. This paper has been charged with a desire to stir up dissension in this community. It is singular that this charge comes from the very ones who seem bent on rending this people into warring factions—for what ends we do not know, but they certainly do not seem to be the ends of the gentle "Prince of Peace," who admonished his followers to love one another. We would suggest to some of the humble workers in the cause of the Saviour of mankind that they will best serve him by setting an example in forbearance and brotherly love before the community whose spiritual guides they would be.

We do not know anything about Mr. ——; perhaps our ignorance of him is as profound as that possessed by the clergymen who support him. We only know that since his appearance in a neighboring city the papers there have been filled with wrangling letters from Christians who are on the one side or the other, and we know that no good is to come of a movement on the part of the local ministers to crush any sect, or drive people away from another church into their own. The churches have enough to contend with in the way of opposition without stirring up more of their own.

Moreover, no clergyman with a fine sense of the proprieties should devote his church to any purpose other than that of religious worship. He gets exemption from taxation only upon the sworn statement that his church is used for no other purpose. The clergyman who rails at others for failure to observe the law should observe it himself. Certainly the Christian Scientists of California, who are very numerous, have a right to protest as individual property owners against carrying the burden of taxation of church property which is used for attacks upon their creed.

[Charles K. Skinner in *Jackson* (Mich.) *Citizen Press.*]

The recent sermon by Elder —— on the subject of Christian Science indicates that while the gentleman expresses a desire to be fair in his criticisms, he is not as familiar with the teachings of this religion as one should be to discuss them intelligently. Our brother has quoted at length from the Scriptures to prove his contention that Christian Science did not accord with them, but he has neglected to note the Master's caution, "Judge not, that ye be not judged." The speaker quoted St. Paul's words, "Prove all things," and we are glad that he did so, for if there is anything which Christian Scientists are enjoined to do it is to prove their profession by their lives.

Words are but empty sounds,
Unless the deeds accord.

Jesus laid strong emphasis on this proof of man's religion. He said, "He that believeth on me, the works that I do shall he do also." In fact, the only distinguishing mark the Master gave by which his followers should be known was that they should heal the sick, cast out devils (evils), cleanse the lepers, and raise the dead. He also added this reminder: "If ye love me, keep my commandments." Christian Scientists say modestly, that they are doing these works in a quiet way all over the world. The question naturally presents itself: Is our brother doing these works? If not, would it not have been wiser to have withheld his criticism until he understood better the works of Christian Science?

The gentleman tells us "it could not be urged as proof of a doctrine that because it had a large following it was right," and he refers to Jesus' words: "Enter ye in at the strait gate." He neglected, however, to say that the Master specially taught that he "was the way, the truth, and the life," and that his works were the proof. He enjoined Philip, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." It must be evident that to enter in at the strait gate one must have a desire to live in obedience to the rules regulating this privilege.

We are told that "the foundation is the Bible, and not creed." We certainly agree on this point, for because of it, Christian Science stands today. Its entire foundation is the Scripture and the works and teachings of Jesus Christ. It is, however, only by understanding the spiritual import of the Scriptures, and putting them into practice, that we can hope to profit therefrom. One may read over the rules of grammar and mathematics day by day, but unless they are applied, the student will graduate at the foot of the class. Jesus constantly tried to have his disciples realize the practical application of his teachings, for he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Our critic tells us that Christian Science teaches "there is nothing material," and cites Daniel's vision to prove that God had a material body. He ignores utterly the Scripture, "God is a Spirit," which, taken in connection with Genesis i. 26, shows conclusively that man, the creation of God, is not material, but spiritual, because he is the image and likeness of Spirit. We are taken to task because Mrs. Eddy teaches that God is Mind, Soul, Spirit, Life. As the Scriptures refer to God as Spirit, Life, Light, Truth, Love, and that Mind "which was also in Christ Jesus," does this indicate that there is anything illogical in Mrs. Eddy's statements?

Our brother objects to Mrs. Eddy's definition of angels as being "good thoughts." He should have been just in the quotation, which reads: "God's thoughts passing to man; . . . counteracting all evil, sensuality, and mortality" (Science and Health, p. 581). Is not this more reasonable than the belief that angels are physical, and have winged forms? Is there not a comfort in the realization that God's thoughts are protecting all those who unreservedly trust Him? We are glad to note that the elder disclaims "personal thrusts at any religion," and if he will pursue an open, sincere investigation of what Christian Science really does teach, and actually prove, he will find that it coincides with the teaching of the Scriptures and of Christ Jesus.

[Alfred Farlow in *Montreal* (Can.) *Witness.*]

The clergyman's assertion that "Christian Science has stumbled upon a great health-producing principle, with no more idea than the man in the moon how it got there," means simply that he has failed to comprehend how it got there. One who is not well informed on the subject of mathematics might say that the mathematician has stumbled on to a rule without knowing how he got there, but it does not so appear to the one who understands sufficiently to demonstrate the proposition according to the rule.

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Christian Science is indeed a science which can be understood and practised by any one who is willing to accept it. So far as concerns the proposition to "limit its field of treatment to functional disorders," experience proves that it is easier to cure some people of a serious organic malady than it is to cure others of the most simple functional disorder. God's method of healing the sick is as sure in its result as a rule in mathematics. If one problem seems more difficult than another, it is only because the pupil does not sufficiently understand the rule. There is no such thing as a difficult problem to master, for the same reason that the Master of Christianity always succeeded, while his disciples were sometimes baffled in their efforts. The proper remedy for this situation, however, does not lie in the practice of leaving the most difficult cases to the physician, but in striving for a higher degree of spirituality.

Far from "doing away with the fair common sense of the interpretation of the Scriptures," Christian Science plants itself unreservedly upon the Scriptures. Its premises are Scripture affirmations.

[From New York *Evening Post.*]

In the September *Christian Science Journal* nearly one hundred pages are given up to a list of Christian Science churches and societies, and of practitioners, all over the world. Africa has two churches, in the Transvaal; there is one at Hongkong, China, and one at Manila, in the Philippines; Australia reports 4, and Europe has 11—1 in France, 1 in Holland, 1 in Norway, 2 in Switzerland, and 5 in Germany. In Great Britain and Ireland there are 43: in Scotland 3, in Wales 1.

Taking the North American continent, there are 36 in Canada, 3 in Mexico, 1 in Panama. In the United States the churches and societies number as follows, by states: Alabama 4, Arizona 4, Arkansas 8, California 66, Colorado 34, Connecticut 16, Delaware, 1, the District of Columbia 1, Florida 10, Georgia 10, Idaho 14, Illinois 86, Indiana 42, Iowa 64, Kansas 46, Kentucky 7, Louisiana 6, Maine 19, Maryland 4, Massachusetts 47, Michigan 53, Minnesota 27, Mississippi 6, Missouri 25, Montana 11, Nebraska 25, Nevada 4, New Hampshire 18, New Jersey 24, New Mexico 3, New York 78, North Carolina 7, North Dakota 4, Ohio 55, Oklahoma 19, Oregon 19, Pennsylvania 45, Rhode Island 5, South Carolina 1, South Dakota 14, Tennessee 6, Texas 27, Utah 5, Vermont 10, Virginia 4, Washington 25, West Virginia 5, Wisconsin 40, Wyoming 3. There is one in the Hawaiian Islands. Argentina, in South America, reports one.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong, we grow and wax weak; and at last some crisis shows what we have become.—CANON WESTCOTT.

AMONG THE CHURCHES.

VICTORIA, B. C.

The new Christian Science church, which has recently been completed on Pandora street, two doors east of the Metropolitan church, immediately attracts the attention of the passerby, for its exterior is materially different in appearance to that of any building in the city. It does not look like a dwelling-house, and even less like a church, for it has nothing of the customary steeples, buttresses, and long perpendicular windows, through custom commonly connected with sacred edifices. In fact, this church is built in an auditorium style. Including the lot and the furnishings, it has cost eight thousand dollars, all of which was subscribed by local members and friends. The building is of frame with a veneer of silica brick from the ground to the second story. In front a cavelike porch extends for fifteen feet under the second story, with the entrance to the auditorium on the right. The body of the church extends to the full height of the building. The room has an unusually neat and cozy appearance, with its stained glass windows, native fir paneling,—all the interior woodwork is of native fir selected for its grain,—heavy beam ceilings, tasteful chandeliers, and dark red folding seats arranged in semicircles facing the two Readers.

The local Christian Science church was organized seven years ago. At that time there were only five or six members of the flock. Two years ago the membership had greatly increased, and the meetings were held in the Knights of Pythias Hall. Since then the congregation has doubled, and the need of larger quarters and a place where Wednesday night meetings could be held was felt. The present building is the result.—*Evening Post.*

CINCINNATI, O.

An application was filed with the building inspector Thursday [Sept. 16] by First Church of Christ, Scientist, for a permit to build a church on the west side of Park avenue, opposite Cypress avenue. It will be a handsome edifice of one and two stories, of brick, stone, and concrete, and will cost sixty-six thousand dollars, exclusive of furnishings and organ. The cost of the lot was eighteen thousand dollars.—*Cincinnati Times-Star.*

[Written for the *Sentinel.*]

PROTECTION AT NIGHT.

JANE DRANSFIELD STONE.

WE cannot be alone, for thou art near!
What though the midnight shadows close us round,
And terror seems to lurk in sight and sound:
Still are we safe, since thou, O Christ, art here!

We cannot be alone, though far be friends,
And all our rooms stand vacant now, and still:
Hush! beating heart, the quiet bodes no ill,
For at thy side is he, thy Friend of friends.

We need not be afraid: we dwell in light.
The lamp of Truth is lit within our walls,
And wheresoe'er its searching radiance falls,
Naught can be hidden: therefore, fear not night.

We cannot be alone. Our hand in thine,
In confidence we wait, and talk to thee,
Until upon our vision silently
There dawns the sense of day and Light divine.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"NOT IN HARMONY WITH CHRISTIAN SCIENCE."

A FEW days ago we received a letter from a gentleman in the far West, in which he inquired concerning the teachings of Christian Science in regard to the use of alcoholic beverages. He stated that in the section of the country from which he was writing the drinking habit was very prevalent, and that even some Christian Scientists not only indulged in this habit, but also attempted to justify it as not being inconsistent with the practice of their religion. Being a comparatively young student of Christian Science, our correspondent wished to verify his own understanding, which was that the use of liquor is plainly against the teachings of Science and Health.

What we gathered from our correspondent's letter was that those who indulged in the use of liquors felt that they might do so "moderately" and without harm to themselves or to others; in other words, that drinking is not wrong *per se*, but only intemperance is wrong. Consistent with such an argument would be the statement that both good and evil can be contained in the one thing, and are equally real and eternal, a statement which is entirely at variance with the Principle and teachings of Christian Science and which should mislead no one.

Mrs. Eddy's clear and emphatic statement that "the use of tobacco or intoxicating drinks is not in harmony with Christian Science" (Science and Health, p. 454), is very much to the point, and in replying to our correspondent we assured him of the correctness of his understanding of the teachings of our text-book, and referred him to the numerous testimonies which have appeared in the *Sentinel* and *Journal* of those who have been healed through Christian Science of the liquor habit in its varied phases.

That the one who indulges this habit even moderately is deluded by the false belief that he is in no danger, is graphically told in a testimony which appeared in the *Sentinel* of Aug. 7. The writer, Newton A. Oleson, Pontiac, Mich., says in part,—

> Through the social glass and medical prescriptions I had formed an appetite for liquor, and I frequently took too much of it. After a space I felt bad, and then I took more drink, as it seemed to revive me; but after the effect of it had worked off I felt the need of yet more, and before I knew it I would be again intoxicated. After some years I got so sick that I could not work. Surely "the way of the transgressor is hard." I was paying the penalty for not keeping the commandments of God. I have said I was sick. I had been so for many years, but could find no help. I did, however, find help when I took up Christian Science, and with it came health and happiness. It has been said that the price of the text-book, Science and Health, is high, but if I had had all the money in the world I could not otherwise have found my freedom from the slavery to false appetite.

We do not think it necessary to point out to our readers the specific evils of the liquor habit, for these evils are too well known and too serious to have escaped the attention of any thoughtful observer, but we do think it necessary to warn them against the subtle error of trying to mix good and evil in any wise, remembering our Leader's warning that "from first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent" (*Ibid.*, p. 269).

ARCHIBALD MCLELLAN.

CAPACITY AND CONSECRATION.

THE desire to be great may be said to distinguish the *genus homo*. However varied their ideas as to what constitutes greatness, this common factor of aspiration serves to distinguish men from all other creatures. With men the estimate of greatness allies itself very generally with the thought of what people have or have done, but Christ Jesus identified greatness with humility, unselfishness, spiritual aspiration, devotion to the ideal. This may be said to be the crowning thought of the parable of the ten talents. It was not what each one had, but what he was trying to do with what he had, that determined his ethical status. The Master measured worth not by capacity, but by the consecration of capacity; and with splendid insistence Mrs. Eddy has again pressed this teaching upon human thought.

The dissociation of talent and worth, ability and merit, is a fact of common observation, and human desire for the most part is constantly laying hold upon something to have rather than something to be. In the parable referred to, capacity, the number of talents, was a matter which the individual did not determine, since it was a gift or commission. All he had to answer for was the utilization of capacity, and respecting this he was judged. The parable further brings out the thought that consecration is causally related to the increase of capacity; that a right desire to do means a greater ability to do, and the philosophy of this fact is made clear in the teaching of Christian Science, that the faithful effort to be good contributes directly to that awakening to spiritual consciousness which is the true selfhood, and through which capacity is discovered and God made manifest to men.

The extent of the philanthropy of our times is phenomenal, and the bulk of it, perhaps, is prompted by unselfish purpose; nevertheless, to the thoughtful it can but be apparent that as a whole it is distinctly material. It builds colleges, libraries, homes, etc., and endows all kinds of enterprises which look to the lessening of human want and wretchedness. This is well and altogether praiseworthy, especially for those who can do no better; and yet Christ Jesus, the greatest of all philanthropists, did none of these things. He proved that the highest service, the service of Truth, is separate from all materiality. While he not only did not ignore the breaking of bread, but commended it, how little it had to do with his ministry to mankind, and how clearly he taught that every real betterment for the race is accomplished only through the coming of the divine idea to individual consciousness. The school, the library, the orphanage may supply a temporarily necessary condition to human advance, but the essential of this advance is the dawning of spiritual truth. Christian Science enables one to see, as never before, that the best way he can help in this work is to consent in every moment and every thing to the government and guidance of divine Love. He perceives that the measure of this consent is the measure of his capacity for good, and that he truly gives to God and to men in the consecration of capacity.

In the radiance of this realization we gain a new sense of the psalmist's meaning when he says, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Thought needs to be centered ever on the fact that we truly serve only as we realize man's spiritual nature as the image of God, and become indeed the "ministers of Christ." The claims of sense limitation will then be rebuked, and the "venture of faith" will become an expression of our conscious freedom. We have learned that man's capacity has no limits, since the infinite is behind him; that Christlikeness alone determines our real effectiveness for good, and that the alert and continuous desire for the Mind that was in him is the noblest and truest consecration.

JOHN B. WILLIS.

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"REMEMBER NOW THY CREATOR."

IT is not surprising that thought should turn betimes to the twelfth chapter of Ecclesiastes, which begins with an admonition to remember our creator before the evil days draw nigh. Unfortunately, however, the whole of this beautiful chapter is regarded as a sort of *memento mori*, and many sincere Christians have believed that one of our most important duties is to remember death. It is true that if this chapter be read from the view-point of materiality, the thought of death and desolation is given great prominence. If we look through the windows of sense, the light of sun, moon, and stars will be darkened, "the keepers of the house shall tremble," and "the daughters of music shall be brought low." It was against this very thing, however, that the wise man sought to warn us when he wrote: "Remember now thy Creator . . . while the evil days come not;" and one who declared himself "greater than Solomon," said to those who accepted sense testimony, that although they had eyes they did not see, and he went farther than this when he declared, "If a man keep my saying, he shall never see death."

In studying the chapter further, we find what at first appears to be a dark picture of mourners going about the streets, and we are told about the loosing of "the silver cord." This is usually taken to mean that the tie which binds man to life is severed, but in Christian Science we find a higher meaning; we come to see that the belief which would hold us to a sense of life in matter is gently loosed, and thought then rises toward the deathless realm of Spirit. Let "the dust" return to dust, and let spiritual sense "return unto God who gave it"! As we learn what it means to "die daily" (to quote St. Paul), we cease to fear death, because Life as God is becoming each day more real to us.

In this chapter we are told that "the preacher sought to find out acceptable words, . . . even words of truth," yet he offers us what seems a mournful picture of mortal existence. It is only too true that unless we "remember" our creator, understand spiritual being, the way here outlined is the way of all flesh, but it is not the Christ way. The Master said, "I am come that they might have life, and that they might have it more abundantly." It was always life with him! Our revered Leader says, "His senses drank in the spiritual evidence of health, holiness, and life;" whereas, in the case of his opponents, "their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death" (Science and Health, p. 52).

To heal the sick as Jesus did we must pierce through the veil of belief in matter. At every point we must grasp and hold the spiritual fact of God and His idea, which is clothed with immortality. Then we shall know what is meant by man's going "to his long home." We used to believe that this meant the grave. But does anything which stands for manhood go into the grave? Does love, or life, or hope, or aspiration? Never! The psalmist said, "Lord, thou hast been our dwelling place in all generations." How good, then, to have this for our "long home." Mrs. Eddy says, "Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion" (Pulpit and Press, p. 3).

There is no note of uncertainty in any of the sayings of Christ Jesus as we read them in the light of Christian Science, nor for that matter in any of the Bible statements when they are illumined by Truth. What if to the early writers the Christ-appearing seemed to be in the far future, as to many professed Christians of today it is held to have been in the far past! Christian Science reveals the ever-present Christ, and bids us "remember now" and always that God is not the creator of sin, disease, or death. Thus doing, the "evil days" will never come; nay, they cannot come, to those who "dwell in the house of the Lord for ever."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

[The following letter from a member of the board of lectureship not only shows a just and loving appreciation of Mrs. Eddy's work and achievement, but is also a tribute to the teaching of one who was taught by her, and who faithfully upheld the gospel which he received.—EDITOR.

Nebraska City, Neb., Sept. 15, 1909.

Dearly Loved Leader:—How often, as I look at your signature in my Science and Health and in "Miscellaneous Writings," do I think of your loving tribute to my dear mother when I saw you last, and I shall always prize those two special copies of your works as my two dearest treasures. Your tribute to Mr. Kimball filled me with joy and thanksgiving, and with its statement of the deathless life he is always living, takes away the sting of death and robs the grave of its victory.

I rejoiced at your upholding of his teaching. Sitting in his class in the college, I saw his high spiritual endeavor to make us see the allness of Spirit and the nothingness of matter. His teaching has been misunderstood and misused, also misquoted, and it was said that he taught there are spiritual organs, but nothing he ever taught in the class I attended brought out any such sense of things to me. He taught that everywhere are to be found God's ideas, manifesting the infinity of creation, and that where mortal mind said there was a sick organ, in that very place was one of God's ideas, for neither mortal mind nor its beliefs about itself are either person, place, or thing, and are nowhere at all. His loyalty to you, his love for you, and his devotion to our Cause still stand as waymarks to encourage us all to strive for the higher, holier living which shall give some measure of reassurance in your lonely waiting to know if one of your followers is able and willing to watch with you.

I look back over past years and see the figure of the sentinel watching over the restless flock. I see the restless resentment of the flock when directed away from danger toward the land of plenty, and I see, too, dear Leader, the resistless calm of your knowing and the all-inclusive patience of your love for the flock. I also know that none other than the dear God could enable you to endure and stand and always love.

Only as eternity writes the word *Finis* after the belief in time, shall we be able to realize all that you have endured or accomplished for the sake of salvation unto the brethren and the recognition of the glory of God. God does bless you, dear Leader, and He does lift up His face upon you and give you peace.

Devotedly and gratefully your student,

FRANK H. LEONARD.

Boston, Mass., Sept. 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—At a special meeting of the executive board of the New England Woman's Press Association this afternoon, the announcement of your generous gift of five hundred dollars to the journalists' fund touched us deeply. We are indeed grateful for this proof of your sympathetic interest in the welfare of your fellow-workers, and happy in the relief that can now be extended.

No one knows better than yourself the exactions of journalistic work, and we feel that a peculiar graciousness attaches to this gift from one who is not only a New England woman, but is herself numbered among the pioneer women journalists, with the added distinction that for more than a quarter century she has been at the helm of publications that have attained a world-wide circulation. Surely a special blessing will attend each disbursement, because it has been made possible by one who

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is bearing with us the burden and heat of the day. We recognize that this is but an item in your great work for humanity, but we wish to record our appreciation of your interest in all that makes for the good of mankind.

It was the unanimous sentiment of the board that this acknowledgment of your gift should be tendered you with our grateful thanks. It is our intention to make it the nucleus of a permanent fund, as we hope that your gracious action will be an incentive to others to aid us in what you have termed our "noble work in helping the needy."

Sincerely yours,

MYRA B. LORD, BESSIE BROWN COBB,
ISABELLA A. POTTER, *Committee.*

Kansas City, Mo., Sept. 18, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—Today I have very great reason to be grateful to the Giver of "every good gift and every perfect gift" for Christian Science, and my heart goes out in deep love and grateful appreciation to you, the one found worthy by divine Love to deliver "this final revelation" to suffering humanity. The truth of your last message, "There is no Death," in the *Sentinel* of Sept. 4, I saw demonstrated in my office yesterday afternoon, through the practical application of the "clear, correct teaching" of your beloved Edward A. Kimball. A patient, unconscious, and seemingly at the confines of this earthly existence with what *materia medica* would have pronounced heart failure, was completely restored in a few minutes through the ministration of a Christian Science practitioner summoned from a near-by office.

Surely in this experience I may rejoice with you in the realization (if for only a moment) that "a suppositional gust of evil . . . blows away the baubles of belief, for there is in reality no evil, no disease, no death."

Most sincerely,

A. L. VAN ARSDALL, D.D.S.

Eau Claire, Wis., Sept. 14, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Teacher:—I feel that there should go to you, our revered teacher and Leader, an expression of love and gratitude for your matchless tribute to Mr. Kimball, his life, his teaching, and his work; and I desire as one of the beneficiaries of that work, to add if I may, my own deep appreciation of his labor of love for the world at large. His fealty to you may be best expressed in his own words: "Mrs. Eddy's slightest wish should be to us law." His work for humanity, who shall measure? It is just that these words be said; right that we acknowledge our debt to Mr. Kimball and to you; for it is a debt of love.

We thank God that we have no need to weep; we bless you for your word in season which has "lifted [us] higher than [our] poor thought-models would allow" (Science and Health, p. 259); and it is bringing us nearer to God, nearer to you, and nearer to each other.

Tenderly and lovingly your student,

LAURA C. NOURSE.

Bridgeport, Conn., Sept. 18, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Your tribute to Mr. Kimball, and the clear statements contained in the recent article entitled "There is no Death," mean so much to me that I desire to thank you personally. For ten years I have been a student of the text-book, "Science and Health with Key to the Scriptures," together with your other writings on Christian Science, and have found healing, mentally, morally, and physically. With a heart full of love, and an earnest desire to do good work in the service of our one Lord and Master, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . Forgetting those things which are behind, and reaching forth unto those things which are before," I press forward to the final awakening, when I shall come into the full realization of man in God's likeness.

Sincerely,

FREDERIC C. HOTCHKISS.

Chicago, Ill., July 30, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—That I can address you thus, and mean it, is in itself a demonstration that God is Love, for only a few short years ago I had only sarcasm and criticism for you and for Christian Science. This morning, while reading in "Miscellaneous Writings" (p. 341), such a sense of gratitude and obligation came over me that I stopped to write these few words to you. I love you dearly, because you have taught me to love God, and my neighbor as myself; at least this is what I am striving for, and I know that by following the teaching in Science and Health I shall go on to the next step.

Lovingly and loyally yours,

MRS. LOUISE MARSHALL.

West Chester, Pa., Sept. 10, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—In acknowledging innumerable individual benefits, received in common with all who have shared the blessings of Christian Science, we believe that you will be rejoiced to know that on June 14, 1909, we made application to the Court of Common Pleas of Chester county for a charter for First Church of Christ, Scientist, in West Chester, Pa., in order that we might the more conveniently take and hold title to a centrally located lot in our borough, which we had purchased as a site for our church building. On June 28 our application was granted, and on Aug. 19, at half past six in the morning, the corner-stone was laid. After the years of slow growth incident to the establishment of a church in this field of labor, this simple service in the early morning, consisting of the reading of brief selections from the Bible and Science and Health, with silent prayer, was fraught with true blessing, and indeed seemed typical of that precious corner-stone which is the sure foundation in Zion.

We pray that our growth may be always steady, and worthy of your wise direction, as heretofore.

Board of Trustees of First Church of Christ, Scientist,
in West Chester, Pa.

IRENE A. WILLIAMS, *Clerk.*

Marshalltown, Ia., Sept. 10, 1909.

Beloved Leader:—I am deeply grateful for the positive declaration of truth voiced through you in the *Sentinel* of Sept. 4, "There is no Death." To "stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter" (Science and Health, p. 418), is all we need to know to prove here and now of a cessation of death, sorrow, and pain. Striving to be more receptive to "the still small voice" of Truth and Love, Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

A humble follower,

ADDIE M. ROBBINS.

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THE LECTURES.

PORTSMOUTH, N. H.

About six hundred people gathered at Music Hall Sunday afternoon [Sept. 5] to listen to a lecture on Christian Science by Prof. Hermann S. Hering. He was introduced by His Honor Mayor Edward H. Adams, who said in part,—

Somewhere I have read that a long time ago, in an ancient church, there was an old organ which no one had really learned to play upon. Occasionally some one would sit before it, draw out its stops, and awaken its harmonies, but as yet no one really knew the great wealth of music that it contained. One day a master teacher entered the church and, sitting down at the organ, as many had done before him, drew out its stops and touched its keys. Immediately the people were hushed into silence, as they heard the old organ first sigh and weep, then thrill with passion and shout for joy. They said among themselves: "Can this be the old organ we have had so long, and never knew its power before?" From that time onward, it was the ambition of many to reproduce the harmonies which had been awakened by the master touch, and whenever the best of them did their best, the others listening would say, "That sounds like the master's playing."

This human life is similar to the organ, with its complex mechanism, its hidden harmonies, its possible discords. Many teachers have been successful in drawing out and developing some of its best powers; but a long time ago, in a little hamlet of Palestine, there appeared one called "Jesus the Master." He declared that in himself was to be the fulfilment of all the prophecies. He associated with men, taught them, labored with them, revealed unto them the beauties of a human life in action. He told his disciples to do the same work that he was doing. His commission to them was, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Since that time, it has been the ambition of many to reproduce in thought, in word, in action, the life and teachings of the Master, and whenever men do their best we say: "That action was Christlike. How much that sounds like the Master's playing!"

We do well to remember that every life which is brought into contact with the life of Jesus the Master, by a living, loving faith, must in some way unfold and develop and complete all the powers God has given men. For the teachings of the Master, as given in the Gospels, have come to take hold of all these human powers. They have come to suppress and destroy every angry and unholy passion; they have come to purify and beautify every affection; they have come to dignify every emotion; they have come to sanctify every volition; they have come to ennoble men from the crown of the head to the sole of the foot. Moreover these teachings go out from the individual and take hold of society. They elevate every vocation. The humblest calling becomes significant in the hands of the man who proposes to work out the best in himself with the power God has given him. There is not a law that holds families together, nor a law that binds man to his fellow-man, which is not in some way touched and affected so as to lift men out of the realms of nature into that faith relationship with Jesus, the Son of God.

One of the teachers of the gospel, whose life has been consecrated for more than forty years to a fuller and higher and deeper interpretation of the gospel, is Mrs. Eddy. I entertain the highest regard for her and her labors, for the Christian Science church, for its members, and for the work they are doing. Today I count myself happy for the privilege to be present with this large and representative gathering to hear one competent to speak upon the subject of Christian Science.

Portsmouth Herald.

LECTURES TO BE DELIVERED.

Boston, Mass.—William D. McCrackan, M.A., The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, 8 p.m., Oct. 7.

Frankfort, Ind.—Frank H. Leonard, Blinn Theater, 3:30 p.m., Oct. 3.

Corona, Cal.—Judge Septimus J. Hanna, Oct. 5.

Jackson, Mich.—Clarence C. Eaton, The Athenaum, Oct. 8.

Jacksonville, Ill.—Hon. Clarence A. Buskirk, Grand Opera House, 2:30 p.m., Oct. 10.

Redlands, Cal.—Judge Septimus J. Hanna, Contemporary Club House, 3 p.m., Oct. 10.

Fitchburg, Mass.—Frank H. Leonard, City Hall, 3 p.m., Oct. 10.

Chicago, Ill. (Fifth Church).—Clarence C. Eaton, Oct. 10, 11, and 12.

Bakersfield, Cal.—Judge Septimus J. Hanna, Oct. 12.

Oneonta, N. Y.—Frank H. Leonard, Municipal Building, 55 River street, Oct. 12.

Joliet, Ill.—Clarence C. Eaton, Oct. 14.

Amsterdam, N. Y.—Frank H. Leonard, Opera House, Oct. 14.

Minneapolis, Minn.—William D. McCrackan, M.A., church edifice, Second avenue south and Eleventh street, Oct. 14 and 15.

Hanford, Cal.—Judge Septimus J. Hanna, Hanford Opera House, Oct. 15.

Geneseo, Ill.—Prof. Hermann S. Hering, Freemans Hall, Oct. 15.

Shelbyville, Ind.—Miss Mary Brookins, City Opera House, 3 p.m., Oct. 17.

Los Angeles, Cal.—Hon. Clarence A. Buskirk, Shrine Auditorium, Sunday afternoon, Oct. 17.

Kansas City, Mo.—Clarence C. Eaton, Convention Hall, Oct. 17.

Clinton, Ill.—Judge William G. Ewing, Sunday afternoon, Oct. 17.

San Francisco, Cal.—Judge Septimus J. Hanna, Dreamland Rink, Steiner street, 3 p.m., Oct. 17.

Hudson, Mass.—Prof. Hermann S. Hering, Town Hall, 3 p.m., Oct. 17.

Worcester, Mass.—Prof. Hermann S. Hering, Mechanics Hall, 8 p.m., Oct. 17.

Topeka, Kan.—Bliss Knapp, Grand Opera House, 3 p.m., Oct. 17.

Salem, Mass.—Frank H. Leonard, Empire Theater, 7:45 p.m., Oct. 17.

Needham, Mass.—Frank H. Leonard, Town Hall, 3:30 p.m., Oct. 17.

Taunton, Mass.—Rev. William P. McKenzie, 4 p.m., Oct. 17.

Excelsior Springs, Mo.—Clarence C. Eaton, Auditorium, Oct. 18.

Hornell, N. Y.—Prof. Hermann S. Hering, Woodbury Universalist Church, Oct. 18.

Barre, Vt.—Frank H. Leonard, Barre Opera House, Oct. 18.

Geneva, Ill.—Miss Mary Brookins, Unitarian Church, 8:15 p.m., Oct. 19.

Santa Ana, Cal.—Hon. Clarence A. Buskirk, Opera House, Oct. 19.

Waterloo, Ia.—Mrs. Sue Harper Mims, Waterloo Theater, Oct. 19.

Belfast, Ire.—Rev. Arthur R. Vosburgh, The Ulster (minor) Hall, 7 p.m., Oct. 31.

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

RALPH WALDO EMERSON.

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TESTIMONIES OF HEALING.

So many things have come to me for which I have cause to be thankful, that I feel I want others to know of my blessings. Not very long ago rumors were afloat that the Christian Scientists were going to organize a church in our suburb, a report which was received by some with a shrug of disdain, and to many of us the news was unwelcome. It was all done so quietly, however, that we thought the rumor unfounded, until one Sunday morning we saw streams of people going toward the Country Club, and we found that the Christian Scientists had rented the clubhouse to hold services in until their new church edifice was finished. The same crowds gathered Wednesday evenings, all looking very happy. At first we regarded the movement in a rather superior way, then curiosity got the better of us, and we found ourselves one Sunday morning joining the late goers.

At this time I had been suffering from a condition which caused mental disturbance, and at times gave me a great deal of trouble from blood pressure, dizziness, etc., and there was nothing that afforded me any relief. Even my husband, who was a physician, could give me nothing to help me. I went to church that morning miserable, physically and mentally, and in sorrow over the loss of a dear sister. We reached the hall in which the services were held just as the silent prayer was announced. My first thought was to stand till it was over, and then a desire came to me to worship with these people; which I did throughout the service. I was healed during that Sunday morning service Oct. 13, 1907, although I had never heard of such an occurrence, and it filled me with awe and gratitude. The dawning of the spiritual sense, and the uplifting that came to me, are the most beautiful gift of all; and the truth with all its blessings, as it was unfolded to me, has filled me with love and gratitude for our dear Leader; and her name, which once was a stumbling-block, is now revered not only by me but also by my husband and son.

Since coming into Science I have been healed of many ills,—stomach and bowel disorders of many years' standing; of irritability; of a feeling of loss; of sorrow for the dear ones who have passed on. Now there is no longer a feeling of separation for them, but a daily, hourly communion with the one Mind, which makes me feel that we need not dread death if only we understand Life. I have found that there is no condition in human experience that is not met by divine Love. To grow in the understanding of Christian Science, to be diligent and faithful in thought and deed, is my earnest desire.

LUCIA CHASE BEEBE, Chicago, Ill.

In March, 1907, I was healed by Christian Science treatment, almost instantaneously, of tubercular disease, which had first resulted from a severe cold, accompanying a very bad case of alcoholic poisoning and two attacks of acute lung trouble. The attending physician, and an able specialist who had been called in for a consultation, came to the conclusion that I had the disease mentioned above, and that it would terminate fatally in a very short time, as I was very low and the case was running a rapid course. My wife previous to our marriage had been a trained nurse, and she knew that everything possible had been done for me in a medical way. She believed in Christian Science, and spoke of it to me, and although I knew nothing about it, I readily consented to have a practitioner come to our home and give me treatment. She came, and I was healed, through the understanding of the truth, not only of the disease, but morally and spiritually as well. Today I am a strong and healthy man. Nor is this all that God's power has done in my home.

I thank God for this wonderful regenerating truth, and my gratitude to the Discoverer of Christian Science is very great.—THOMAS E. CHILDS, Republic, Pa.

[Translated from the German.]

I suffered from pains in the stomach for many years. For a long time I was not able to eat certain kinds of food, and tried many things to get relief. During the treatment which I underwent last, I became so miserable that I did not know what to do, especially in consideration of the strenuous work in which I was engaged. I had often heard through a relative of the help that sick people receive through Christian Science, but I had no confidence in the healing work, being strictly religious according to the old views.

On Jan. 23, 1909, however, I was so distressed that I could not even eat bread. I then decided that this condition could not continue, and called upon a Christian Science practitioner. I told her all my troubles, and also my doubts. Even then I could not well grasp what I was told, but as I was suffering severe pain I asked for treatment. On the following day we had guests at dinner, and I ate of everything just like the others. They saw with surprise that I could eat again of all the dishes, and asked me how I felt. I was glad to tell them that I was very well. It seemed a miracle to myself, and had I heard of such a healing through others, I would not have believed it. When, a few days later, the physician who had attended my case called, and I was able to tell her that I was quite well, she was surprised and incredulous.

Two weeks later I had an attack of throat trouble, with high fever, as I had had it oftentimes before. The weather was stormy, and I felt so weak that I did not venture to go out, but the thought that I, who had so many duties to perform, should perhaps be ill for a long while, induced me to go again to the Christian Science practitioner. She kindly gave me treatment, and when I left her the pressure in the head and the pain in the throat had disappeared, and I felt quite well again. I felt as if a miracle had been performed, and cannot readily express in words the gratitude which I felt. I want to offer once more my sincere and heartfelt thanks to God, that I have been helped to discern the truth. I am thankful for the quick help which I have received, and that I have found in Christian Science the religion of Christ, the truth about God.

MARIE SCHUMANN, Dresden, Germany.

About sixteen years ago I was taken suddenly ill with appendicitis, and after many months of invalidism gradually gained strength. At that time an operation for this disease was not so common as it is today, and it was dispensed with in my case; but the physician informed me that, owing to this, I might have a serious blood trouble, and he cautioned me in many ways about it. A thought of fear was thus implanted in my mind, and I began to watch for symptoms of the disease; and before a week had passed it commenced to manifest itself on my face in the form of an eruption, although I never had had any blemish on my skin before this time. The trouble increased, as my fear increased, and for fifteen years it was a constant struggle to overcome what had then become a severe case of blood-poisoning.

I was under the care of eminent physicians, and also a very skilful dermatologist, and followed their instructions faithfully; but without any permanent improvement. Finally I consulted one of the most noted physicians in America. He advised a slight internal operation, which was performed; still without any abatement of the trouble. I used to think I could appreciate how Job felt with his boils. After all these years I was not improving, but rather

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growing worse. These physicians did everything in their power to help me, and I deeply appreciate their kindness and interest in my case. I then came to California to visit a friend, and on my arrival I remarked how wonderfully changed for the better my friend was, for she had been a semiinvalid for years. When I asked what had caused her improvement, she answered that it was Christian Science, and asked why I did not try it, as I had tried about everything else. She added that she was sure Christian Science would help me.

This was certainly food for thought, but I had a vague notion that Christian Science was a sort of hypnotic influence, and this had always been contrary to my ideas of right; but after noting for several weeks my friend's bright face, cheerfulness, and health, I decided that there must be something good in Christian Science. I went to a practitioner, and from the first treatment I felt encouraged. I read all the Christian Science literature I could obtain and felt sure I would be healed. At the end of the first ten days I went out without my veil, which I had worn for many years when on the street. Gradually the painful sensitiveness and fear of meeting people wore away, and as a new light began to dawn in my consciousness, I became less mindful of self, and began to realize what is meant by the perfect child of God. I received treatment for two months and a half and was healed. All the pit-marks in my skin gradually disappeared, and I was free. Only those who have gone through a similar experience can realize what this freedom meant to me.

My healing occurred six years ago, and though it was wonderful, and a great relief, still the spiritual light which I have gained through the study of the Bible and Science and Health has been a greater blessing. Our text-book has certainly been proven over and over again to be a perfect "Key to the Scriptures." It is my earnest desire, in gratitude for the many blessings I have received from the study of Christian Science, that I may each day gain a deeper and clearer understanding of humility and love, and reflect more of the Christ-spirit; that by so doing I may prove my thankfulness to God, and to our beloved Leader, Mrs. Eddy.—Bessie Hull Baker, Lordsburg, Cal.

In our text-book, "Science and Health with Key to the Scriptures" (p. 494), we read: "Divine Love always has met and always will meet every human need." Four years ago a great need was met when Christian Science came into our home; and words cannot express my gratitude for what it has done for my mother and myself. My mother had suffered for six years from extreme nervous trouble. Our home was broken up, and she was sent from one sanitarium to another, continually growing worse, until, after spending two years under the care of a noted nerve specialist, we were told that nothing could be done for her. We made a home and brought her to it; but wrong thoughts, which had grown to seem real to her, brought wrong physical conditions, which the doctors pronounced incurable, and the mental condition was even more distressing.

A friend, whose mother had been healed of rheumatism, suggested Christian Science to us, and as it was the one way that offered us hope, we were eager to try it. Mother at first refused to have it; then she gave a half-hearted consent. The practitioner met her opposition with patience and love, until it was replaced by an earnest desire for the truth. After several months' treatment she was examined by a physician, as one of the members of the family desired this, and was found to be physically normal. And we who had been with her knew what beautiful healing had come to her mental condition. When she realized that she was no longer a slave to that which for so many years had held her in bondage, she expressed only thoughts of peace. Those ignorant of Christian Science did not appreciate what had been done for her, because she passed away. But I could only rejoice, knowing, as I did, that errors had been corrected which would have continued to seem real to her until corrected, as they were, by Christian Science, the law of Truth; and she knew that she was growing, through Christian Science, into a clearer understanding of God, whom to know aright is life eternal.

After reading Science and Health for a month I was healed of an eye difficulty for which I had worn glasses ten years. During the past four years Christian Science has been my only medicine; has met my every need; and I am satisfied that it is a speedy, effectual remedy, as well as a preventive of disease and disaster. I am very grateful for the spiritual sense of God and His creation which Christian Science is bringing to me; for the understanding that evil is unreal and impersonal, and for the purification which this truth causes in consciousness. I am grateful to our beloved Leader, Mrs. Eddy, for the example she is giving us of man governed by God, and for her wonderful discovery, Christian Science, which reveals the truth about God and man and the reign of righteousness on earth.

Edith Merrick, Pittsfield, Mass.

I feel that the time has come to make a public acknowledgment of what Christian Science has done for me. In the summer of 1905 I had a very severe illness, and the doctors said that an operation was necessary to save my life. My recovery from this was very slow, and I was taken to a sanitarium, where I remained for more than five months. During that time I had another severe attack of stomach trouble. The doctors then advised my going away, as they could do nothing more, so I was taken to the station in a wheel-chair, and carried into the train. When I reached my destination I sent for a physician of another school, thinking that I would surely recover my health, but I only improved for a time, and then the old trouble returned, until I was in bed again for eight weeks.

At that time a friend recommended Christian Science, so a practitioner was sent for. After the first treatment I ate food which I had not dared to take for months, and after the second visit, two days later, I got up and walked about the room. The next day I asked the nurse to dress me; then I walked out into the other room, unaided, and in a few days went to two meals daily. In two weeks I was going up and down stairs as often as I wished. All this was done without the truss which I had worn for more than twenty-five years, and I have never used it since. My quick recovery was a marvel to all my friends, who expected me to be an invalid the rest of my life.

I am truly thankful to our heavenly Father, who is Life, and to Mrs. Eddy, who has made the truth so plain, for I have never felt such peace, comfort, and joy as since I have known of Christian Science. Medicine has been entirely discarded since Aug. 20, 1906, for I find Truth to be an ever-present help in time of need.

Stella R. Wood, Mount Kisco, N. Y.

While at a southern resort, last year, we were surrounded by people whose views on the subject of health, and other things were very different from those of Christian Scientists. One night about eleven o'clock I awoke to find myself very ill, according to the testimony of the senses. I tried to overcome the difficulty myself, but failing to do so I called my husband, who is also a student of Christian Science, and we declared the truth until 5:30 a.m., when I fell asleep. On awaking I was trying to think of some excuse to offer for not appearing at the breakfast-table, but just then my husband asked me to get ready to go to the dining-room, and I immediately knew that he was certain I could do it, with God's help, or he would not have asked

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me. I obeyed with some difficulty, but when we entered the dining-room I was able to appear perfectly comfortable, and no one would have imagined what a struggle I had had all night. We had to remain downstairs for an hour, to consult about some business matters, and I overheard one guest remark to another, "I wonder how Mrs. —— is. The doctor in attendance did not expect to bring her through the night, as the air last night was the kind he dreaded; and two other guests are afflicted." The disorder was the same as that from which I had suffered, and my thankfulness may be imagined that, instead of being a thousand miles from my home physician, we had our God, the "great Physician," right with us. I realized as never before how our heavenly Father covers us with His wings, protecting us from the evil beliefs of mortal mind.

We have been in Christian Science over twenty years, and have never doubted its ability to cope with any of the ills that flesh is heir to. We have proven it a practical Science to rely upon all day long and every day of the week. Words fail to express my love and gratitude to our dear Leader, but this mite may help to swell the grand strain which is floating heavenward. All the good we have and are able to do we owe to this great truth, and Mrs. Eddy has shown us, by her untiring and selfless love, how to grow better each day.

CLARA MANN BATES, Ridgetown, Ont.

After more than eighteen years' study of our dear Leader's works, with daily proof of the power of Truth over error, we realize that we have but touched the hem of the garment, and eagerly press forward with renewed desire to obey the precepts laid down in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. For the benefit of others who are on the way, I gladly stand a witness to the healing of many forms of disease through Christian Science.

A year ago last July my husband passed unharmed through what seemed to be "the valley of the shadow of death." Through the demonstration of the truth he was delivered from each symptom that appeared, and instead of weeks of convalescence he regained in a few days the flesh and strength lost in several weeks, together with a deeper insight into the truth, which enabled him to do the very things about his business which were said to have made him sick, and to do more office work than ever before, continuously from that time until now. Briefly would I mention my own experience in 1901, when to sense conditions were most unfavorable. With my first three children I had a doctor, and an anesthetic was used. Quite a contrast to these was the birth of my last child under Christian Science treatment, this experience being a practically painless one, devoid of evil forebodings and full of peace; and the days which followed were marked by unusual health and strength.

Only by close study and faithful practice of the teaching and rules laid down in our Leader's writings could these things have been done, for it requires understanding to handle a matter wisely, that we may find good. For this we honor her who by noble example leads the way, and to her we render heartfelt thanks for providing what is needful for our advancement, our periodicals; the lectures; the Lesson-Sermons; and we are grateful for every means of spreading this gospel of peace on earth and good will to men.—MARY S. C. UTLEY, Eddyville, Ky.

Through the great benefit which my brother had received, I was induced to come to Christian Science for help, and it was while taking treatment myself that the question of the healing of my little girl was brought up. The child, then five years old, had been unable from her birth to see anything when looking down, though she could see distinctly any object in front of her or at a distance; consequently she was unable to run and play as other children could, as she was apt to stumble. I rejoice to be able to state that with less than one week's treatment she was perfectly healed, being able to stand erect and to see a pin at her feet.

I also wish to tell of the healing of my husband, from what the doctor pronounced an incurable disease, said to be the effect of a fall eight years ago, which had injured the spine. When the pain became so intense that he would become unconscious at times, and when all material means had failed, he consented to have a Christian Science practitioner called in. This was about five o'clock in the evening; and by twelve o'clock he was able to go to bed and to sleep. He went to his work in a week, perfectly well, and has continued so ever since.

I will say, too, that my own needs were met, and whereas in former years we did not attend any church, we are now regular attendants of the Christian Science church in Pacific Grove, and are thankful that this truth has come into our lives.—MRS. ANGIE MCWAY, Oak Grove, Cal.

[Translated from the German.]

For thirty years I suffered with a stomach and bowel disorder, with all its attendant ills, such as headaches, indigestion, etc. I had consulted many doctors and tried all kinds of cures, but I only grew more miserable, and if at that time I had not stood on a positive religious basis I would myself have put an end to my tortures. While in this pitiful condition, in the spring of 1907, a near relative from America came to see me, and made me acquainted with the healing efficacy of Christian Science, which she herself had tried. By reason of my studies in natural science, I opposed it strongly in the beginning, although I could not deny the logic of the fundamental thought which pervades Christian Science.

Finally I applied to a Christian Science practitioner here in Dresden and asked for treatment. The valuable and convincing information which I received removed my doubts and scruples, and after a few weeks the stomach trouble completely left me, and the rigid diet, without which I had believed I could not exist, became needless. From this time forward I ate and drank everything I wished. Filled with confidence and zeal, I now made rapid strides toward the understanding of this glorious Science, and grew stronger all the time. I saw thereby the all-powerful and all-loving ministry of Truth for him who trusts God entirely. Thus the other manifestations of disease were soon overcome, and my feeling of gratitude found but one expression: "Lord, I am not worthy of Thy grace." Many troubles in my family, as well as financial difficulties, were solved in the same seemingly wonderful way.

I give this testimony with a heart full of gratitude, and would be pleased to furnish any further information desired.—BENNO NEHAB, Dresden, Germany.

I am longing to express something of the gratitude and love which fill my heart for all that Christian Science has done for me and mine. This truth has come to me slowly, but it is this very fact which may give courage to others. So slowly did I progress that at times I wondered if I had lost all which was so positive and uplifting; but I did not question long, for as each time of doubt passed, the truth shone more radiantly, and was demonstrated more fully than ever before.

A few years ago I broke down in health and fell into a state of mental depression, so that my family feared for

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my reason. A friend took me to consult a Christian Scientist, and after the first treatment I began to improve wonderfully. I immediately procured a copy of Science and Health, which has never left my side since, for the reading of it has changed my whole life, dispersing the clouds of gloom and fear and replacing them with the calm, strength, and happiness learned through Science and Health as the truth is gradually unfolded to me. My health and mental tone were quite restored, and since I have learned to trust the Giver of all good, many blessings have come to me. Thank God for this penetration unto spiritual things on the part of our dear Leader, who has opened our eyes to the truth and pointed out to us the way.

MRS. G. D. WEBB, Paris, France.

For a long time I have felt it due to the Field that I bear testimony to what Christian Science has done for us, remembering the words of our Leader on page 372 of Science and Health, that "a just acknowledgment of Truth and what it has done for us is an effectual help." Our family consists of my aunt, now in her eighty-seventh year, for whom it is my duty to care, and myself. About six years ago, she was taken with a violent attack of heart trouble, and as she was not in Science, I told her she must have help of some kind immediately. She replied, with the seeming trustfulness of a child, "You are responsible for me." I wrote at once for Christian Science treatment, and relief came with the first treatment. She continued to improve until she was entirely free, and she has had no return of the trouble.

A year ago last June, while unloading lumber, I fell from a car, striking on the corner of a large piece of timber. This caused great pain in my chest and what seemed to be a fractured rib. At eleven o'clock in the morning I telephoned to a practitioner for Christian Science treatment. In the afternoon I went to work, and continued to work for several days, when I wrote the practitioner to stop treatment, as the rib was not in evidence against me.

These are some of the many proofs of the healing power of Christian Science which have come to us, and our hearts are filled with gratitude for a knowledge of this truth.

EUGENE F. BURTON, Cowles, Neb.

I am so filled with gratitude to God that I feel I must impart some of the blessings which I have received and which I am receiving every day through the study of "Science and Health with Key to the Scriptures." Before this understanding of Truth came to me the Bible was a sealed book, but now its teaching is so simple that a child could understand it. I have been a student of Christian Science for ten years, and my first demonstrations with the children were marvelous to me, such as the overcoming of colds, coughs, etc. But there were still greater proofs of the power of divine Love in store for me. I have had the experience of a painless birth, and we have a lovely boy, now nearly four years old. I received absent treatment at the time, and the doctor who was called in was so surprised at the result that he asked how it had come about. I was very happy, and wanted to tell him all, but remembering Jesus' words, "See thou tell no man," I answered "God did it." I was perfectly well after the birth, but remained in bed three days to please my husband and the nurse, who were not Scientists.

Another proof of the power of divine Love which was wonderful to me, was the healing of our little girl. When six years old she was completely helpless. I called in a doctor to diagnose her case. He said it was paralysis, or possibly an affection of the spine, and that she might outgrow it; but his expression conveyed more to me than his words. I was simply heartbroken for a few moments, then I turned to God, whom I had already proven to be my helper in time of trouble, and I saw that this was only another trial of my faith. I called on a Christian Science practitioner in Jacksonville, and for eight long weeks I was never out of sight of the child, as she seemed to be afraid of everything and was so drawn and so thin that I dreaded to have any one see her; but with the help of the faithful practitioner all this was overcome and she was once more a lovely child; even her eyes seemed to be larger and more beautiful. She is now eight years old, and no sign of the disease has ever come up since that time. I have never feared for a moment that it would or could return, knowing that "Truth, Life, and Love fill immensity and are ever present" (Science and Health, p. 504), and that disease is nowhere, is neither person, place, nor thing. She finished in the first and second grades at school last year, and received a certificate for being neither tardy nor absent a day during the term. We have also had three severe attacks of acute lung trouble overcome in our little family.

We have service here on Sundays in a private house, but this winter we shall be compelled to have larger quarters down town, as so many tourists are coming in. I certainly appreciate Mrs. Eddy and what she has done for the world.

MRS. GABRIEL G. LEE, St. Augustine, Fla.

Through the understanding of Truth which has come to her in Christian Science, my mother has been able to help her family in many ways. It was her faith in Christian Science which influenced me to take my little daughter to a practitioner, two years ago. From the time that she had a fever, a year before, she had had considerable trouble with her ears, and was hard of hearing. She was healed instantly in Christian Science, and has been perfectly well and strong ever since, never needing another treatment. Surely "God moves in a mysterious way, His wonders to perform." I am very thankful for Christian Science. I read Mrs. Eddy's book, "Science and Health with Key to the Scriptures," every day, and am learning to depend upon it more and more.

MRS. C. BRESEE, Pacific Grove, Cal.

I would like to say that Christian Science has not only helped my little daughter in the way described, but I myself have been benefited by it in many ways.

CHARLES BRESEE, Pacific Grove, Cal.

I wish to express my deep gratitude for the transformation which Christian Science has wrought in me. Through the realization of man's true relationship to God, as revealed and taught in Science and Health, I have been able to manifest qualities essential to success and a Christian life, in which, in the old thought, I had been entirely lacking. A long-standing nervous disorder has been completely overcome, and though my physical healing and spiritual uplifting have seemed slow, the change has been radical and productive of health, happiness, and usefulness.

WALTER KONIER, Arlington, Mass.

Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all: To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

SHAKESPEARE.

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FROM OUR EXCHANGES.

[*Christian Register.*]

The world has learned that to be a mere professor of religion is not enough. Profession is good, church-membership is good, strict observance of Christian duties is good; but, if these things are external, joined to harsh and censorious judgments, dark suspicions of evil where no evil exists, a shadow blighting human happiness, let us not call these things by any holy name, but brand and stigmatize them as they deserve. Without true-heartedness, humility, charity, and love, that knit the soul to the living God, there can be no religious life. If our religion brings no happiness to ourselves or others, it is inconceivable that it should be real. The test of its truth is the personal philosophy it brings with it, the courage, cheer, and brightness it kindles in the soul.

[*Christian Register.*]

There are great days coming, and they who will be leaders and victors in the struggle and strife which are before us will be the great-hearted men and women who are patient with the insufficiency of things as they are, who are hospitable to all the good the past has had, and who are eagerly using every tool, every source of power, every opportunity that is given to them to make truth more lovable than error, the right more attractive than the wrong, and justice more sublime than any success which comes to the unjust. In the true process of evolution nothing is destroyed until it has given birth to something better than itself. The danger now is that the new births will be prevented by those who destroy that which is just ready to unfold into a new and better form.

[*Advance.*]

The Demetrius of today, like the Demetrius of old, would stop the whole movement of human progress, of reform and the establishment of justice and righteousness among men, in order to keep his investment and profits safe. But the mighty forces of Christianity swept the old Demetrius and his Diana out of the way, and so must the onward movement of today drive the modern Demetrius from his false position. If a man has put his money into a wrong business, or into wrong practices in business, so much the worse for the man. He must bear the consequences of his alliance with a false goddess of fortune. The betterment of the world cannot stop because he is in a wrong business.

[*Congregationalist and Christian World.*]

A self-centered life will always be a disturbed life, because it is a life out of poise. Everything is centripetal. There is nothing to prevent a whole universe of friction from crushing and wearing upon the soul. Attention, interest, affection—all center on self. No wonder there is distress. The cure is normal action—action in the interest of others. And the supreme motive for action is love. Get in love with something, or somebody: lose yourself in some absorbing effort to better the life of your fellows, and in that absorption shall come balance, immunity, and peace.

[*Christian Intelligencer.*]

If a man indulges in loud professions of his inward religious experience, and disregards the claims of justice, kindness, honesty, and truth toward his fellow-men, he is deceived, and knows as little of the power of godliness in his heart as of the fruits of godliness in his life. Neither a regard for one precept of the Bible, nor for another precept, affords evidence of sincere piety, but a regard for all the precepts.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'". "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

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CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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

Vol. XII. No. 6.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, OCTOBER 9, 1909

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LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The Governors of New York and New Jersey, officers of the Hudson-Fulton celebration commission, and the commission whose work made the event possible, participated on the 27th ult. in the dedication of the Palisades Interstate Park, which stretches for fourteen miles on the west side of the Hudson river opposite New York city and Yonkers. This marks the crowning event of fourteen years of unremitting efforts to save the beautiful Palisades from destruction by blasting. This strip of land and precipitous cliff constitutes one of the most picturesque bits of scenery in the state. It comprises seven hundred acres of level land, giving opportunity for a beautiful boulevard drive along the base of the cliff and for recreation to the millions of persons huddled in the tenements of New York and near-by cities. The cost of this park is about $627,000, of which $502,000 was paid by the states of New York and New Jersey, and $125,000 by contribution of J. Pierpont Morgan. The first tangible attempt to save the Palisades was made in 1895, when the United States Government was asked to take them for military purposes. This plan failed, but the New Jersey State Federation of Women's Clubs took up the matter with enthusiasm, and the result of their active campaigning was the appointment of committees by Governors Roosevelt of New York and Voorhees of New Jersey to investigate the opportunities of protecting the Palisades.

The announcement that the Interborough Rapid Transit Company of New York would bid on the construction of a four-track subway up Madison avenue from Forty-second street to the Harlem river, with branches in the Bronx, in connection with its projected Seventh avenue extension downtown, is the most important victory of the public service commission since last spring, when it secured the passage of the Travis-Robinson bill, enabling the construction of subways by private capital. In addition to being a clean-cut triumph for the commission over the Interborough Rapid Transit Company, it rounds out the achievement of the legislative session in proving that the Travis-Robinson bill is a workable statute under which subways can and will be built. This bill was a measure framed with the idea of freeing the city from the rapid transit embarrassment to which the excesses of the city's bond issues had subjected it. It allowed the construction of subways by private capital on the principle of profit sharing and the indeterminate franchise; the construction of subways by the assessment principle and, in connection with the pending constitutional amendment exempting self-supporting bonds from the debt limit computation, the construction by the city itself, should private offers not prove satisfactory.

Last week three thousand women, part of the army of persons in Chicago who obtain their mail at the general delivery window in the Chicago post-office, revealed to the postal authorities, many under protest, their true names and addresses. They were requested to sign "cards of identification," and these were placed in card indexes for reference at each recurring application for mail. The requirement will end many a clandestine correspondence and will produce a reform for which urgent demand recently has gone up from ministers, reform leagues, and others working for the city's purification.

Scientists now have placed at their disposal the highest meteorological and astronomical observatory on the American continent. It is situated at the top of Mt. Whitney, California, fourteen thousand feet above sea level, far above the clouds and free from dust and smoke near great cities. Although built by the Smithsonian Institute, it may be used by any scientist gratuitously.

It is the ambition of Edwin Ginn, the Boston publisher, to see established what he calls an International School of Peace, to be conducted along sound business lines. When the proper times comes he will lay the foundation stone of such a school by an annual contribution of fifty thousand dollars and provide for a permanent endowment.

An examiner and supervisor of Government surveys, employed in the land office at Seattle, pleaded guilty in the Federal Court to embezzling $5,718 since last March, and has been sentenced to three years in the Federal penitentiary at McNeils Island.

International.

The British Government, after prolonged negotiations, has completed arrangements to take over all the coast stations of the Marconi wireless system, excepting the long distance stations at Poldhu and Clifton, which the company retains for its projected transatlantic service. The Government pays seventy-five thousand dollars for these stations and gets also the right to use all existing patents and all improvements made during the next fourteen years. Under the control of the British post-office, the Marconi stations will be opened for communication equally with all ships, irrespective of their wireless system. Heretofore the Marconi company has endeavored to persuade all ships to install its system. The post-office is taking over also all the Lloyds wireless stations. The admiralty has long urged the vital importance of vesting the control of wireless telegraphy in the post-office, and there is a wide-spread sentiment against allowing the establishment of a private monopoly in wireless telegraphy.

Telegraphic reports from Persia to London pass over the longest telegraph circuit in the world. The telegraph operator at London "speaks" directly to his colleague in Teheran, four thousand miles away, by wire, automatic repeaters taking the place of operators at eleven points on the route. The first repeating station from London is at Lowestoft, where the message is carried forward two hundred miles by cable under the North sea to Emden, Hanover, where it is again automatically repeated; stations at Berlin, Warsaw, Rouno, Odessa, Kertch, Sukhum, Kaleh, Tiflis, and Tauris flash it instantaneously without human intervention, the operator at Teheran being the first to handle it since it left London. The line is continued to India, but in no other place is there so long an automatic circuit.

The destruction of harmful moths by means of a combination of electric light and a suction blower has been carried out with great success at Zittau, Germany. The beam from a search-light mounted on the roof of the municipal electric plant is played upon the forest several miles distant, and the moths come fluttering up the beam in swarms to where the intake of a powerful suction blower is concealed below massed arc lamps. The moths are drawn in by the suction and exhausted into a wire net cage which is removed as often as filled. As much as one hundred and forty pounds' weight, representing some four hundred thousand moths, has been destroyed in this way in one night.

A syndicate of Americans is arranging to spend one million dollars in establishing a system of irrigation and making other improvements on a tract of ninety thousand acres of land which it owns near San Geronimo, Mexico, situated adjacent to the Tehuantepec National and the Pan-American railroads. It is planned to place sixty thousand acres under irrigation and to convert it into a sugar plantation upon which a colony of American and German farmers will be located. The syndicate will build schools, churches, hotels, and surround the colonists with as many of the comforts of living as possible.

The American Government, it is said, will file soon an official protest against the recently concluded convention between Japan and China, wherein the former secured a mining monopoly in Manchuria. Japan's failure to consult Washington in the matter is regarded as a breach of good faith and a violation of the "open door" policy to which Japan is pledged.

The Spanish troops last week occupied Mt. Guruga, near Melilla, Morocco. This had been the stronghold of the Riff tribesmen and its occupation is regarded as signifying the end of the war. The Spanish king was greatly pleased at the news. The war has not been at all popular in Spain and was the occasion of a serious outbreak at Barcelona.

A memorandum from the French treasury presents further information concerning the aluminum sou, two-sou, and five-sou pieces which will go into circulation early in 1910. The one-sou coins will be the size of a five-cent piece, the two-sou that of a quarter, and the five-sou pieces midway between a quarter and a half dollar.

Industrial and Commercial.

The Pennsylvania Railroad, in order to encourage agriculture along its lines, has purchased a farm of fifty acres at Bacon, Del., on the Delaware Railroad, where it proposes to operate an experimental agricultural station for the benefit of farmers in the Maryland, Delaware, and Virginia peninsula. Thousands of acres in one of the richest agricultural districts of the world here lie idle, despite the fact that adjoining farms flourish. A number of years ago the Pennsylvania road established two experimental farms along the line of its Long Island Railroad, in districts where the natives said that farming was out of the question, and the success attained at these places encourages the road to enter now upon this new enterprise.

United States army engineers have begun the surveys and borings for the storage reservoir on the Etowah river, near Cartersville, Ga. The plan is to have the dam built at the expense of the United States Government, to cost about $2,500,000, which sum will gradually be refunded to the Government by the water companies which derive benefit from the increased power value of the river. The dam on the Etowah will be about one hundred feet high, with a storage capacity of about thirty-five million cubic feet.

This season is witnessing another farm revolution in the wheat counties of central and western Kansas. For several years the growing scarcity of labor has been a great hindrance to farming operations. The farmers are now investing heavily in gasoline ploughing engines and gang ploughs. With one of these ploughs one man can turn thirteen to fifteen acres in a day of ten hours and the whole machine costs hardly the price of two teams and ploughs.

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CHRISTIAN SCIENCE SENTINEL

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

THE IMPORTANCE OF A RIGHT POINT OF VIEW.

FRANK H. SPRAGUE.

So fixed in the thought of the ancients was the mental picture of a flat earth, that their mistaken theory of the solar system passed unchallenged in the face of indications which, to the more enlightened sense of today, enforce an altogether different conclusion. The object-lessons furnished by the gradual disappearance of receding ships below the horizon, the curvature of the earth's shadow as it falls across the moon during an eclipse, and other equally significant natural phenomena, were insufficient to loose belief from its traditional moorings in a radically wrong concept of the solar system, and turn inquiry in the direction of more rational interpretations.

As the imaginative thinker pictures the movements of the heavenly bodies comprehensively from a standpoint far removed in space, it seems to him fairly incredible that intelligent and learned observers should have allowed the astronomical fact to be so obscured by an illusion of the senses. And yet, a similar state of affairs still prevails to quite an extent in the religious world. As we survey Christendom, with its scores of opposing sects, each claiming Scriptural authority for its distinctive theological views, we may well marvel at the obtuseness of mortal mind and the self-complacency with which it regards its own finite, ever shifting opinions. It is self-evident that all these differing sects and conflicting creeds cannot derive their sanction from the teaching of the Bible. Nevertheless, each exponent of the Scriptures professes to be satisfied with the correctness of his peculiar interpretation and the untenableness of all contrary views.

Such is the chaos of human belief. The fact is, the abnormal and erratic position of human mentality offers an unlimited number of possible points of observation, from each of which a different impression of things is obtainable. A suggestive hint of this circumstance may be had by following out the illustration just cited from the domain of solar physics. To the observer at the earth's equator the sun appears to cross the zenith in its course and the entire galaxy of the starry heavens to pass over the earth in daily revolution. As the observer moves in the direction of either pole, however, the celestial aspect changes. The sun no longer touches the zenith, and a portion only of the starry firmament appears above the horizon. The nearer he approaches the pole the more the scene changes, until at length the sun is visible continuously above the horizon, ascending slowly in a spiral orbit, and descending again until it disappears below the horizon for another long period. Moreover, from the standpoint at either pole but one half, approximately, of the stellar panorama is ever visible.

This illustration points by analogy to the manner in which mortal mind is deceived and inveigled into accepting false interpretations of things as they exist in the real, the spiritual universe of God's creating. So long as thought dwells in the realm of the finite and material, it finds itself confronted by conflicting theories and unstable scientific and religious systems growing out of differing points of observation or angles of vision. Christian Science discredits the earth-born, theoretical interpretations, which spring from the inconsistent and irreconcilable standpoints of human mentality. It not only affirms that God is the only Mind and intelligence, but it shows how the truth of this proposition may be known and verified. As the phenomena of solar physics admit of a rational explanation only as the key to the situation is recognized in the sun's centrality, so the profoundest problems of religion and science are capable of elucidation only from the standpoint of divine Mind, as made known in its reflection, the spiritual idea. In the unfolding of truth in human consciousness the observations of Copernicus in the realm of physical phenomena may be regarded as foreshadowing Mrs. Eddy's discovery of Christian Science; for, while the former presented the solar system in the light of a new standpoint, the latter acquainted understanding with the spiritual viewpoint from which the scientific order of creation appears.

Mrs. Eddy says: "As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of soul and body and makes body tributary to Mind." "Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation" (Science and Health, pp. 119, 209). Man, from the point of view of spiritual sense revealed in Christian Science, is found to be the reflection of divine Mind, manifesting Godlikeness; even as, from the solar center, the earth is seen to be a sphere tributary to the sun, reflecting the brightness of the sun's light, and not, as human ignorance formerly pictured it, a flat expanse, the explored region of which was bounded on all sides by *terra incognita*.

As the false astronomical theories of the ancients rested on a gratuitous assumption, so materialistic systems today rest on the assumption that physical sense testimony is a valid basis for the development of religious and scientific understanding. Such systems, though differing widely among themselves in matters of detail, are all on a par in this respect, that they are elaborated on the basis of finite, material impressions instead of metaphysical, spiritual fact. So long as people took it for granted that the earth was flat, this ignorance of the facts of the case prevented them from taking advantage of geographical considerations that had always existed, though unrecognized. The liberation of thought which followed the discovery of the truth about the earth's formation, ushered in a revolutionary era in commercial enterprise and social progress; and in a similar way Mrs. Eddy's teaching that man is wholly spiritual, governed by spiritual law, and tributary to divine Mind alone,—this is revolutionizing the physical and moral ideals of mankind and effecting a readjustment of all human activities and relations on the basis of an understanding of God and His creation.

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CHRISTIAN SCIENCE: THE STRAIGHT AND NARROW WAY.

BLEECKER LUCE.

ONE of the clearest evidences of the wisdom of Mrs. Eddy, the Discoverer and Founder of Christian Science, is the manner in which, in her elaboration of this great theme, she has gone straight for the goal and refused to be allured to the one side or the other, or to dally with the innumerable phenomena that lay claim to the psychic or spiritual. Many easy and plausible side issues tempt the searcher after truth, and in one way or the other not infrequently succeed in deluding the unwary if sincere student. It may be assured that it is never an easy task, while investigating the region of Soul, to "try the spirits whether they are of God," and many theories are plausible enough to deceive, if possible, "the very elect." The phenomena referred to are hypnotism, spiritualism, etc. Numerous theories are laid at the door of each of these cults, and seem deeply significant, to the extent at least of showing the utter unreliability of physical sense testimony.

With a steadfastness that a very clear and uniform insight into her subject alone can account for, Mrs. Eddy has held steadily to the great central fact, has not deviated from her course because of these side issues, nor suffered the theories based upon sense evidence to modify in the slightest degree the simplicity or the singleness of purpose of her great teaching. In thus rigorously excluding the abnormal in all its phases, in refusing absolutely to compromise with that which of itself may be classed as mere mental sleight of hand or jugglery, having neither scientific basis nor conclusion, she has revealed a supremely natural concept of God as reflected in a supremely natural man.

More than this, she has shown that the real man has all the elements necessary to his God-relation already perfect and complete in his own consciousness. Moreover, she teaches mankind how to prove and expand their understanding of these great capabilities. Her system does not abrogate or modify a particle of the real good in antecedent teaching, so-called orthodox or otherwise. On the contrary it but confirms and emphasizes the enduring value of all good. Indeed it introduces and explains the ideal man, and teaches that by the right understanding and application of the spiritual forces inherent in and forever manifested through the consciousness of man, there is revealed to us the God whom we have ignorantly worshiped.

The natural tendency of mortal man is to shirk the inevitable self-discipline required by Truth; to explore space for a deliverer from without, and thus perchance to secure a salvation made easy. He would overleap the homely details of his every-day struggle, and be lifted from the mire of his own mental confusion and penury by the strong grasp of some shining visitant from a far-away heaven. Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it." The writer recalls how in his early struggles to know and apply Christian Science he prayed that God would by some sign or token give him to understand that he was in conscious touch with the infinite Father. Later, he came to see and know that by such a mental attitude he was simply looking away from and rendering himself deaf to the abundant and ever-recurring evidences of God's presence. God was so close to him, and God's voice and monitions such usual and natural phenomena of true consciousness, that he overlooked them entirely. He eventually perceived that he had but to look within, and there learn to distinguish the wheat from the tares, to separate the spiritual from the material.

In "Miscellaneous Writings" (p. 95) Mrs. Eddy says: "There have always attended my life phenomena of an uncommon order, which spiritualists have miscalled mediumship." But when it came to her great life-work, in her God-bestowed wisdom she rightly classified the claims and fruits of occultism and all kindred phenomena as of mortal mind only, and not at all conducive or necessary to man's spiritual well-being. In Science and Health (p. 302) we read, "It is impossible that man should lose aught that is real, when God is all and eternally his." Through Christian Science we learn that the phenomenon of true consciousness has its origin and perpetuity exclusively in God, and from this one and only source the truth is reflected in man. It is therefore through ignorance alone that men have buried this divinely bestowed talent, instead of making it gain yet another talent by industrious self-analysis and obedience to Truth.

It is the joy of Christian Science that it may be proven. This capability of proof is the rock that makes constancy and progress possible, and this proof lies not only in the overcoming of disease, which is usually the first step, but in the profound mental amen that arises from an illumined and chastened consciousness. The riches of Soul are then found to be not abstract capricious phantoms, now glimpsed and anon unperceived, but the natural and God-designed expression of advancing spiritual sense, the predestined and real state of man.

The best thought of material science, so called, has defined cause as a unit, and all manifestations of life as effects of this one cause. Christian Science voices the inevitable conclusion in recognizing this one cause as God, and man collectively and individually as effect, the perfect complement of perfect cause. Humanity, then, through true self-understanding should and does discover the highway to God, should and does realize the bond of union that is forever holding man in unity with his Maker. Christian Science has discovered and charted this highway and made marvelously intelligible Scripture revelation as to its nature and location. Mrs. Eddy proclaims with Jesus that the kingdom of God is within; but, most comforting and encouraging fact of all, in traveling this indicated highway to God, in obediently looking within, and in patiently striving to understand the wonders therein discovered, we gradually awaken in a new world, and slowly the rapturous consciousness possesses us that we have truly entered "the secret place of the most High," the very presence of God. Then proof rapidly multiplies, that "the Spirit itself beareth witness with our spirit, that we are the children of God." We enjoy the highest evidence of the sublime truth of Christian Science,—acquiring in consequence a faith, an understanding, that cannot be shaken. Now may we exclaim with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." As we look back along the troubled and devious path by which we have come, we sometimes wonder that we see the goal; and then the thought comes, that but for the chart of Christian Science, both in uncovering the withholding error and in clearly and undeviatingly pointing the straight and narrow way, this comforting measure of success would have been denied us or at least indefinitely deferred.

Finally, the crowning blossom in this wondrous growth of understanding is the realization that God's mode is love, —selfless love, seeking not its own, but finding that own in another's good. In this unspeakable realization that at last the pearl of greatest price is thus made one's very own, what matters it that others still groping would decry and discredit the reality of his treasure. Are they not those who know not what they do? Does not this illumined one feel beneath his feet the rock of ages?

What wonder that one thus blest pours out his very soul in deepest gratitude to all who have aided him to this unspeakable consummation: to prophet and psalmist, those sacred bards of Israel who chanted so grandly and perfectly the anthems of joy and praise which now thrill every cord of his own overflowing heart. And the Master,

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sublime in patient precept and exposition! Wonderful, incomparable teacher, thou hast indeed made immortal for all time the hills and vales where healing works bore witness to the truth of thy words. Last but not least, comes the work of our Leader, who gave us Christian Science. Has not this key unlocked and opened wide the door to these treasures of the ages? Has it not made available for us the rich treasures in this storehouse of God? Let the countless golden sheaves of enriched spiritual experience be our glad response.

WHY WE SHOULD REJOICE.

MABEL ALBERTA SPICER.

ON page 15 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "Christians rejoice in secret beauty and bounty, hidden from the world, but known to God." In Luke's Gospel we are told that when the seventy returned from their mission that it was "with joy, saying, Lord, even the devils are subject unto us through thy name." Jesus replied, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." According to this we are not to rejoice in material prosperity or even physical health, but rather in the possession of the understanding that God is the only power, and that all creation, including man, is subject to this one power alone. The improved material conditions are only "signs following," and not the primary reason for rejoicing.

Most of us before learning of Christian Science were in doubt and uncertainty as to the nature of God and His relation to man; or, if we held any fixed opinions of Him, they were of a God who sent or permitted sin, disease, and death. Though we declared Him to be omnipotent, we believed that His plans might be thwarted by the will of mortal man, who had it within his power to estrange himself from his creator for time and eternity; but what great cause of rejoicing have we, when we learn through the teachings of Christian Science that God is the Principle of all good, and that His relation to man is harmonious and indestructible; when we learn that sin, disease, and death are not a part of His plan, and that an understanding of God as Principle will destroy these impostors; that evil is not power, and that though the storm may still seem to rage, we are planted on a rock which cannot be moved.

It was this spiritual insight which enabled the psalmist to sing in time of trouble: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved."

The true cause for rejoicing is again brought out in the account of the raising of Lazarus from the dead, as given in the eleventh chapter of St. John. Followed by the mourning sisters and friends of Lazarus, Jesus approached the tomb where his friend had been four days, and ordered the stone to be removed from the entrance. Then, with Lazarus still lying in the tomb, with Mary and Martha and their friends weeping near by, and all of the mournful conditions unchanged to material sense, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." Why should Jesus say, "I thank thee that thou hast heard me," while Lazarus still lay in the tomb? Was he not rather giving thanks for the spiritual discernment which revealed to him that, whatever the physical manifestations, his friend continued to live, that God as Life cannot be separated from His creation? Matthew and Luke record Jesus' gratitude that the things hidden from the "wise and prudent" had been revealed unto "babes." He did not need the testimony of material sense, he rejoiced in the spiritual fact.

Why should we, as Christian Scientists, rejoice, though we still seem to see discord and unhappiness about us? Should not the cause of our rejoicing be found in the spiritual fact of the oneness of God and the spiritual man, and in the understanding of the unreality of evil? On page 471 of our text-book we are told that "the facts of divine Science should be admitted,—although the evidence as to these facts is not supported by evil, by matter, or by material sense,—because the evidence that God and man coexist is fully sustained by spiritual sense." In giving a treatment we should rejoice in the truth of each statement made, rather than in the material manifestation of harmony, which is but the result of abiding in the consciousness of the truth.

The narrative in St. John continues, "And when he [Jesus] thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." This coming forth of Lazarus from the tomb was the natural result of Jesus' joy-giving spiritual discernment of the ever-presence of God as Life. Likewise the improved material and physical conditions of Christian Scientists are the result of quickened spiritual sense, which reveals to them the infinite provisions of Truth. Let us, then, rejoice that Truth is revealed, and that we have been shown the way which leads out of all discord, remembering the beautiful words of our Leader in "Miscellaneous Writings" (p. 398):—

I will follow and rejoice
All the rugged way.

WHO SHALL BE GREATEST?

EVELYN SYLVESTER KNOWLES.

PEOPLE outside the ranks of Christian Science are sometimes heard to speak of various individuals as Christian Science "leaders" in this or that church or community. Coming from this source such a statement may be excused, although it should not go uncorrected. For a Scientist, however, to speak of some friend or favorite as a leader, is entirely out of keeping and not helpful to our Cause.

We have one recognized Leader, who is such by virtue of her unique position as the Discoverer and Founder of Christian Science. She has not sought, but accepts her place, and fills it as no other could. It is self-evident that there cannot be two discoverers of a truth, although this truth may be rediscovered after being lost to human sense for centuries; but countless multitudes may follow in the footsteps of a discoverer and, by reason of using it, make the new knowledge their own. No one would think for a moment that Moses sought personal following among his brethren in Israel. He strove to lead the people out of their bondage to materiality, and on to the exalted plane of a spiritual knowledge of God. Like Moses, Mrs. Eddy has sought to bring about a spiritual end, while declaring herself still to be "a willing disciple at the heavenly gate" (Science and Health, Pref., p. ix.).

It is manifest that true leadership is something entirely apart from the desire for human recognition. It is constituted only when divine Mind is dominant in human consciousness, and thus draws "all men." The desire to be great, or to lead our fellow-men, will not accomplish any more in Christian Science than it did when our Master's disciples were striving over a similar point. They were

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told plainly that true greatness came only through loving service; that the "greatest" should "be as the younger;" the "chief, as he that doth serve;" and that even "the Son of man came not to be ministered unto, but to minister, and to give his life."

He who follows this teaching unconsciously becomes a helper and guide to others, since selflessness, righteousness, and humility are lodestars that attract all who are seeking these highest ideals. It is right to love noble qualities wherever we behold them; indeed, it is impossible not to do so. When all desire for precedence melts away, we find that the greatest privilege accorded Christian Scientists is to become followers,—humble followers of Christ. Through this clarified perception we are able to interpret that hitherto enigmatical saying of our Master: "Many that are first shall be last; and the last shall be first."

BAPTISM.

WILLIAM HOLMAN JENNINGS.

FEW dogmas have made more discord in the theological realm than have the different doctrines concerning baptism. Among my earliest recollections of religious discussions was the question, What is the right form of baptism? Already my good mother had taken the precaution of having me baptized (sprinkled) when an infant. By this sign I was supposed to be among the elect, but later our brethren in other denominations disputed the point so successfully that, to "make assurance double sure," I had a reverend friend immerse me. (A distinguished lecturer on Palestine says that over there they practise both immersion and sprinkling. After the immersion, water is sprinkled on the head, symbolizing the descent of the Spirit.) After having been thus "buried" in baptism, I did not seem any nearer to God; though there was a sense of having obeyed what was thought to be a command of the Master.

What was the matter? Why, after the symbolic act of being buried with Jesus in baptism, did I not arise, as did he, into a more spiritual state of consciousness? If I could have met the apostle Paul then, he might well have asked me, as he did certain disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" And I would have been compelled, like them, to answer in the negative. Clearly, then, a mere baptism in water or with water was not sufficient to give either more spirituality or a greater sense of safety or salvation. We must turn away from matter and material symbols of baptism to the real baptism in Spirit, as is so clearly explained in our text-book. In Science and Health (p. 35), Mrs. Eddy has written: "Our baptism is a purification from all error." Again (p. 581), we find this definition of baptism: "Purification by Spirit; submergence in Spirit." Here, at last, is again revealed the baptism spoken of by John, who said of the Christ, "He shall baptize you with the Holy Ghost and with fire." If God is Spirit, and God is everywhere; therefore "we live, and move, and have our being" in Spirit; that is, we are forever submerged in Spirit.

If one is immersed in water, one must be lifted out at once, for water is not the natural element in which mortals live; but to be submerged in Spirit is to be wholly in or within Spirit, as the eternal element and substance which fills the universe. This then is surely the true baptismal concept,—"submergence in Spirit;" not the loss or absorption of man's individuality, but rather the individualization of the infinite idea in and through man. In this baptismal burial of error, this resurrection or ascension of purified sense into conscious identity with Spirit, we are willing rather to be absent from the body, and to be present with the Lord.

God is omnipresent. Individual spiritual man is in this universal presence, and Spirit pervades man and the universe. Being thus submerged in Spirit, there is no way by which man can be separated from Spirit. The real man, then, is baptized in Spirit, and Spirit is the life-giving, substance-giving, thought-giving, and power-giving Principle of man and the universe. We thus recognize the letter of spiritual baptism. May the living God give us the real consciousness of man's spiritual state and substance, so that all shall see and be what man is in Truth—not material, but spiritual.

TEMPERANCE.

FREDERICK MANN.

AN editorial on the subject of temperance in a recent issue of the *Sentinel*, recalls to thought my own mental attitude as to this subject before Christian Science quickened my sense of right and wrong. Although I had been brought up under the influence of church and Sabbath School, and had faithfully kept up my interest in these, in my daily activities as a prosperous business man I was gradually becoming more stubbornly set against the reform movement. I never drank to excess, still I can now see that the habit of using stimulants was fast claiming me. When, however, I learned in Christian Science that I could keep well without the use of medicine, etc., I found that I no longer needed whisky because the water was unwholesome, or because the weather conditions were not just right.

For more than twenty years I have been a total abstainer, casting my ballot accordingly and never failing to vote "No" on the license question. Mrs. Eddy in her "Miscellaneous Writings" (p. 289) says: "Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence." In Science and Health (p. 454) we read: "It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science." I owe to our Leader a debt of gratitude for all that her teachings have done for me in reforming my life; thus enabling me to help others out of the bondage of this evil habit. I know from my own experiences, both in public and in private life, that Christian Science has done more for the cause of temperance than those outside of our ranks are aware. It did for me and mine what the religious teaching of my former church connection had failed to accomplish. In my own case it was not a drunkard who had been reformed, but a respectable drinker (which is a much more subtle claim of evil) was changed, and an evil habit destroyed.

The Church of Christ, Scientist, is doing much for mankind, in lifting them most effectually above and out of the grasp of this demon, the sin of intemperance. Each one of us should become a law to himself, in his individual striving to overcome all that is unlike God in his daily living; in striving for that mind which finds no pleasure in any sinful indulgence.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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SELECTED ARTICLES.

[The readers of the *Sentinel* will be pleased with the logical and scholarly manner in which some recent misstatements of Christian Science are met in the article which follows.—EDITOR.]

[Frederick Dixon in *Literary Guide*, London.]

IN a famous sentence Carlyle once declared that little knowledge of a man was to be gained by dwelling only on what those who disagreed with him were pleased to consider as his faults. The great Rembrandt of words knew better than most men what he was speaking of. He had waded through the quagmires of tracts in which the biographers of the past had scrupulously distorted the stories of the careers of those who had the audacity to be opposed to them, and he knew that the man did not exist whom it was not possible to represent as possessed of seven devils. It is a fact, which there is no difficulty in understanding, that, while this class of biography has disappeared from every other phase of literature, it is still not uncommon when its subject is a religious thinker; and the consequence is that we have people writing today of Mrs. Eddy very much as the ecclesiastics of the fourteenth century wrote of Wyclif.

There is nothing in the teaching of Christian Science to rouse such antagonism in any one, either from the point of view of Christianity or Freethought, of revelation or of science. From a Christian point of view, Christian Science is based on an understanding of the Bible which is at once reverent and practical; from the standpoint of Freethought, it outrages no principle of individual judgment; while it is so essentially scientific that it requires that its premises should be reduced to demonstration. It is obvious that there is absolutely nothing in such a religion to arouse the extraordinary venom which is so frequently manifested in the attack on Christian Science. The venom of that attack must be accounted for on other grounds. These grounds are, first, the natural antipathy of evil to good, and, secondly, the misconception of Christian Science teaching where this antipathy is not apparent.

Jesus of Nazareth, in the words of Mrs. Eddy on pages 52 and 313 of Science and Health, was not only the best, but the most scientific, man that ever trod the globe. From the ordinary view-point of the world, it may seem a *non-sequitur* to say that he was the best man because he was the most scientific, or that he was the most scientific because he was the best; but this is none the less the case. He was the most scientific man because he was the only man who has grasped the absolute truth, and the best man because he was, on this account, the only man capable of demonstrating the omnipotence of good. Huxley once declared that Thomas Aquinas was perhaps, judged by his times, the greatest thinker the world has produced. Now, Aquinas declared that the only absolute science was the science of theology—that is, of the word of God; every other science he described as merely relative. This, in itself, is only a thirteenth-century way of putting a truth expressed by Peter and by Paul in the phrase, "*Epignosis tou theou*"—that is to say, a full, exact, or scientific knowledge of God, and so necessarily of truth. It was this fact to which Jesus himself had given utterance in the phrase, "Ye shall know the truth, and the truth shall make you free." Free, that is to say, from everything which is not truth. And this statement he made good through the medium of the miracles.

A great deal of time and labor has been expended in attempting to prove that a miracle is something which it is not. Burns' schoolmaster need not print his notes in order that the world may grasp the fact that the Greek words translated "miracle" in the Bible mean nothing more or less than something wonderful or something in the nature of proof. Jesus of Nazareth came down the Jordan valley, and over the Galilean hills, preaching to the world his gospel, comprised in an accurate knowledge of God—a knowledge, that is to say, of absolute truth; and, when the dull materialism of his listeners recoiled from the very spirituality of this gospel, he fell back on the miracle, which was, in short, only the object-lesson in demonstration of the correctness of his teaching. This object-lesson was, of course, a proof of what he taught; and, inasmuch as it was something beyond the spiritual grasp of those about him, it was wonderful. Not one of the words translated "miracle" in the Bible has any more supernatural meaning than this. Indeed, the introduction of the word *miraculum* did not occur till a period posterior to the making of the translation now known as the Vulgate, and, when it was first used, had no more supernatural meaning than the Greek words whose place it took. Gradually, however, as men lost the spiritual conception of the gospel teaching, they lost their power to demonstrate it. The works performed by Jesus and the apostles, and in a rapidly diminishing ratio by the primitive church, began to seem through the gathering mist of the centuries miraculous in the sense of supernatural, because men had become ignorant of the teaching by means of which they had been accomplished; and, as the human mind began to revolt against this ignorance, the miracles were cast into the limbo of superstition.

It has been said, with very little appreciation of what is conveyed by the saying, that the growth of Christianity may be traced in the spread of the hospital. If there is any truth whatever in the teaching of the Bible, it might be said that the failure of the Christian churches might be traced in the spread of the hospitals. There is nothing more certain in the world than the fact that the healing practised by Jesus and the disciples was purely spiritual in its method. It is this which gives such force to the saying of Harnack that Luke the physician embraced Christianity "in the conviction that by its means, and by quite new methods, he would be able to heal disease and drive out evil spirits." On the day on which the Christian churches attempted to separate the seamless garment, and handed over the healing of men's bodies to physicians who might or who might not be Christians, they proclaimed, if they could have understood it, their own faithlessness, for Christ Jesus had declared in unmistakable language that those who believed on him would be able to perform his works.

The task which Mrs. Eddy set herself in writing Science and Health was the task of making Christianity once more scientific in its practical application to human life. It is this task which has aroused the anger of creeds, whether those creeds were what is known as sectarian or scientific. The Bishop of London denounces Christian Science as "a gigantic heresy," in pious disregard of the fact that one of his own predecessors was burned at the stake for holding the heretical opinions which in his case have become orthodox. Mr. Paget writes a whole volume to prove that Christian Science is from a scientific standpoint nonsensical. Mr. Paget, however, goes much farther than this. Whatever the Bishop of London may have done, Mr. Paget has not forgotten Smithfield. His idea of religious toleration and civil liberty finds expression in the suggestion that the local doctor and clergyman should combine to make the lives of Christian Scientists a "positive burden" to them. Prayer, says this new defender of the faith, cannot reach the cells of the liver, and so he proposes to intimidate Christian Scientists into a recantation of their opinions.

Mr. Paget has formulated a number of specific charges of the failure of Christian Science healing. But as he has left these cases for the most part "wropt in mystery," his ideas of evidence seem to approximate more nearly to those of Mr. Weller than anybody else. Such instances as it has been possible to identify have been dealt with elsewhere, and the result, judging by the author's attempts at escape, do not appear to have been particularly agreeable. One

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example must suffice. Wishing to prove that a certain patient died as the result of Christian Science treatment, he states that he left the hospital with "a practically healed bed-sore and some improving cystitis." It is a pity that there is not space to quote the whole of the evidence on this point in the court, but there was an entry read from the hospital book which Mr. Paget appears to have overlooked. It was as follows: "Condition on discharge not so good as on admission, in consequence of attack of cystitis and abscess." It is, perhaps, not wonderful that in these circumstances Mr. Justice Bigham put the question: "When he left your hospital was he in as good a condition as when he came into it?" The answer was: "Well, I suppose not, if you put it like that." To which Mr. Justice Bigham drily replied: "How else would you like to put it?" This is the kind of evidence upon which Mr. Paget has founded his book. That book is written for all the world as if medical science was an exact science, and nobody had ever been known to suffer or die under medical treatment. Yet there were thirty-one hundred and eleven cases of wrong diagnosis admitted to the isolation hospitals of the Metropolitan Asylums Board alone in the course of the last year. The fact is that anybody with a disregard for evidence and a capacity for strong language could have written the statements in Mr. Paget's book which the reviewer in the *Literary Guide* has selected to quote. The whole attack is based on exactly the same type of argument with which a generation or so ago it was sought to stamp out homeopathy, and the result will be an equally conspicuous failure.

One of the things which has disturbed Mr. Paget very much, and to which Mrs. H. Bradlaugh Bonner alludes, is the price of Science and Health and the amount of Mrs. Eddy's fortune. Science and Health is published at various prices, and there is really no more difficulty in obtaining the cheapest than the dearest edition—indeed, the dearest edition, I have no doubt, would be much the most difficult to obtain. The price of the book has been fixed at its present figures for reasons which are quite satisfactory to the author, the publisher, and the members of the Christian Science movement. If the desire was to make money out of it, obviously the best way would be to print a very cheap edition and strew it about the world. That this is not done is the strongest proof that there is no mercenary motive in maintaining the price at its present figure. As a matter of fact, nobody is precluded from reading Science and Health by its price. The book has been placed in every free library which will accept it, and can at any time be borrowed from the libraries attached to the various churches. There is no person in the world who is called upon to buy it until he has had the opportunity of reading it. When the ordinary publishers assist the public in borrowing their books previous to buying them, they will have reached the mercenary standard of the Christian Science Publishing Society.

Mrs. Eddy's fortune has been secured entirely by her own labors as a writer and teacher. Because the public has sought her teaching and bought her books, it is scarcely a cause of offense. The vast sum paid to Macaulay, in one check, as part of the profits on his history of England, has not hitherto been regarded as any stain upon his character. The exact amount of Mrs. Eddy's fortune is no secret. It was disclosed in the recent lawsuit forced upon her at Concord. There were other things disclosed in that lawsuit, very different from anything its promoters had intended. For it was then that the amount of her charities came to light; and it was, no doubt, partially in consequence of it that, when a few months later she removed to Boston, the members of the city council—men of all sorts of religious and political opinions—voted a unanimous farewell address, in proposing which the mover declared: "It is quite unnecessary for me to prompt your memory of her countless deeds of charity and her endless gifts. Neither is it necessary for me to call your attention to her innumerable donations to the more unfortunate ones in our midst." These methods of attacking Mrs. Eddy are daily finding their level in her own country, and this is so manifest that a great New York paper only quite recently wrote: "The public is tired of the hue and cry against Christian Science, and is not a little sympathetic with the dignified lady who presides over the councils of that church."

To attempt to answer categorically the various criticisms in the August issue of this journal would require more space than it is possible to demand. I have made an effort to strip the controversy of personalities, and to attempt to explain, in a necessarily elementary and fragmentary way, something of the truths which have inspired, and are inspiring, the Christian Science movement. The Christian Scientists of the world are grateful beyond words to Mrs. Eddy, because her words of hope and inspiration have come to them when they were sick, or weary, or heavy laden; and they are striving to manifest their gratitude in the only way in which it can please her—by carrying that hope and that inspiration to those who are still bound with the fetters of sorrow, and sickness, and sin. If they are true to her teaching, they will strive to consecrate their lives more and more to the service of Truth; and they are conscious that in the exact proportion in which they may succeed in doing this it shall be said of them: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

[George Shaw Cook in *Mendota* (Ill.) *Bulletin*.]

Christ, according to the teaching of Christian Science, is "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). In other words, Christ is the divine idea or spiritual idea of God, and necessarily is as eternal and as universal as God. Jesus was the man who best understood this divine idea and who most successfully demonstrated its power in the destruction of sin and disease. Christian Scientists look to Christ Jesus as the Wayshower and Exemplar. They believe that it is right for them to undertake the destruction of sin and evil in the way that he destroyed them, and that it is possible for them to succeed in proportion as they are able to follow his example of spirituality and goodness.

No one who is correctly informed on this subject would suppose for one moment that Christian Scientists believe that they can get rid of sin by ignoring it or by simply calling it a delusion. Christian Science turns the sinner from his sin by convincing him that he need not fear sin and cannot love it because it is not of God. It shows him that God does not create sin, and that He does not permit its existence. It teaches him that sin and evil are entirely contrary to the will of God and that they have nothing to do with God's man. Thus it induces the sinner to abandon his belief in the reality, power, and pleasure of sin, and enables him to win forgiveness by forsaking sin. For this reason it will be seen that it is a mistake to suppose that in teaching the unreality of sin Christian Science encourages the indulgence of sin. On the contrary, it awakens the sinner to the absolute necessity of gaining a love for goodness that will enable him to abandon not only the flagrant forms of immorality and vice, but also the more subtle phases of evil. Thousands of sinners have been reformed by Christian Science, and many have been lifted by it out of the very depths of degradation. Indeed, it would be impossible for any one to be healed physically by Christian Science without becoming better morally.

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No one who is at all familiar with the teaching of Christian Science concerning the cause of disease supposes that conscious and wilful sin is the only cause of disease. The Christian Science text-book shows plainly that fear, superstition, ignorance, and many other mental conditions cause disease. It also shows that the generally accepted beliefs of the human mind claiming to operate as law are responsible for much suffering. It, however, shows that every one of these causes may be annulled and their supposed effect prevented by a sufficient understanding of the law of God.

Christian Scientists are beginning, through right thinking and right living, to prove the destructibility and unreality of disease and sin by removing them to a considerable extent from their experience here and now. They do not claim to have done more than make a beginning, but they are thankful to have begun to work out their own salvation by a Christianly scientific process. Christian Science, while speaking of mortal mind and its phenomena, matter and evil, as a part of human experience, does not admit the actual existence of either. It teaches that in reality "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and it seems to me that there is no other logical position for the true Christian to take.

[Olcott Haskell in *Alameda* (Cal.) *Times-Star.*]

Christian Science never attempts to work through willpower or through what is known as mental suggestion; it does not rely for cure upon any supposed influence of the human mind, but depends wholly upon God—divine Mind. Many persons admit theoretically that God is the only creator; that He is good, and all powerful; but the Christian Scientist is learning to apply these truths in his daily life. As a necessary consequence of this application, the Christian Scientist finds his entire thought transformed and elevated. That the effects of such a change are seen in his physical well-being as well as in his mental state, is natural. Viewed from this standpoint, healing is not miraculous, but is the normal working out of law. That this law was clearly understood by Jesus and his disciples was shown by their teaching and works of healing.

[Gray Montgomery in *Denver* (Col.) *Republican.*]

The great success of Christian Science is simply the fruit of its healing and regenerative teaching. It has lifted many out of poverty and misery, and Mrs. Eddy has been a most noble and notable example of the truth of the Biblical statement: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" she has sought for the kingdom of heaven, and found it in God's Word lived and demonstrated. She has sown the seed of Truth, sacrificing all for it; she has reaped its good fruit, and is now rich in spiritual blessings, as was Christ Jesus. Her material possessions are the result of her honest labors, and much of her income is spent in deeds of charity, in succoring the poor, and in benefiting all mankind.

It is not true that mothers who have accepted the teachings of Christian Science "permit their helpless children to suffer." These mothers care for their children far better than before learning its teachings. They themselves not only become more gentle, loving, and considerate, but they early teach their children of God's infinite, tender love. The pure and simple trust and faith in divine Love of the little child brought up in the Christian Science household renders him receptive to the truth, causes him to be less fearful and less liable to disease. Many children have been healed through Christian Science after *materia medica* had failed to benefit them.

AN APPRECIATION OF THE MONITOR.

Portsmouth, N. H., Sept. 25, 1909.

The Christian Science Monitor, Boston, Mass.

Dear Friends:—I wish to express my appreciation for the *Monitor,* which is so gloriously bringing before the thought of the people all that is good, pure, and true in its wide range of news of the day, and for its educational value.

Through a desire to have the people of Portsmouth become better acquainted with the *Monitor,* the local Christian Science society ordered several hundred copies of the latest edition of the *Monitor* for distribution at the close of their lecture of Sept. 5. This proved to be a happy thought, as it has helped greatly to awaken the people to a realizing sense of the fact that the *Monitor* is a newspaper that can be depended upon for exact statements and high ideals.

From the experience of having used the *Monitor* for this purpose, I am convinced that the success of a lecture, and the good accomplished, must be much greater where this paper finds its place as a practical auxiliary at the lecture. All must appreciate the good resulting from the distribution of the *Sentinel* at the lectures, and surely the *Monitor* has its place and its message, and I cannot but feel that both papers have an individual mission of love and helpfulness in this part of our work. I am deeply grateful to our beloved Leader, Mrs. Eddy, and to the Publishing Society, for giving to the world today the *Monitor,* with all that it stands for. It gives to those who are hungering for truth and purity through the channels of the press, that which satisfies; and it must create an awakening interest for all that is good among all people.

Hoping that this experience may, in some way, be a help to others in their means of making the lectures more fruitful, and the recognition and appreciation of the *Monitor* more assured, I am

Yours very sincerely,

GRACE E. ALLEN.

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HENRY VAN DYKE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A NEW BY-LAW.

ARTICLE XXIII.

RECOGNITION.—SECT. 12. In order to be eligible to a card in *The Christian Science Journal,* churches and societies are required to acknowledge as such all other Christian Science churches and societies advertised in said *Journal,* and to maintain toward them an attitude of Christian fellowship.

"LINES OF DEMARCATION." *

IT has often been said, and we believe it to be true, that many of the false impressions of Christian Science which prevail with the public are largely due to the foolish and utterly unscientific talk and actions of persons who are supposed to be, and in name are, Christian Scientists, but who, alas, entertain a concept of its teachings more or less at variance with its text-book, "Science and Health with Key to the Scriptures." Not the least harmful of these erroneous concepts of Christian Science is one of which we have heard much recently, namely, the vain effort to regard human beings as wholly spiritual or divine, a condition which mortals have not attained and in the very nature of things cannot attain. Our text-book says: "Only impotent error would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this sham unity *man,* as if man were the offspring of both Mind and matter, of both Deity and humanity" (Science and Health, p. 555).

Mrs. Eddy does not teach the doctrine of spiritualized mortals, nor anything like it. On the contrary, her teachings are addressed to mortals in terms understandable by mortals, and for the purpose of enabling them to be healed of their mortal beliefs of sickness and sin through their correct understanding of God and the real man in His image and likeness. In "Miscellaneous Writings" (p. 307) she says: "Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole center and intelligence. Until this be done, man will never be found harmonious and inimortal."

Christian Scientists may well ponder this teaching, and refrain from entertaining a concept of any human personality which invests it with spiritual existence. Those who unwittingly have done this are casting discredit on the religion they profess, but to continue to entertain such a belief is to part company with Christian Science. If they honestly desire to be Christian Scientists, they will follow Mrs. Eddy's advice, namely, "Study thoroughly the letter and imbibe the spirit" (Science and Health p. 495) of her teachings, so that they may indeed be faithful followers of the Master who claimed naught of honor or power for himself, but said, "Why callest thou me good? there is none good but one, that is, God."

* Science and Health, p. 294.

Mrs. Eddy has written in Science and Health (p. 345): "Anybody who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam."

ARCHIBALD MCLELLAN.

"INCREASE OUR FAITH."

THE teachings of Christ Jesus are remarkable for their applicability to all human conditions, and this because they express divine Principle. His words, spoken to his own apostles, apply to all sincere followers of Truth today as surely as they did when uttered by the Master; and what is more, they are applicable in all the varied experiences of life. Mrs. Eddy tells us that "the same power which heals sin heals also sickness" (Science and Health, p. 135). On one occasion Jesus prepared his students to meet the tenacity of error by persistency in the truth; that, in the case of trespasses against themselves, they were to forgive the offender "seven times in a day." To this the apostles responded, "Increase our faith." They doubtless saw that in such cases they would have to overcome their own belief that evil can outlast good, which, if admitted, would be a virtual denial of the omnipotence of God. If we take in this connection another statement of the great Teacher, to the effect that in some cases they might have to forgive up to "seventy times seven," we can see that he here pointed to the utter extinction of error, and to reach this spiritual achievement we, too, may well pray, "Increase our faith."

The Christian Science sense of forgiveness means the destruction of error, and where another is concerned we are called upon to prove to ourselves that evil has no power to rob us of our peace or of aught that God gives us, and this must be done by "laying aside all malice, and all guile," to quote St. Peter. It is good to know that in working out our problems along spiritually scientific lines we are laying sure foundations for progress, and that the same faith or understanding is needed, whether we are dealing with the belief of sin or sickness.

Our dear Leader says that we should "forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind;" and she adds, "The body improves under the same regimen which spiritualizes the thought" (*Ibid.*, p. 370). What if erroneous belief in the form of sickness were to present itself seven times in a day, or "seventy times seven!" Would not this give us opportunity to gain the kind of faith which can cast mountains into the sea? It would certainly call upon us to "forsake the mortal sense of things," and find refuge and healing in spiritual reality. We surely need a more vigorous type of Christian than the world has seen for many centuries, and Christian Science is producing this type—the product of

> A faith that will not shrink,
> Though pressed by every foe—

a faith that will stand the assaults of sin and pain and come forth unharmed from every ordeal.

Our text-book makes it very clear that the spiritualization of thought improves bodily conditions; hence our efforts are needed, not to fight error, but to gain spirituality, for this is what determines the result. The Master did not demand much faith,—only as "a grain of mustard seed;" but it must be of the right sort, or it will not heal sickness and destroy sin. Faith in matter may seem to produce temporary results, but that which can be applied to the "seventy times seven" problems of each day and night must rest upon infinite Spirit. We would never think of asking for increased faith in matter, but we should ever desire to have more faith in Truth and Love, in God and His Christ.

ANNIE M. KNOTT.

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FAITH'S ONLY ANCHORAGE.

OF all human possessions, none surely is so essential to our peace and progress as to have and maintain a thought of God that enables us to escape the assaults of doubt which untoward earthly experience is forever precipitating, and which eventuate in the moral wreck of so many careers. Today the injunction of the Master is again heard, "Be not faithless, but believing;" and that we may fulfil it, the Christ-concept of God and of man has again been revealed through Christian Science.

However much the worldly wisdom of physical science may contribute to creature comfort and dominion over material things, it throws no light whatever upon the deep problems of life, gives no explanation of the nature and philosophy of being; and those who have the largest opportunity to profit by the achievements of this wisdom bear testimony to the fact that, as a whole, peace of mind and satisfaction of heart are not increased thereby. On the other hand, Christian believers have always accepted Christ Jesus' statement that to know God "is life eternal," but in consenting to the materialistic concept of substance and reality their truth has, to human sense, been pitifully entangled with error. Their thought of God has not met "the heart's great need," because of its fundamental contradictions. Thus the inquiring and the troubled have found themselves floundering between a so-called science which, having nothing to do with causation, cannot even consider their deepest questions, and a Christianity which has harbored hopeless incongruities in the major premise of its philosophy of things, its concept of the only cause and creator.

Into this situation Christian Science has come, not to bring an immediate answer to all questions, but to name and honor an absolutely consistent and unimpeachable Deity, "the God and Father of our Lord Jesus Christ," and to supply, in the perfect nature of the immediate source of all being, the basis of an intelligible order of things. More than this, it proceeds in a scientific way to prove by healing works the verity of its point of view. The moment one acquires a sense of God which satisfies both head and heart, and which is found to be adequate to the solution of today's problems, that moment faith has found its anchorage. He can now contentedly say, "I don't know," regarding many a heretofore perplexing question, and for the reason that he has begun to know the God whom Christ Jesus revealed, and on whom he effectively relied. To this God he can commit every problem that lies without the compass of his own apprehension. He knows that a finite sense cannot apprehend the manifestations of an infinite intelligence, and hence that there must be many questions which are at present beyond his ken. He remembers his Leader's statement, "To understand God is the work of eternity" (Science and Health, p. 3), and freely concedes his relatively meager knowledge of divine Principle, but he rejoices in that demonstration of healing which removes all doubt as to the correctness of his deductions so far as he has gone. Understanding has become the haven of faith; he knows that he knows some things aright; he has reached "a point beyond faith," and is following "the footsteps of Truth" (*Ibid.*, p. 241).

The agnostic says, "I don't know," not only because of his lack of perception, but because of his lack of faith in the possibility of knowing. The Christian Scientist says, "I don't know," respecting many things, not because of a contentment with ignorance, but because that which he cannot know as yet is committed to One whom he does know, and in whom, as he has proven, he can unhesitatingly confide. A limited knowledge has thus given ground for unlimited faith and confidence. This is the tremendous gain of Christian Science, and it explains the optimism, the glad expectation of good, which characterizes its every worthy representative.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

[It will not be out of place, perhaps, to state that the letters which appear in this column from week to week are but a few out of the many wise and good communications received by Mrs. Eddy, and that lack of space is the only reason why more of these are not published. In the abundant supply of good things which come to us, choice is often difficult, but we indulge the hope that those which have been crowded out of the current issue will find place in the next, only to be confronted with a like problem each week. We regret that the demands of other departments do not admit of our devoting more space to this interesting and valuable feature of the *Sentinel*, and that therefore the greater part of these tokens of love and gratitude to our revered Leader must remain unpublished.—EDITOR.]

Spokane, Wash., Sept. 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I love you, but cannot find words to express the gratitude and reflection of love that I feel. It is the sign of Immanuel, or "God with us." When Christian Science found me, an art student in Chicago, I longed to thank you for the blessings it brought to me, but refrained from thus intruding on your time; since, however, reading of your life, so beautiful and so consecrated, I rejoice that the privilege of expressing appreciation is mine.

My grateful testimony is not of physical healing, but for the uplifting and purifying influence of the truth. The beauty of Christian Science seems to me to be its applicability to every problem in every walk of life.. The sweet simplicity of overcoming evil with good, by thinking the right thought in place of a wrong, makes it possible for all to receive the manifold blessings of its teaching. Christian Science is unfolding a growing appreciation for every good gift, and a capacity for the development and accomplishment of every good thing.

With all my heart I thank you, and may God, bestowing His own reward, bless you abundantly, comfort you, and protect you.

Lovingly and gratefully yours,

(MISS) FLORENCE I. DAVIS.

Bestbury, Minchinhampton, England, Sept. 20, 1909.

Dear Leader:—I want to thank you for what you have given us in the *Sentinel* in reference to dear Edward A. Kimball. It has nerved us to higher endeavor. For the last twenty-one years I have reckoned him, next to you, one of my best friends. I loved him for his loyalty to you, for the honest, earnest way in which he spoke of your untiring patience and love in helping all. The seeming loss of a friend will make us rise up, I hope, to be a greater help to you, by more closely following your example in watchfulness and unselfishness.

The work goes well here, good honest people coming in, who recognize that it is you we have to thank for showing us the way out of the bondage of personal sense. As for myself, I am sure I recognize more than ever what you have done and are doing, and the brave and fearless stand you take against malice and wickedness. My health and peace, I realize, are the outcome of your priceless teaching, and my great desire is to help others as I have been helped. Much love goes with this to you and your household.

Your grateful and loving student,

MARJORIE COLLES.

Baltimore, Md., Sept. 30, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Every day, as the glory of Christian Science grows upon me, my thankfulness to God grows

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deeper and deeper, that through the purity of your life and your selfless love of mankind, He revealed this great truth to you. As I read and ponder over Science and Health, I feel so grateful that I am privileged to see the wonder and beauty of it, and that I, too, may follow the Christ as you have shown us how. I am also so grateful for our splendid literature; for the strength and dignity of our church organization, and for the establishment of class instruction. It was by going through class under a loyal teacher that I learned what it means to be a loyal follower of our dear Leader. Again, I am deeply grateful for the revelation of your life as given us in the book by Sibyl Wilbur, which you have permitted us to have, and as I read of the trials you endured in order that the truth might be given to the world, it is easy to understand why God revealed it, in its fulness, to you.

With ever increasing love and thankfulness to God and to you, I am happy to sign myself,

Your loyal follower,

ADELAIDE G. KENNARD.

Philadelphia, Pa., Sept. 28, 1909.

Mrs. Mary Baker Eddy.

Beloved and Revered Leader:—Christian Science has done so much for me that I cannot refrain longer from penning you this note to express in some measure the love I hold for you. God has certainly blessed you (and through you us) in selecting you to rediscover Christ Jesus' plan of salvation. Every day I grow more grateful.

Yours in truth and love,

C. M. CARROLL WHITE.

Bussum, Holland, Sept. 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—You have told us in "Miscellaneous Writings" (p. 249), that you are in awe before the meaning of the word Love. Today I am standing in awe before the word obedience. Love brings us into the image and likeness, the true substance; but it is through obedience alone that we come into the law. And in the law, as it is in Christ, there is no hindrance nor imperfection that we should not know and manifest "the only true God," whom Jesus declared. We recognize every summons of yours to be invaluable to the Cause, and your latest call to service is found in the last few lines of your article in the *Sentinel* of Sept. 9. Thank you for this call.

In the same post with this letter I am sending you a few pressed Alpine flowers, hoping that their beautiful colors may cheer you as they have delighted me. You will find among them the edelweiss, the Alpine rose, and the violet.

Lovingly,

JANE C. HAVENS.

New York, Sept. 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Some four years ago a certain New York city paper was making a bitter attack upon you, and I took a fiendish delight in blue penciling the articles and sending my paper away after half reading it. A little over a year and a half ago I attended my first Wednesday night meeting, entirely to please some dear friends, and with the belief of being utterly disgusted at the very mention of the name Mary Baker Eddy or Christian Science, but what I saw and heard that night led me to look into the matter thoroughly and honestly, with the result that I myself not only received physical healing benefits, but a spiritual uplifting beyond description, proving your statement on page 254 of your book, "Science and Health with Key to the Scriptures," that "when we wait patiently on God and seek Truth righteously, He directs our path."

I have often felt that I owed you personally an apology for my previous thought, comments, and actions, hence this letter; and just here I wish to say that I have rectified the wrong done in the family by sending them those papers, and in that home today can be found your books. I cannot refrain from telling you what a world of comfort your book "Miscellaneous Writings" has been to me at a most trying time, in showing me so clearly that it is to God, and not to personality, that we must look. In all humbleness I thank you, beloved Leader, for the love which I know you send out to all, as is so beautifully told by you in your article "Judge Not," page 290 of the same book.

I am daily striving to be worthy of the name Christian Scientist, and again Jesus' saying has in a degree been proven: "Ye shall know the truth, and the truth shall make you free."

Faithfully yours,

RALPH R. CHAPMAN.

Chicago, Ill., Sept. 22, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Divine Love surely does meet every human need, and it is in recognition of this that I desire to express the deep gratitude my heart feels for your last message to the Field: "There is no Death." It has completely healed me of a sorrow that my understanding of Christian Science had lifted me above but had not wholly destroyed. It has done more than this, for it has awakened me to a clearer perception of man's immortality here and now, and the possibility of demonstrating it. I am one who has had the privilege and blessing of Mr. Kimball's "clear, correct teaching," and the divine qualities of humility, gentleness, compassion, and love which he manifested will ever be an inspiration and help to me on my way Godward.

With an ever-increasing sense of love and gratitude to you for your life and work, believe me

Faithfully yours,

JEANNETTE ROSE GOODMAN.

Brisbane, Australia, Sept. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass., U. S. A.

Beloved Leader:—At a meeting of members of this branch church it was unanimously decided to forward to you the enclosed letter from the Rev. W. Osborne Lilley—a clergyman in this city. The members sent Mr. Lilley a pocket edition of the text-book, together with a current copy of the *Quarterly*, and his loving reference to you in accepting the same, gave our members much joy.

Yours truly,

W. S. ILIFF, *Clerk.*

[Following is the letter above referred to.—EDITOR.]

Bourn Hills, July 6, 1909.

W. S. Iliff, Clerk, First Church of Christ,
Scientist, Brisbane.

Dear Sir:—Permit me warmly to thank you, and First Church of Christ, Scientist, for your thoughtful courtesy in asking me to accept the copy of Science and Health, the text-book of Christian Science, which you have so kindly forwarded to me. I do so with much pleasure. I have great sympathy with the religious movement initiated by Mrs. Eddy, and believe she is a great Leader, honored of God, in the present uplift of humanity toward truth and righteousness. I intend to give her teachings a closer study.

Again thanking you, and your church, I remain,

Your sincerely,

W. OSBORNE LILLEY.

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THE LECTURES.

LACONIA, N. H.

Tuesday evening, Sept. 21, in the Unitarian Church, William D. McCrackan, M.A., delivered a lecture on Christian Science. The speaker was introduced by Col. Stephen S. Jewett, who said in part,—

Life is superb when, as little children, we each day receive on the light wings of morning, in the sweet breath of dawn, some welcome surprise from the infinite storehouse of God. Within the memory of many here present a movement in Christianity has engaged the attention of the thinking people of the world. Christian Science is today occupying a conspicuous place in human thought and endeavor. Churches have sprung up all over this land, and in foreign lands. Its teachings have a firm hold upon the hearts and minds of great numbers of people. I am not a Christian Scientist and do not know enough of its teachings to talk intelligently about it, but I do not hesitate to say that any religious belief or influence that makes men happy and contented, that gives courage and strength, and inculcates a more firm belief in God and the teachings of Jesus Christ, and is attaching to its standard thousands of thinking people the world over, is well worthy the attention and serious consideration of right-minded people.

Laconia Democrat.

EUREKA SPRINGS, ARK.

Bliss Knapp delivered a lecture on Christian Science at the Opera House Friday evening, Sept. 15, under the auspices of the local church. He was introduced by Mr. Giles E. Miller, who said in part,—

We have met tonight to listen to a lecture on Christian Science. It is a subject worthy our earnest consideration. Christian Science restores health, brings contentment, and plucks the fangs of sarcasm, hatred, and envy from the hearts of men and women, leaving with them peace and harmony. Its beauties cannot be appreciated until understood, and there is much that the present generation will have to unlearn before the truths of its teachings will be generally accepted. It is a religion which furnishes a rule of action for every walk of life. It teaches that God is infinite Life, Truth, and Love, filling all space and creating only good. And since He made all that was made, such forces as seem opposed are only of mortal concept, unreal, and dependent solely upon recognition for their lasting qualities.—*Correspondence.*

FARGO, N. D.

Prof. Hermann S. Hering lectured on Christian Science at the Opera House Sept. 21. He was introduced by the Hon. H. F. Miller, who said in part,—

Christian Science is young, but during the period of its infancy it has attracted so many intellectual and earnest people of this nation that it does not require a prophet to predict that in the near future, with a gain proportionate to that of the past, it will be the strongest church in America, barring perhaps one. Thus viewing the situation, we think we are in a proper mood earnestly to inquire into the subject, to listen attentively to the explanation of this Science, accepting as true that which appears to be good and truthful to us, recognizing the fact that the only way each of us has for determining the truth of any matter is to pass the individual facts through the crucible of our reason and subject them to the arbitrament of our conscience; then, if they seem to us to be reasonable and true, they are true in so far as we are concerned.

Correspondence.

LECTURES TO BE DELIVERED.

Mitchell, S. Dak.—Judge William G. Ewing, Sunday afternoon, Oct. 10.
Reading, Pa.—Bliss Knapp, Orpheum Theater, 3:15 p.m., Oct. 10.
Hurley, S. Dak.—William D. McCrackan, M.A., Oct. 11.
Joliet, Ill.—Clarence C. Eaton, Oct. 15. (Change of date).
Lincoln, Kan.—Bliss Knapp, Court House, Oct. 15.
Pottsville, Pa.—Frank H. Leonard, Oct. 15.
Topeka, Kan.—Bliss Knapp, Grand Opera House, 3 p.m., Oct. 17.
Lawrence, Kan.—Bliss Knapp, F. A. A. Building, 8 p.m., Oct. 17.
Hutchinson, Kan.—Clarence C. Eaton, Home Theater, Oct. 19.
Los Gatos, Cal.—Judge Septimus J. Hanna, Ford's Opera House, Oct. 19.
Schenectady, N. Y.—Prof. Hermann S. Hering, Red Men's Hall, Oct. 19.
Ocean Park, Cal.—Hon. Clarence A. Buskirk, Horseshoe Pier Auditorium, Oct. 21.
Sedalia, Mo.—Clarence C. Eaton, Sedalia Opera House, Oct. 21.
New York, N. Y.—Prof. Hermann S. Hering, Church Edifice, Central Park West and 68th St., Oct. 21.
Stillwater, Okla.—Bliss Knapp, Oct. 21.
Elmira, N. Y.—Frank H. Leonard, Assembly Chamber, City Hall, Oct. 21.
Mt. Vernon, N. Y.—Prof. Hermann S. Hering, at First Church, Oct. 22.
Glens Falls, N. Y.—Frank H. Leonard, Empire Theater, Oct. 22.
Spokane, Wash.—William D. McCrackan, M.A., The Armory, Second avenue and McClellen street, Oct. 22.
Lockport, N. Y.—Miss Mary Brookins, Hodge Opera House, 3 p.m., Oct. 24.
Santa Barbara, Cal.—Hon. Clarence A. Buskirk, Potter Theater, Sunday afternoon, Oct. 24.
Camden, N. J.—Clarence C. Eaton, Temple Building, 3:30 p.m., Oct. 24.
Lincoln, Ill.—Judge William G. Ewing, Oct. 24.
Palo Alto, Cal.—Judge Septimus J. Hanna, Church Edifice, 501 Waverly Street, 3 p.m., Oct. 24.
Chelsea, Mass.—Prof. Hermann S. Hering, Town Hall, Revere, 8 p.m., Oct. 24.
Concord, Mass.—Prof. Hermann S. Hering, Town Hall, 3 p.m., Oct. 24.
Montreal, Can.—Frank H. Leonard, Windsor Hall, 3:15 p.m., Oct. 24.
Tacoma, Wash.—William D. McCrackan, M.A., Sunday afternoon, Oct. 24.
Brooklyn, N. Y.—Rev. William P. McKenzie, Academy of Music, 3:30 p.m., Oct. 24.
St. Johnsbury, Vt.—Frank H. Leonard, Pythian Hall, Oct. 25.
Troy, N. Y.—Rev. William P. McKenzie, Music Hall, Oct. 25.
Ventura, Cal.—Hon. Clarence A. Buskirk, Oct. 26.
Mill Valley, Cal.—Judge Septimus J. Hanna, Out Door Art Club, Oct. 26.
Brattleboro, Vt.—Frank H. Leonard, Auditorium, 7:30 p.m., Oct. 26.
Seattle, Wash.—William D. McCrackan, M.A., Junction Hall, Ballard, Oct. 26.
Manchester, Eng.—Rev. Arthur R. Vosburgh, Midland Hall, 7:30 p.m., Oct. 26.
Bellingham, Wash.—William D. McCrackan, M.A., Oct. 28.

CORRECTION.

In the *Sentinel* of Sept. 25 a lecture is credited to Rutland, Vt. It should have been Randolph, Vt.

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TESTIMONIES OF HEALING.

In grateful acknowledgment of the blessings that have come into my life during the past two years, I write this testimony. I have had many proofs of the ever-presence of divine Love, and have unbounded faith in this blessed truth. I shall never forget the first testimonial meeting I ever attended; it opened up a new world for me. I had attended a Sunday service, but it did not appeal to me, as I did not then understand Christian Science. I was not in need of physical healing, as I had always had reasonably good health, although I would frequently have a day or two of severe headache and about every three months a bilious attack. This went on for years, until I came to think that I must have these attacks, so of course concluded that I had no need of Christian Science; but I certainly was mentally sick and blind.

We had a very sick child, and as we had lost two others in two years' time, I thought this one would die, too. His fever was very high, and I had almost come to be resigned, although I was very bitter at times and thought in my ignorance and blindness that God had cursed me; yet I wondered what I had done to be so punished, and thought He surely could not be the loving Father I had been taught to believe in. In that state of mind I went to the drug-store for medicine—five different kinds were being given to the child, and we had three doctors in attendance. While on my way home I met a friend who was interested in Christian Science, and she asked me to go that night to a testimonial meeting. After much urging I was persuaded to do so, and a testimony which a lady gave impressed me very much; it was something about another sick child, who had been healed. The next morning the baby's fever was still high and he was threatened with spasms, so I telephoned to a Christian Science practitioner to come and treat him. The healing was instantaneous; I simply could not believe my eyes; I thought I was dreaming. Could this be possible, after he had been so sick? But he has been well from that day. Then my husband was freed from that old demon, whisky, by reading Science and Health, and in three weeks' treatment healed of rheumatism of many years' standing. My son was healed after he had been unconscious for seventy-two hours, as the result of being thrown from a horse.

I could go on and write page after page, and the half would not be told. I am very thankful for all the healing, and more so for the spiritual uplifting. I never before understood the Bible; it was always a book of mystery and contradictions to me. Truly Science and Health is a "Key" to the Bible. I am thankful to God for the clearer understanding of Him that I have gained; I am also thankful to our dear Leader for the discovery of this wondrous truth, and my sincere desire is to help others. This truth does heal the sick, reform the sinner, and bind up the broken-hearted.—Mrs. Mary S. Harper, El Paso, Texas.

I should like to tell others of the quickening that has come to me through Christian Science and Bible study. Twenty-two years ago I had an attack of what is known as hay-fever, and my mother consulted her physician about it. He said that I should be sent to northern Michigan, that this was the best thing he could recommend. I went to Michigan many times for relief, but in the fall of 1908, not realizing as much benefit as I had seemed to receive at other times, I came home nearly a month earlier than usual. I was so poorly the first evening after I arrived that something had to be done for me. My hostess advised Christian Science treatment, and I told her I was willing and that she might call a practitioner; which she did. After the treatment I went to sleep, and rested the best I had for a long time; and treatment the second evening was followed by the same result. Since that time I have taken several treatments.

I had been told over and over again that hay-fever was incurable, and I had accepted the thought, and said that I did not believe there was any permanent cure by taking medicine. I had, however, always believed, and held to the thought, that God was able and could heal; the difficulty was to bring my faith to the point of belief in His willingness to do it. After I began to read in Science and Health I took up the Bible and looked for some passage to strengthen my faith in God's willingness to heal me, and I found these promises: "I will heal thee;" "I will restore health unto thee." The question then came to my mind, Who is this "I"? Many times in the twenty-two years of my affliction I have gone to physicians and asked them if they could do anything for me, and sometimes they would say that they could cure me, and would give me some medicine; but often there was not even a palliative effect. To drug medication I may say, "Thou hast no healing medicines."

But I had begun to ask, Who is this "I," that the Bible speaks of, with the promise, "I will heal thee;" and "I will restore health unto thee"? As I thought long and deeply of the matter I realized that in God's presence there is no sickness, no sorrow, nothing to grieve over, no hatred, no jealousy, for God is Love, and God is All-in-all. Then early in the morning came the answer in a "still small voice," to my question: This "I" is He who was, and is, and ever will be. Again, one evening, I became agitated and restless, and feared that I could not sleep; then I turned my thought to the "I" the one Mind, with the result that I went to sleep, and slept soundly. In the morning there came to me these words: "God hath not given us the spirit of fear," but "the Spirit of adoption, whereby we cry, Abba, Father," and I realized that rest which remaineth for the children of God, and which the practitioner had said was man's divine right. The healing stream of divine Love flowed on perceptibly through consciousness, and I remembered these words of Jesus: "I am the way, the truth, and the life;" and "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

I thank God, and all who have been coworkers with Him in helping me to come into this spiritual healing. I am grateful for the physical healing which has resulted therefrom, and I desire to drink continually at the fount of divine Love and to do what I can to help others.

Rebecca Street, Kokomo, Ind.

I have long felt that I should tell of the many blessings which have been mine since I heard of Christian Science, and thus help some other travelers on their road from sense to Soul. I was fifty-nine years old when Christian Science was brought to my notice, through the healing of my adopted daughter. I applied for treatment, and was relieved of a stomach disorder of ten years' standing, although the healing of this ailment was completed only after nearly two years of study. I have been thankful that my healing was slow, for it was because of this that I studied,—searched and found the truth.

I saw and acknowledged the beauty and power of the truth, for which I had long been looking, and I wanted to know more of it. To mortal sense I was a very poor scholar, not even knowing all the letters of the alphabet, but my practitioner said, "God is your teacher, and as there is no age in Spirit you can learn to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The members of my family thought this impossible, greatly fearing that because of my many years of sickness, being melancholy and weak, I would become insane; but the truth that I had heard—"God is your teacher"—was stronger than their fears.

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This was my beginning, and I humbly asked to be led, guided, helped, and guarded. I was sure that it was possible for me to know, for the truth came from God. Of myself I knew nothing. All my spare moments, gained by sacrificing worldly enjoyments, gossip, and sleep, I spent in learning my letters and in putting them into words. How closely I watched when the Bible and the hymns were read, and each day I gained a little; and even if it was but as much as a grain of mustard-seed, I knew that just that much of error or darkness had to depart. When my family thought I was asleep, I was studying, watching, and praying for the light to shine.

It is now five and a half years since I began to study Christian Science, and though sometimes the road was rugged and I traveled slowly, and very often I was discouraged, I would remember our Leader, Mrs. Eddy, and the words of her hymn (Miscellaneous Writings, p. 398):

I will follow and rejoice
All the rugged way;

and then new courage would spring up in me. The Christian Science Hymnal has been my constant companion; those beautiful words of praise to God do drive away earthly fears. By singing the hymns (something I had never done before), more light came, and I gained one word after another, until now I can read our Lesson-Sermon. Daily when I arise, I open the hymnal anywhere, and my day begins with a song of praise, and never do I retire until I have had my spiritual food, which is most necessary.

I am so thankful that I can never express it in words, for surely God has been good to me, to show me the way to health and life. It has indeed been proved to me that there is nothing impossible with God. My only thought is to love more. All these years I have been looking to "have;" now I want to "give" love. I see how I wanted to reap where I had not sown. I know divine Truth and Love will enable me to learn more from day to day as I live Christian Science, and I thank God for having sent this healing truth in this age, through Mrs. Eddy's patience, endurance, and great love for humanity.

MRS. MINNIE THIMMIG, Sheboygan, Wis.

I have received many benefits through the study of the Christian Science text-book, and I have come to the point where I must voice my gratitude or be self-condemned. When I took up the study of Christian Science it seemed to me that it was spiritual peace I was looking for, not physical healing. I have always been an independent thinker, one who believed most implicitly in God—His goodness, mercy, love, justice, and greatness—but who could not honestly say anything else of Him. I joined a church when I was sixteen, and found enjoyment in its work for about ten years. After that time I became repelled by the difference between theory and practice, and declared that I would not darken the doors of any church which did not show a practical religion. I went to the woods, fields, rivers, and mountains on Sundays, and tried to find God there. He evidently was, but so much that was unlike Him was also apparently there, that in despair I gave up trying to find Him.

Some three years ago a loving friend pointed me to the way in which a demonstrable religion could be found. I had been searching so long, and so barren had been the results of the search, that I could not believe it. I was, however, loaned some of the periodicals, attended a lecture or so, and eventually borrowed an old copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. At last it dawned on me that I had found a religion which could be lived, and I lost no time in joining one of the branch churches. Although I was not looking for any material conditions to be corrected, I was relieved of a sprained ankle, and was protected when exposed to every chance of a severe electric burn. What gives me most joy, however, is the fact that my temperament has changed and is still changing. To nearly every one I seemed a sour, stern, and unlovable man. Now the outlook has so changed that I find I cannot help loving every one. It is a great relief to know that "Love is reflected in love" (Science and Health, p. 17), and to see love reflected all around me.

Words cannot express my appreciation of the loving kindness shown me by the various Scientists whom I have met, and nothing can portray the gratitude I feel toward God and toward Mrs. Eddy for giving men a religion that is real and understandable. I have been able in a few cases to point the way to others, so that erroneous conditions have been successfully met and overcome, and the joy of these healings was worth more to me than anything that earth can give. The Bible has been illuminated to me, and thoughts which were an inexpressible jumble have been straightened out so that they are understandable. It is with the hope that some one who is searching blindly for the truth may be led to the God who is Love, that this testimonial is written.

ARTHUR H. THOMAS, Montclair, N. J.

In these days when so much is being written and said about Christian Science not being able to heal organic lesions, or of there being no proof thereof, I feel it is time for Christian Scientists to speak whereof they know. There must be hundreds of unimpeachable cases, and I, for one, would like to present the evidence in my own case to these critics. Let them go on and do what good they can; I would say, as did the Master "Forbid him not;" but let them forbear from making statements which can be disproved so easily.

In the fall of 1904 I seemed to have reached low water-mark. For about six years I had been struggling against a physical breakdown. Medicine, massage, and electricity failed to help me. My church and religious experiences became a dead letter to me—they could not help me in my extreme need. In 1900 I got temporary help from psychic treatments, only to sink lower than I was before. I then launched into a flood of speculative literature, in some of which there seemed to be good, but there was nothing that I could apply to my own relief. About this time I borrowed a copy of Science and Health, which I kept four weeks, but it seemed unintelligible to me. In October, 1904, a crisis came. A cyst of considerable size, which had formed on the right side of my neck fourteen years before, suddenly became malignant. I had previously had one removed from my left temple by a surgeon. That one, being over a bone, was easily removed, but this was in soft tissue near the jugular vein, which made it much more serious, and I feared an operation. I consulted with a neighbor who was a Christian Scientist, with the result that I went to a practitioner and began to take treatments. At the same time I bought a copy of Science and Health and began to read it. This time the book was intelligible to me from the beginning, and seemed most wonderful. The removal of the tumor and the healing took three months, during which time I kept on with my housework. It was an unspeakable relief to be saved from the surgeon's knife, and since then I have had many minor demonstrations, besides three others which may be worth mentioning.

In the latter part of December, 1905, I fell on the ice and sustained a very severe injury of the right wrist. The large bones were involved from elbow to wrist, also the small wrist bones, and besides this the middle finger was badly wrenched. I at once telephoned a Christian Science practitioner. Neither the arm nor wrist was ever bandaged, and as I went about my work I gradually brought

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the hand into service. It is the very best healing of a Colles fracture that I have ever seen, and I am ready to show the wrist to any one who may be interested. My next demonstration was in the case of a hard bronchial attack, and at another time an eruption on the head. Both of these complaints were quickly and thoroughly healed in Christian Science. (With the latter attack I lost all my hair, but it is growing finely now.)

In the time of my extremity a dear friend told me that I must never expect to do much work again, that if I could do a little work for small pay I must be satisfied. I thank God, and also our good friend, Mrs. Eddy, who blazed the trail for us, that I have been delivered from such a fate. My health is excellent, and I have good success in my chosen occupation, nursing. It is from my heart that I can say, as our Leader has written in "Miscellaneous Writings" (p. 397),—

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of love, whereto
> God leadeth me.

ELLEN G. EVANS, Utica, N. Y.

With the hope that my testimony may help some one who thinks he has carried his burden too long to be relieved of it here and now, I wish to tell what Christian Science has done for me. For some twenty-five years I was annoyed with a constant throat affection, which at times was quite severe and marred my hearing. After an examination, about eight years ago, the doctors informed me that I would become totally deaf; but with a few weeks' treatment in Christian Science my throat was entirely healed, and has remained so ever since, over a year ago. I am very thankful for the understanding which shows us the way out of bondage into man's God-given freedom.—MRS. M. L. RICH, Pacific Grove, Cal.

I wish to express my deep gratitude for what Christian Science has done for me and my family. It has been a little over three years since we first commenced the study of Christian Science. Prior to that time some one of the family was constantly under a doctor's care, but now this wonderful truth meets our every need. Our little daughter of eight years was very delicate from her birth, and a number of physicians said we would never raise her. Three years ago she was a very frail, nervous child, but now, after only a few treatments in Christian Science, she is as strong and healthy as most girls of her age, and attends school regularly.

A wonderful proof that "the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder . . . of the joints and marrow," came to us when our little boy's wrist, which had been out of joint for hours, was instantly restored through an absent treatment. In less than five minutes after we called for help over the telephone, my boy came to me, pressing the injured hand backward with the other and telling me it was well. And so it was! Even the evidence of there having been anything the matter with it had disappeared. The practitioner had little more than time to leave the telephone, before I again called her up to tell her the joyful news.

About five years ago, our oldest boy, now over thirteen years old, had an attack of throat trouble which left him with a weak heart, and he could not run and play like other boys. Today he, too, is a strong, healthy boy, able to take his place anywhere, as the result of only a few treatments. Our youngest child was healed of a constant cough, in one treatment, by explaining to him that God did not make him cough. He accepted the truth of this statement very quickly, though only four years old.

Severe headaches, from which I had suffered since girlhood, are becoming less and less frequent and severe, and my husband has been greatly helped from asthmatic trouble and the discordant conditions are gradually yielding to truth. As a family we have always become affected with so-called poison-oak, if we went near it, and at one time the whole family were attacked so severely that we needed a practitioner's help. After a week's treatment we were all healed, and since then any one of us can go to the woods without even a thought of danger from this shrub. I am indeed thankful for this truth, which meets all our needs, and my heart goes out in gratitude and love to Mrs. Eddy, through whom this great good has been brought practically into our lives.

It is impossible for me to tell all that Christian Science has done and is doing for us, but we are striving to live the lives of true Christian Scientists, and hope by so doing to help others find the truth which is making us free.

MRS. G. E. EIB, Pacific Grove, Cal.

I would like to give my testimony to the saving effects of Christian Science. It was first presented to me while I was suffering from a neuralgic attack and was going home to go to bed until it wore off,—my usual course of procedure. I met a lady whom I knew, and she spoke to me cheerily; but I was in so much pain that her happy greeting jarred upon me. Seeing my plight, she told me that it was not necessary for me to suffer, if I would only realize that the body without mind could not suffer. I of course agreed to that, and that the Mind which was God could not be sick. Instantly I saw that this was a self-evident truth, and I repeated it over several times. When I turned my thought again to the pain, I found it had all gone, and I was as free as a bird. I was so overjoyed that I hastened home to tell them the good news of my release, but when I explained to them what to me seemed so simple and logical, to my great surprise they treated it as a joke and would have none of it. With even this small knowledge I found I could help myself out of many troubles, but if I tried to help others they could not or would not accept it; until at length I gradually came to forget all about it myself.

Several years after this the same old trouble returned with renewed force, and I cried out to God for help; this time earnestly, determined to find out more of that which had healed me so long ago, and I was led into the fold of Christian Science. Since 1900, when I took class instruction, divine Love has led me gently and lovingly, showing me the nothingness of all seeming power apart from God. The struggle against the testimony of the material senses in overcoming self has been very interesting, especially as its illusive character is more and more realized.

The overcoming of a sense of lack where the circumstances were such that there seemed to be absolutely no avenue of escape, meant much to me. This was done by claiming God's allness and Spirit as the only substance, and by putting away every sense of the error which seemed to talk louder than the good, until at length the bonds of mesmerism broke and I was flooded with a sense of opulence that filled every desire, and opened up the spiritual world to my entranced vision. These glimpses are but sureties of the permanence of spiritual reality, as we shall know it when all error yields to Truth. My gratitude and love go out to our dear Leader, Mrs. Eddy, who took these same steps alone ere she could give to us her experience and so save us much suffering. We all think we would have been the ones to follow the Master had we lived in his time, but would we, if we close our eyes to the same works that are done today, which affect unnumbered thousands for good? We who profess to love

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Christian Science should each day ask ourselves the question, Do I love God, Spirit, with all my heart, soul, strength, and mind? Mrs. Eddy tells us that this means "the surrender of all merely material sensation, affection, and worship" (Science and Health, p. 9).

JULIA A. BURDELL, New York, N. Y.

[Translated from the German.]

In September, 1902, I became acquainted with Christian Science here in Hannover, after I had suffered for seventeen years both physically and mentally. Frequent attacks of rheumatism, a stubborn, painful disease of the skin, heart trouble, and shattered nerves had brought me near insanity. Moreover, a condition of deep discord reigned in our home and business life, and all I longed for was death; but even as the flower responds to the light, so did I imbibe the comforting teachings of Christian Science, for I felt immediately that the overwhelming truth presented, and the great love which was shown me, alone could help me; and thus I was to experience through divine Love a gradual awakening from the dream of materiality. The old Adam-way with all its windings was given up, and the new man by and by led my thought toward the light,—the new man, before whose spiritual vision "the world passeth away, and the lust thereof," and to whom the origin, end, and aim of life, contents and sum total, mean God and His idea.

Since that time everything has turned toward good. For the past five years and a half no physician has entered our home; I have been enabled to treat my children and all my loved ones in Christian Science, and with good results, and I am becoming the master of my body and of our circumstances; all this through the understanding and application of Christian Science. I understand perfectly that Mrs. Eddy, through the rediscovery of the Science of Christ, has given to humanity that which is far above gold and silver and all earthly things. Next to God, our daily thanks are due to her.

FRAU INGENIEUR JULIUS MUELLER, Hannover, Germany.

I first heard of Christian Science in the winter of 1902, when a niece who had been healed visited me. I then thought very little of it, and smiled at the idea of anything of the kind healing the sick. My niece, however, left with me a copy of *The Christian Science Journal*, but I did not read it until I was driven by extreme suffering to look into Christian Science. From childhood I had suffered from a weak stomach, and for twenty-five years I had been constantly under the care of a doctor, besides taking a great deal of medicine. Four different doctors treated me at various times, but only temporary relief resulted. In the mean time the disease had become chronic, and normal action was a thing unknown. Nearly all the organs of the body seemed to be involved, and at times I suffered such intense pain that only opiates would afford relief. In December, 1906, I consulted a specialist, who gave me treatment and prescribed a very careful diet. After four weeks of faithful adherence to the doctor's orders I found myself no better, but instead growing weaker.

Just here my young daughter, who had heard something of Christian Science, persuaded me much against my wishes to try it. I was relieved of all the stomach difficulty at one absent treatment. My appetite returned at once, and I have since been able to eat anything I wished without distress. I continued the treatment for about two weeks, and ever since have been strong and well. I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the understanding which has come to me from reading my Bible in connection with this wonderful book, I have been able to overcome many forms of illness, a sprained ankle being entirely relieved in three hours.

For all these blessings I am very thankful to God, and I feel that great gratitude is due Mrs. Eddy from all mankind for her discovery, whereby we learn that God is indeed "a very present help in trouble."

MRS. ELIZA J. KING, Genoa, N. Y.

I am glad to express my gratitude for Christian Science, because it has helped us in so many ways; indeed, the half can never be told. Some time ago, my little son stepped on a rusty nail, and when he came home the pain from the wound seemed to be very great, as also the loss of blood. I immediately sent word to a Christian Science practitioner, who treated him at once, and again during the evening. He rested well during the night, and next morning the practitioner came to see him. She told him to get up and dress, as the foot was entirely well, there being no inflammation at all. It was indeed a beautiful demonstration of the power of Truth, and for this and many other blessings I am truly thankful to God, and grateful to Mrs. Eddy.

MRS. WILLIAM MUTZBERG, Bethlehem, Pa.

It is with great pleasure that I write to express my deep gratitude for all the help that Christian Science has brought me. For some years I suffered from an eye trouble which seemed to produce headaches, and I was unable to read or write without glasses. I was, however, completely healed of this complaint at the first Christian Science testimony meeting I attended. Later, when I had a serious affection of the veins of one leg, which is considered by doctors to be a disease that is tedious to cure, I was healed of it very quickly through Christian Science treatment.

I have heard people say that Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is expensive, but when we consider the large amount many of us used to spend on *materia medica*, which so often failed to help us, the price of this book seems very small, for the study of it brings health, strength, and happiness; thus making life worth living. Christian Science also taught me to understand the Bible and to care for it. I feel that I cannot be thankful enough to God for this truth, and grateful to Mrs. Eddy, who does so much to show us how to follow this wonderful teaching.—MISS M. BACON, London, England.

[Translated from the German.]

Two years ago I was healed, through ten treatments in Christian Science, of severe headaches from which I had suffered for about ten years. I could not make the slightest exertion without suffering terribly in this way. I often had to go to Berlin on business, and as soon as I was in the stir and bustle of the large city the attack would come on, and it required several hours of rest before I would get any better. I was healed at the same time of a stomach affection, also of catarrh and oppression of the chest. I had dragged myself along with all these troubles for years, had used many remedies and consulted many specialists, but without success. Later on I was taken with attacks of melancholy, and again sought the help of a Christian Science practitioner. I was also healed of this condition, and have been a healthy and contented man since. My wife, too, has been completely healed of neuralgia in a short time through Christian Science, and my two-year-old boy of a bad eruption, through absent treatment. My family and I are very grateful to God, and next to our dear Leader, for she has brought us out upon the right road through her works, which express the healing truth.

RICHARD HERTER, Krenmmen, Germany.

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FROM OUR EXCHANGES.

[Lyman Abbott in *Outlook.*]

The apostle John has given us the lofty, the noble, the divine meaning of words: "In the beginning was the Word, and the Word was with God, and the Word was God." God was always a speaking God,—speaking through the mountain and the flower that bloomed upon its sides and the bird that sang above it; speaking in the words of the poet, the achievement of the statesman, the authority of the father, the comforting love of the mother. The picture is the word of the artist; the bridge is the word of the engineer; the home is the word of the mother. Words are the expressions of the hidden life of the soul. It may be the life of emotion or the life of intellect; the life of instruction or the life of mere fellow-feeling; the life of serious thought or the life of sparkling wit or of mere good humor. But if it expresses no life, it is an idle word, and "every idle word that men shall speak, they shall give account thereof in the day of judgment."

[*British Congregationalist.*]

There is always a rare interest in the verdict of contemporaries upon a great mind; Jesus, in plunging into the stream of human life, had to submit himself, as others have done, to "that fierce light which beats" upon all human things. The judgment of his own generation was as varied as possible. Every shade of religious sensitiveness was to be found in Galilee and Judæa. The unimaginative, the superstitious, the censorious, the sceptical were there. They passed before him; they said what they thought of him, and they condemned themselves to a pathetic immortality as representatives of human hearts in their blindness and dulness and spiritual destitution; or they rose to that dignity given to all who were the first to see the glory of Jesus, and wherever the gospel is proclaimed stand forth as the first-born sons of light.

[Rev. Frederick A. Bisbee, D.D., in *Universalist Leader.*]

If the religion of Jesus Christ has been of any use in improving the world during the last nineteen hundred years,—and who shall question this?—if through the influence of the Christ-life upon men, mankind has been uplifted nearer to his level, so as to see more nearly from his point of view, then the world is more competent today to judge of him and his religion than ever before. We say, therefore, the conception of Christ's religion in the past was not as good as that of today, and of course the statement of that religion and its object was not as good. And a new generation is not asking too much in demanding a redefining of its purpose and motive and method.

[*Congregationalist and Christian World.*]

Depth of spiritual life and breadth of interest in the life of men are so far from being contradictory that neither is possible without the other. A man to love and live with God must love his neighbor as himself. And the way of deepening love of God is the way of brotherly affection. We must find the divinity in humanity. And we may be sure that without true neighborly relations we shall get no hold on the power of God.

[Rev. Dr. Franklin Hamilton in *Pacific Christian Advocate.*]

We need not so much a new patriotism as a new Puritanism, not so much the call to a deeper love of truth as to a new vision of the person of Jesus, not so much the summons to a better brotherhood as to a humbler walk with God, not so much the demand for a Christian socialism as for an uncompromising godliness. Make Jesus King.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 29 pages.

CHRISTIAN SCIENCE: A RELIGION OF DOING. A Lecture. By JUDGE WILLIAM G. EWING. 26 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 37 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. This pamphlet is also printed in French. 47 pages.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XII. No. 7.

BOSTON, OCTOBER 16, 1909

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ITEMS OF INTEREST.

National.

The temporary legislation which was enacted to meet the conditions of the panic of 1907 will come up for reconsideration when Congress convenes in December. The monetary commission, it is now believed, will report at that time in favor of a central bank of issue. "A bank of the people and for the people" is the definition of this institution made by George H. Reynolds, president of the American Bankers' Association, in his Chicago speech. He pointed out that the people were to be the stockholders, for any one would be privileged to buy the bank stock just as he might a Government bond. A small interest on such an investment would be guaranteed by the Government; any earnings more than sufficient to pay the guaranteed interest would be shared by the Government and by the stockholders. Political control of the great bank would be made at least extremely difficult by the life appointment of the officers. Integrity of operation would be assured by the board of supervisors, appointed by the President, the Secretary of the Treasury, and the Comptroller of the Currency (subject to the approval of the Senate), for alternate terms of at least eight years, to bridge over political mutations.

That a great water-power trust is in process of formation; that legislation to protect the water-powers of the country without delay is absolutely necessary; that the present situation is dangerous to the public welfare; that an investigation is on foot by the bureau of corporations which will disclose the exact conditions in the country with respect to water-powers; that other important conservation legislation is needed; that the forest service is in better condition than ever, and that the people of the United States are awakened as never before on the subject of conservation, and that another great conservation meeting is likely to be held in Washington the coming winter, were among the assertions made last week by Gifford Pinchot, chief forester, who has just returned to Washington from a prolonged trip in the West.

Dr. Abbott Lawrence Lowell was inaugurated president of Harvard, Oct. 6, to succeed President Charles W. Eliot, who has held the position forty years. Into his care, with academic formality, were placed the seal, keys, and charter, symbols of his office as head of the oldest and largest institution of learning in America. The inauguration exercises were held in the yard and were viewed by an audience which filled the enclosure. The leading universities of England, Scotland, and the countries of Europe, and practically every university, college, and learned society on this side of the Atlantic, sent representatives, and thirty of these were awarded honorary degrees. With them were the men of the governing boards and faculties of Harvard, representatives of the state and nation, and other distinguished guests.

Paintings valued at more than one million dollars and more than twenty years old have been held up recently for payment of duties by Fifth avenue art dealers, despite the tariff act providing for the free entry of works of art in existence more than twenty years prior to the date of importation. It is said that another million dollars' worth of paintings entitled to free duty under the new law are on their way here from Europe, and that the importers of this collection are likely to undergo a similar experience. In drawing the various affidavits which are necessary, the law has been practically made inoperative, as it stands at the present moment. The Government demands not only the name of the artist and the subject, but the place where the picture was painted, the date of production, and the month even.

The Postmaster General has provided for a postal card more ornate and decidedly superior to the one now in use, by awarding a contract for 3,487,000,000 cards to the Government Printing Office. The estimated cost, covering a period of four years from Jan. 1, 1910, is $934,714. While the weight of the card will be reduced from 150 to 130 pounds to the ream, its tensile strength will be increased from forty-five to fifty pounds as compared with the current card, thus resulting in a lighter and stronger card. Of the total number of postal cards contracted for, 3,400,000,000 are to be 3½ x 5½ inches, the regular or single size; 77,000,000 are to be double or reply cards, and 10,000,000 are to be the size corresponding to the current index card, three by five inches.

To economize in the cost of printing and binding of reports and bulletins issued by the Census Bureau, Director Durand has decided that in the future only fifty copies of each publication shall be printed on paper insuring permanent preservation, in special bindings. In view of the great cost of a certain grade of Oriental vellum, it was decided that there should be printed and bound of every report and bulletin thirty-five copies on the best quality all-white new rag, to be deposited in the leading libraries of the country, and fifteen copies on Shidzuoka Japan vellum, of which five are to be retained for the use of the Bureau and the Department of Commerce and Labor, two to be deposited in the Library of Congress, the remainder to be kept to supply further demands.

Notice was recently given to the Treasury Department at Washington by the Pennsylvania Railroad Company that it proposes to operate its trains into the new station in New York city on the first day of December. In the great terminal between Seventh and Eighth avenues and Thirty-first and Thirty-third streets there are sixteen miles of track, including twenty-one standing stations. Two tunnels connect the station with New Jersey, and four with Long Island. Started in 1902, work has been carried on continuously ever since, and when the scheme is fully completed it will have cost over ninety million dollars.

The Lahm cup for long-distance balloon flight was won from Capt. C. de Forrest Chandler of the United States army by one of three balloons which left St. Louis on Monday of last week. Two of the balloons late on Wednesday passed over Minnesota towns. A third was reported to have been sighted at Livingstone, Ala. Captain Chandler won the cup in October, 1907, by voyaging from St. Louis to Walton, W. Va., 474.8 miles from the start.

The gross income from the automobile department of the highway commission of Massachusetts for the season has been nearly one hundred and sixty thousand dollars. This is practically a contribution from motorists for the maintenance of state roads, and has come in the way of fees for licenses, registration certificates, and examinations. There have been registered 22,804 automobiles, 7,570 private operators, and 8,514 chauffeurs.

The profit on the garden lots established by the Chicago City Gardens Association this year, where the poor of the big city can raise vegetables, averaged thirty dollars per lot, according to the report of the treasurer. Lots were set aside for one hundred families and the average cost per lot was $11.20.

It is the intention of the Federal Government to take every precaution, through the board of food and drug inspection of the Department of Agriculture, to see that exact justice is given to the public regarding the weight or volume of foods or drugs purchased.

International.

A big gas plant is being constructed in the City of Mexico by the Mexican National Gas Company, an American concern. It will be the first introduction of gas for domestic purposes, and the plant, including the extensive system of pipe lines that will extend to every part of the city, will involve the expenditure of about two million dollars gold, it is stated. The gas supply will be manufactured from crude oil, which the company will pipe from its producing wells situated at Ebano, near Tampico, about four hundred miles distant. The contract for the pipe for the proposed pipe line has been let. In order to reach the high altitude in which the City of Mexico is situated, the pipe line must be built from sea level up to the plateau, mounting more than seven thousand feet within a distance of thirty miles. The plant which the company is installing will have a daily production of one million feet in the beginning.

The number of men actually under arms in Japan, according to published statements, is 184,590. On a war footing the army is put at 1,214,000, exclusive of 10,000 troops serving in Formosa, 15,000 officers and non-commissioned officers serving with the colors, and a very large number of officers and non-commissioned officers whose names are borne on the reserves.

Industrial and Commercial.

Shipments of ore from the Lake Superior iron region compiled to Oct. 1 show that already this season approximately thirty million tons have been forwarded by water to the lower lakes. There are still more than two months of the season of navigation, yet to date this year the shipments exceed those of the entire season of 1908 by four million tons and there is every indication that the tonnage sent out will be the greatest in the history of the region, surpassing even the record-breaking outgo of 1907.

An acre of land in the Wenatchee Valley in Central Washington, owned by an orchardist, is expected to yield a net profit this season of two thousand dollars. The trees, nine years old, are of the Winesap variety.

The pig iron production record of the entire iron and steel industry in the United States will be broken this month, with the furnaces of the country going at the rate of twenty-eight million tons or over.

The Mauretania on her last westward trip made still another record. She averaged 26.06 knots for the trip and her time was 4 days, 10 hours, and 51 minutes over a course 2,784 miles long.

The high price of cotton, if present plans of manufacturers mature, is to result in an international closing of mills sufficient to reduce consumption of raw cotton very severely—one million bales in this country alone.

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CHRISTIAN SCIENCE SENTINEL

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

HAVING EYES, THEY SEE.

REV. IRVING C. TOMLINSON, M.A.

IT is recorded of the celebrated naturalist, Charles Darwin, that he raised over sixty wild plants from seed imbedded in a pellet of mud taken from the leg of a partridge. Where an untrained eye would have found only the barrenness of death, the penetrative vision of the great naturalist beheld a bright prophecy of growing plants and flowers. Likewise, oftentimes where blind material sense sees only clay and nothingness, spiritual sense finds substance, being, and immortality. In this connection it is worth remembering that those who have eyes which see, also have hands which dig, since demonstration accompanies understanding. Practice is the close comrade of perception.

In the observation of human experience, that which is but a pellet of mud to some, may upon analysis be found to contain many valuable seed-thoughts, and a few of these, having blossomed for one gardener, are now shared with others. The first of these ministers of good to voice its message, represents the lily family, and bears the suggestive name of Wild Oats. It immediately calls to mind the returning prodigal who was sentenced by two judges. One, the elder brother, weighing all things from the standpoint of material sense, saw in the homecoming wanderer only a hardened criminal. The other, having a father's tender eyes, and knowing that the soiled raiment is no part of the real man, found not a child of sin, but the long-lost son. This latter judge, being like him of whom it has been said, "A bruised reed shall he not break, and smoking flax shall he not quench," accorded to the younger son the character which pertained to his true selfhood; and, lo, what to the elder brother appeared to be a pellet of mud, was found to be instinct with life. The prodigal returned, redeemed, restored, was no longer an outcast, but a loving son, and from a father's joyous heart went forth the glad acclaim: "This my son was dead, and is alive again; he was lost, and is found."

The next of these seed-thoughts may be given the name of Heal-All, and it suggests how differently two physicians may view the same sick-chamber. The first sees only matter and the material conditions surrounding the patient. Taking into account the testimony of material sense, he attempts to remedy sickness and suffering, disease and death, by material means. The other, the follower of the "great Physician," is not blinded by the material conditions which seem to encompass the patient. Having eyes that see, he knows only Spirit, and the spiritual, the ever-living God and the man of His creating. Refusing to accept the material as the real, he perceives not a sick and suffering mortal, but the immortal, spiritual man; and, because of this higher understanding, Paul's words are again proved true: "The things which are seen are temporal; but the things which are not seen are eternal."

The blossom of another of these seed-thoughts is identified as the Sensitive Plant. This shrinking messenger tells of the mortal who, allowing the senses to hold sway, has permitted the enemy to give him a tinge of blue. This azure cast, so charming in the sky and in flowers, is far from agreeable in men, for it hides the real from consciousness, and leads to persistent self-condemnation. How many mortal sensitive plants, enveloped by this earth-mist, have falsely dubbed themselves pellets of mud, *alias* ne'er-do-wells, or sick men. Such as these should ponder well Mrs. Eddy's weighty words: "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. . . . A single drop of water may help to hide the stars, or crown the tree with blossoms" (Pulpit and Press, p. 4).

As the keen-eyed naturalist sees in a piece of clay, not a lump of dirt, but the promise of flowering shrubs and ripened fruit, so should the Christian, ever loyal to his faith, discover not mortal man, when the eye is turned on self, but the reflection of Life, the idea of Truth, that which is spiritual and Christlike. If the human sensitive plant will but come out of the mist and into the sunshine, he will find himself not clay, nor even a sensitive plant; but, facing the sun, he will know himself to be a joy-reflecting, health-imparting Easter lily, the resurrection flower.

No better name can we give the bloom of our next seed-thought than the Star of Bethlehem. All know that the great Master was an illustration of "eyes that see." The blinded Pharisees said of him: "Who is this that speaketh blasphemies?" but simple fishermen and true-hearted women beheld in him the Son of God, the Saviour of the world. This clear-visioned one never let the enveloping mire hide from his view the vital germs of truth and beauty. Once, when at a banquet, there came behind him a woman who washed his feet with her tears and anointed them with ointment. Said the Pharisee, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." The true seer, turning to the woman, said, "Thy faith hath saved thee; go in peace." What to the eye of the Pharisee was a poor outcast, was to Jesus a child of faith, she whom we know as Mary Magdalene, the last at the cross, the first at the tomb. On a different occasion, when the Master was at the grave of Lazarus, the weeping Martha, who knew her brother only as lifeless clay, cried out, "Lord, . . . he hath been dead four days." But Jesus answered, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Refuting the testimony of all the world, this man with the seeing eye beheld Life, not death; and at his command the grave gave up its victim, and life and immortality were brought to light.

Another witness to the seeing eye, whose beauty is hid only from those that are blind, blossoms in the modest Mother's Heart. In this example of the open vision a new-old evangel is given to the world, and its message is named

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"Science and Health with Key to the Scriptures." Eyes that see not declare the volume to be meaningless; but its author, with penetrating sight, knows the "little book" to be pulsating with life and love. Its seeds of truth, bedewed with a loving woman's tears of joy, are borne to every land. Multitudes, who once found earth a dreary wilderness, greatly rejoice that their desert has been made to blossom as the rose; and this happy throng, awakened to the radiance of a new day, are calling to their brothers: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Our last seed-thought is represented by one of that widely scattered family which bears the significant name of Loosestrife. This floral envoy has a special message for those who honor the man of Galilee. All such will not let these illustrations, taken from the pellet of mud with its sixty plant-germs, hide the facts of Science. They will understand that spiritual creation is not within the material universe, and that there is neither birth, growth, nor decay to the spiritual universe, since all the real is perfect and eternal, "having neither beginning of days, nor end of life." To true Christians, those with the open eye and active hand, there is given the solution of age-long problems. However discordant the seeming conditions, they know that Life, Truth, and Love, joy, peace, and plenty, are the realities of being. In their consciousness all strife is stilled, all discord ended. "Nation shall not lift up sword against nation, neither shall they learn war any more."

Where the blinded see only pellets of mud, Christian Scientists may find the living seeds that give sure promise of flowering plants and ripened fruit. Having eyes, they see.

TAKING UP THE CROSS.

REV. GEORGE R. LOWE.

As a youth the writer was impressed with the demand which Jesus made of his followers to take up the cross. When the call came to "preach the gospel," it was found irresistible; and timidity, fear of breaking down publicly in the attempt to "preach," and a sense of lack of language in which to clothe thought, all were overcome in a way which has ever seemed wonderful to him, and which he now knows to have been a manifestation of the power of Mind. But it was soon found that pulpit preaching was but a small part of the cross, and grave defects arose regarding the interpretation of "the gospel," which had been received at first with unquestioning faith in tradition.

A course of many years of study in a university and theological hall, while it indicated lines along which the reconciliation of faith and reason might be sought, raised many more questionings regarding the gospel as preached modernly; and experience brought many doubts as to the efficacy of the usual forms of public worship, such as audible prayer, the material observance of the sacrament, and the preaching of a gospel whose wings were clipped by doubt, because no verifiable understanding of the life and works of Christ Jesus was found. A sort of "ethical gospel" was not enough. Traditional standards of belief and creed were outgrown. And yet the call of Jesus to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me," was clear and emphatic as ever, reaching across the centuries and appealing to the true and heroic in man now and forever. But how could it be done?

The answer was found in Christian Science, the whole gospel of Christ Jesus, the spiritual interpretation that reconciles faith and reason, revelation and logic, Christianity and Science, verifying their unity by demonstration. Part of the self-denial involved in my case was the giving up of pulpit preaching, the outlook of "kirk, manse, and stipend," in order to become equipped for the higher ministry demanded by "the higher criticism," the higher gospel of Christ's Science today. Part of the cross was the misunderstanding on the part of friends, college-mates, and others. But Christ, Truth, has higher compensations for those who would follow the higher way, the rewards and friendships of a higher usefulness being a part thereof. To learn to heal sickness and sin, to prove the Christian method, opens up ever-widening avenues of good,—peace, joy, service, praise. Christian Science does not involve "a trick of evading the cross," as some critics would say. It does not say, This is an easy way; walk ye in it, and glide smoothly along. It does say, Learn of the Christ the right way, which is the way indicated by his words: "My yoke is easy, and my burden is light," but which is not a way of ease. It requires effort, the carrying of the cross, readiness to encounter any extremity,—to be a man, unafraid and heroic. In a word, it appeals to manhood in the Christly way.

And so I am finding it, these many years. Christian Science glorifies the cross, gives peace to antidote pain, it does "heal the heart," as Mrs. Eddy has expressed it so beautifully in her hymn, "Shepherd, show me how to go" (Miscellaneous Writings, p. 399); it gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," to quote Isaiah. It is doing so daily; and so we are encouraged to follow the Christ in the manner which he demands, viz., to "preach the gospel" and "heal the sick." In "Retrospection and Introspection" (p. 81), by Mrs. Eddy, we read: "Though our first lessons are changed, modified, broadened, yet their core is constantly renewed;" and renewed help has recently come to me from a verse found at the end of "Message to The Mother Church," June, 1901:—

O the Love divine that plucks us
From the human agony!
O the Master's glory won thus,
Doth it dawn on you and me?

MAKING A DEMONSTRATION.

M. CORNELIA HOPPOCK.

We learn from our dear Leader, Mrs. Eddy, that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). It was with this thought that I heard the call to bring "all the tithes into the storehouse," for we had overflowed the seating capacity of our church and were now in the act of buying an expensive piece of property on which to build another edifice. Only a part of a month was given to bring in our gifts, and I had not the sum on hand which I wished to contribute. Error whispered of taxes which must be paid, and other dues to be met, which would leave nothing for our dear church. Being willing to make a sacrifice, my thought rested upon some property which I owned, and which might with some difficulty be disposed of. With only this in view, I promised the money, holding in thought the unlimited supply which is always at hand for God's dear children. I felt at once that a lack of means meant lack of understanding of His affluence.

I knew personally some individuals who said they had given all they had to God's work, or had sacrificed what had been reserved for another purpose, and shortly after had received these amounts, and more too. So, with this encouraging testimony before me and twelve days in which to work it out, I began to use the letter of the promises in the Bible and Mrs. Eddy's verification of them, imbibing the spirit as I read thoughtfully these passages. I perceived in the scientific sense a rule, the Christ-rule, just as there is a fixed law in mathematics, and that I must adhere strictly to this rule, which to me meant never to let my

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thought drop from the ideal mountain-height of revelation; and in the joy of working I felt myself to be stepping up into a higher altitude, a little higher each day.

A number of days passed away, and still I had no expression or manifestation as a proof of my work, but the amount I had promised now looked much smaller to my mental vision, until it seemed that the mists were dispersing, and I felt sure of being near the summit. As difficulties still seemed to block the way, I felt that I was willing to give up all I had in order to make this demonstration; and, unlike many other times, I meant that this experience should be a lesson to me, and that I would receive from it an understanding which would be my reward—for I never once doubted but that this must be accomplished. I also felt at the time of giving the pledge that I was sowing a seed in Christ's name, according to a fixed and unfailing rule; and afterward the passing of the days was to me the developing of the plant, and the final manifestation was the blossom or fruit. I worked with great faith, hardly ceasing some days, so intent was I to see only the one straight path. I listened for the "still small voice" to command me, and acted upon these thoughts as they were presented to me, and I remember the feelings of gratitude which enveloped me as I heard, and how with a hearty "Thank you," mentally, I plodded along, obeying.

Knowing from the letter that the calmer one becomes the easier the path seems to grow, I felt assured later of being near the end of my journey. From the first act on my part I found a way open to receive the money without sacrificing my property, and I discovered that through kindness unlooked for the amount was to be at my disposal in time. My faith was absolute that God's work could not be retarded, and the money was finally handed to me an hour before the appointed time I had promised it. I should like to add that confidence in my own ability to realize God's ever-present abundance gave me a quiet thought to talk boldly to others of God's promises, and this brought me the added joy of receiving from them their tithes for the storehouse.

During this time the text, "He that spareth his rod hateth his son," was illumined in my consciousness. The "rod" was to me that unvarying rule of Christ which must be applied with such continual force as to beat mortal mind contradictions at every move, and thus the child is spared from being spoiled.

THE CONGREGATION'S OPPORTUNITY.

EMMA R. LEWIS.

THE heading of these lines, but not the subject-matter, was suggested by a very helpful article, entitled "The Church Usher's Opportunity," which appeared in the *Sentinel* not long ago. Very few, if any, of the members of a congregation can understand, unless they have had a like experience, just what the first appearance before a church body means to the Readers. Though theirs is, or should always be, a "labor of love," it is none the less labor, and calls forth its portion of self-giving, of effort, of care.

To one who is not a trained public speaker, the adaptation of the voice to the unusual and often large space, takes time and practice. The effort to make each word distinct across the unaccustomed distance is apt to absorb the Reader's attention to the exclusion of the proper expression, and as a result one sometimes hears from recently installed Readers the same mechanical intonation a child gives when he first begins to read aloud. The variety of tone is sacrificed to the volume of sound. The very intenseness of the Reader's desire to be about the Father's business, and that to the utmost of his or her ability, may cause an appearance of too deep concentration on the books and consequent lack of attention to the audience.

And how soul-satisfying it is to know that we, the congregation, can by the love-illumined understanding which Christian Science brings to each and all of us, understand all this, and so think as we would be thought of; that by our right thinking we may furnish our Readers with such a "sure foundation" that every sentence shall bring hope to the helpless, peace to the troubled, and healing to the sick. The Readers are but speaking the truth in love, and we should consider it one of our best opportunities to assist them in every way possible, ever giving them that word of commendation which honest effort always merits, but most of all, whether we be only attendants or full-fledged members, showing by our regular presence at the services that their effort is appreciated.

It is but fair to those whom we have placed in any position, to stand by them; and since Mrs. Eddy has, in her far-seeing wisdom, brought about this method of presenting to us every Sunday the truth of all truths, we as individuals should welcome each opportunity to prove our wholehearted loyalty to Christian Science and to our Leader. A loving valuation of the efforts of our Readers in our behalf is surely one of our many opportunities. Ah, dear love, thy Midas touch turns every opportunity into one that is golden.

GLEANINGS FROM CHRISTIAN SCIENCE.

NIELS PEDERSEN.

[A year ago I heard a lecture on Christian Science, and was convinced that it is the truth. I came from Denmark, a young man, twenty-two years ago, and learned to speak English fairly well, but before I became interested in Christian Science I could not correspond in English. Through the study of this truth I have begun to realize that there is only one intelligence, and that this is God; that God is everywhere present, and as man is made in His image, this divine intelligence is ours to reflect. This is my first attempt to write an article in English, and words cannot express my gratitude to God, and to Mrs. Eddy for this awakening to man's true sonship.]

THROUGH the study of "Science and Health with Key to the Scriptures," by Mrs. Eddy, the Bible has become clearer to me, and I stumble no longer in darkness. Christian Science stands for love and truth. It would not be Christian if it did not express love, and it would not be scientific if it were not the truth. When we begin to live up to its teachings, and to reflect divine Truth and Love, we can demonstrate this Science, and it never fails when we follow its rules. We sometimes fail to reflect Truth and Love; then the failure is not with Science, but with us. Love is the whole commandment to man. God is Love. How can we possibly conceive or think of God as anything less than Love? God is Mind, and man as the reflection of God must reflect the Mind that is God.

Christian Science shows us very clearly what love stands for. In Science and Health, page 256, we read, "Love, the divine Principle, is the Father and Mother of the universe, including man." As we rise above the human sense of love into the spiritual sense of Life and Love, the true reflection of God, which is the new birth, takes place. Jesus said, "Except a man be born again, he cannot see the kingdom of God." Then we begin to see our brother in the true light, and no matter what mortal man may say or do against us, we do not lay it to his charge, for we understand that he does not know what he does or says, as he is still asleep in the material dream, thinking that life is in matter and that death is as real as life. He has a selfish sense which loves one and hates another, and which sees his own gain in another's loss.

In Christian Science we realize that we cannot be benefited ourselves if it is not to the benefit of our brother. "God is no respecter of persons." He loves all His children alike; there can be no partiality in divine Mind, and how could there be any in His idea when we reflect God. What a blessing Truth brings! It is the open fount from which all blessings flow, all wisdom, all life, all goodness. It was

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the Mind that was in Christ Jesus which enabled him to say, "Father, forgive them; for they know not what they do," when mortal sense was trying to kill him. Then was love shown to be the law that destroys death. Let us always declare that love, let that same Mind be in us,—the Mind that recognizes no material law, the Mind that speaks good cheer to all, that said to the paralytic, "Arise, take up thy bed, and go unto thine house."

We have the glorious promise that those who believe in the Christ shall do the same works which Jesus did. It is the same Christ that is with us today, and will be with us until the end of the world; but in order to do the works which the Master did, and commanded his followers to do, we must overcome the world and the will of the flesh, for "the flesh lusteth against the Spirit;" and we must realize that there is only one Mind and that in divine Mind there is no sin.

To reflect God's likeness, we must strive each day to do the will of our Father, and His will is to reflect love to all. The way to heaven is through love and truth. In the Sermon on the Mount we read these words: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." In the same chapter we read: "Be ye therefore perfect, even as your Father which is in heaven is perfect." We cannot become perfect in a day; we must strive each day to declare the truth, to reflect love; to take no thought for the morrow nor for the past, but spend each day with the Lord, no matter where we are nor what our work may be.

We should seek divine guidance and rise from where we are through the reflection of love, for the Mind that is God, all good, does not know evil or error, for error is nothing to be known or remembered. All our thoughts should be of Truth and Love. We must shut the door to material sense, so that no evil can enter, and be filled with that sense of love which destroys all fear and worry and anxiety, for the Mind that was in Christ Jesus brings the peace that passeth understanding. Wisdom and understanding come to us from divine Mind, and show us the way. How could the Mind that is God, the Mind that was in Christ Jesus, and should be in us, bring death? Sin brings death; not Truth and Love!

[Written for the *Sentinel.*]

CONFIDENCE.

KATHARINE J. SMITH.

NIGHT found me in a pathless way and drear,
Halting before the temper of the hail;
I looked to train my steps, but groped in fear;
I prayed with hapless patience to avail
One favor of the beam-bestowing moon,
Though blotted out the sun of all her light,
And all her olden path was spell'd in gloom.

I laid me down and trusted, for I knew
That sullen night pays gentlest court to dawn;
And when, refreshed, I saw mid-morning's blue,
Despite the regnant sun a sign was born,—
A sky-swung silvern sickle, spectral pure,
Had reaped the clouds, and o'er a world benign
Paused day resplendent and with comfort sure.

Whose but the mighty hand of Love can reap
The tossing clouds, the fears that rock and rend,
And stay the straying foot upon the steep,
Gloom-pinnacled, where crag-browed wastes ascend?
The hope that hath no ray by morn, nor moon,
Shall see, betimes, the omen missed by night
Shine in her olden path at tide of noon.

SELECTED ARTICLES.

[Alfred Farlow in *Shreveport* (La.) *Journal.*]

Mrs. Eddy's declaration that life is not contingent upon the heart, blood, etc., means simply that life is above and beyond material organism, that God is the life of the universe, as is set forth in the Master's declaration, "It is the spirit that quickeneth,"—it is Spirit that gives life and existence. If our Master's teaching is carefully observed, we learn to anchor our hope beyond the evidence of the senses and to rely primarily upon God in compliance with Paul's teaching: "Set your affection on things above, not on things on the earth." On one occasion Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," meaning that a true and correct understanding of God and His Christ, His "express image," gives an understanding of the Science of being whereby existence can be made more permanent and substantial.

While our critic finds opportunity for ridicule in the theories and experiments of scientific men, thousands upon thousands of cultured and thinking persons are waking to the fact that there is something more worthy of the supreme attention of man than materiality. Why should it be thought a matter of ridicule that an implicit reliance upon God, who created man in the first instance, should give occasion for the instantaneous reproduction of a lost member? To ridicule such a proposition is to ridicule the sacredness of divine cause and effect, to ridicule the teaching and practice of our Lord.

The most important matter is that we shall understand and live according to the kingdom of God; that we shall attain unto righteousness and thereby rise above the unnecessary anxieties of mortal existence; and since man in the full stature of manhood in Christ is wholly spiritual and not even partly material, it is evident that nothing short of spiritual perfection will do away with all anxiety. We may, by diverting our thoughts to God, in our present condition, escape a part of the anxiety which usually attends the life of the individual. To escape all anxiety means to rise to a point where the body does not have to be considered at all from a material point of view, but where perfect harmony of the body is vouchsafed in the divine presence; and such a climax is the ultimatum of Christianity.

Our Lord said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is certain that it is quite as impossible to be perfect in a moment of time as it is in a moment of time to attain to that degree of spirituality where it is not necessary to take thought for the body. The command is sweeping, and yet our Lord knew that nothing short of perfection could meet with the divine requirement. He must have known that perfection is attained by gradual growth and not by any instantaneous process.

Reverting again to the text in regard to taking thought for the body, I desire to call attention to the context: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." The text points to an implicit reliance upon God, in contradistinction to any human dependence whatever, and this is the point for which we contend. Note the statement: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The lily is left entirely to the care of God, and we are asked to consider its beauty and perfection. It takes no thought for its clothing. The meaning of this text is unmistakable. It points to a growth entirely above material conditions into that state wherein man is governed alone by the power of God.

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[Charles K. Skinner in *Battle Creek* (Mich.) *Enquirer.*]

In an article entitled "Truth and Error," which appeared in a recent issue of the *Enquirer,* the writer, having referred to Christian Science as a "beautiful half truth," desires to be noted "as first commending the good in it" before taking issue with what he does not understand and therefore condemns as error. We are thankful for the credit given Christian Science, and will endeavor to correct the misapprehension yet remaining. Speaking of "half truths" may remind us that we used to hear of "white lies." As a child I was puzzled over the difference between "white lies" and any other kind of wrong stories, and I am glad to say that I have never been able to see any reason for making concessions to "white lies" or "half truths."

To the true Christian, of whatever creed, a thing is either true or false,—there is no half-way position. Christian Science is not a half truth. It declares that God is Truth, and that His Word, as taught and demonstrated by Christ Jesus, is the foundation of Christian Science. When the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is read and studied from the author's point of view, viz., that of the spiritual universe, including man, every statement therein will be found to be true.

Should an ignorant person assert that the sciences of mathematics and of electricity are but partial truths, because of the misapprehension of the speaker concerning the rules which govern them, the fact that they are exact sciences would not be changed; and thus it is with Christian Science. Our critical friend takes issue with Christian Science because we do not admit that "suggestion" is the *modus operandi* by which its healing work is accomplished. It is related that ages ago, a certain king made the same denial of God's power, and produced wizards to perform the wonders which Aaron did in response to God's command; but the climax came when Aaron's rod swallowed up those of the wizards, and those persons were compelled to admit to Pharaoh that the works of Aaron were done by the finger of God.

Christian Scientists assert positively, without fear of successful refutal, that all disease and discord is the effect of mental conditions, either immediate or remote, conscious or unconscious. Our friend tells us that "Christian Science denies the physical." If this means that we deny the material to be a reality or creation of God, this is true, for Spirit never created matter. As a condition of mortal belief, however, and one with which we have to deal during this life-experience, the physical is certainly real to the material senses.

As to broken bones and dislocations, Mrs. Eddy has this to say on page 401 of Science and Health: "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and the prevention of inflammation." There are, however, many cases on record where mental surgery alone has successfully readjusted broken bones and dislocated joints. Careful reading would have shown our friend that Christian Science does not teach that mortals should grasp the ultimate before the intermediate has been passed.

Contrary to the statement of our critical friend, other religious movements have produced no "consternation" in the ranks of Christian Scientists. Their watchword is, that God is the only power, and they do not divide His prerogative with matter. The Scripture, "I am the Lord that healeth thee," means to them exactly what it says. It must not be considered, however, that physical healing is the most important work of Christian Science. The healing of the desire to sin, and of evil habits, which control mortals because of the seeming pleasure in them, and the saving of their victims from the necessary fatal consequence, is the work of Christian Science today.

[Frederick Dixon in *Glasgow* (Scot.) *News.*]

Strange as are your correspondent's views on evidence, they are perhaps not so strange as his theological views. "If nothing exists which God did not create, where," he demands, "did all this mortal error come from?" The writer of the book of Genesis declares distinctly that "God saw all that he had made, and, behold, it was very good;" the writer of the fourth Gospel declares that "without him was not any thing made that was made." It follows inevitably that if evil is real, it was not only made by God, but is good. Your correspondent seems to have realized this, for he writes that "it will be a sad day for you when your helpers and sympathizers realize that there is no such thing as sin, sickness, pain, or death." In plain English, he looks forward to an eternity of suffering with perfect equanimity. The Christian Scientist, on the other hand, regards it as sad that anybody should believe that God, who is infinite, should have created evil in the name of good. "God," says the apostle John, "is love."

"Evil," writes Mrs. Eddy on page 327 of Science and Health, "has in reality neither place nor power in the human or the divine economy." Orthodox theology quarrels with this statement, but when pressed it has not the courage of its convictions. Evil, it insists, is real, but God did not make it. He created man with the power of free will, and man fell away from grace, and did evil in His sight. Such teaching is centuries behind that of the pagan Epictetus, who wrote, "As a mark is not set up for the purpose of being missed, so the nature of evil has no existence in the universe."

Now, if evil is real, so real that it could appear to the first man in the form of a snake, it must have come from somewhere. If God did not create it, it created itself, and you have a world with more than one first cause, that is to say, without any first cause, which is frankly absurd. It follows, therefore, with inexorable logic, either that evil is unreal, or that God made it. In which last case, as He pronounced all that He made very good, evil must of necessity be very good, and you will have to fall back for an explanation on the Heraclitean theory of the identity of contraries.

As a matter of fact the supporters of the theory of the reality of evil are deceived by the evidence of their own material senses. They see sin, disease, and death, wherever they look, and they conclude that it would be the merest self-deception to deny its reality. They might as reasonably insist that the sun revolves around the earth, because the physical evidence of this is so strong that Huxley himself declared that, though he knew scientifically that it was stationary, he had never been able to convince his senses of the fact.

To the physical senses of the Christian Scientist evil is extremely real, but he is proving its unreality scientifically every hour of his life. Every case of sickness healed, every case of sin destroyed, every case of sorrow vanquished, adds to the inductive evidence by which he is establishing his premises. So that, just as Galileo is said to have muttered in the chambers of the Inquisition, "It does move," he, when he listens to the arguments of the world in favor of the reality of evil, is able to reply in the words of St. Paul, "None of these things move me."

No one ever demonstrated the unreality of evil so completely as Jesus of Nazareth; and no one presumably supposes that if it had been real, that is, God-made, he would have been able to do this. He repudiated the reality of evil in the most unequivocal terms. Speaking after the manner of the age and country in which he taught, he personified it, called it devil and Satan, but he never gave it life. The devil, he said, was "a liar," and "abode not in the truth, because there is no truth in him." Some day the world will come to admit that those words mean literally, as well as metaphorically, that in reality evil never existed, because there is no truth in it.

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[Editorial in *Hammond* (Ind.) *Times.*]

Lake county seems to offer a good field for Christian Science. Just a few days ago the organization in Gary decided upon a new location for their church, having determined to enlarge their quarters and establish a permanent reading-room. Not long since, the members of the cult in Hammond were obliged to take new quarters four times as large as those occupied by them when they started here a couple of years ago.

This speaks well for Lake county. Scientists are a desirable sect wherever located. They are made up largely of the thinking, intelligent element, and conduct their work in a modest, unostentatious manner. They win their proselytes, not by sensational revivals, in which impassioned utterances are the mainspring, but by a calm exploitation of logic. There is no fuss or feathers about the Christian Scientists. Yet while they are thus pursuing the even tenor of their way, they are perhaps more opposed by orthodox church-goers and preachers, than any other religious body. This may or may not be because the Scientists are making perceptible inroads into the ranks of other organizations, taking away from them some of their best thinkers and most desirable members.

While the *Times* is not committed to Christian Science, it believes in living and letting live, and would extend the welcoming hand to any creed which seems to possess enough of truth and virtue to make it a power for good in the community.

[*Oakland* (Cal.) *Tribune.*]

I am not a Christian Scientist, nor a press agent for that growing faith, but I have sometimes wondered why the newspapers are so chary about publishing the many Christian Science cures that everybody hears of except through the press. One evening paper has recorded the statement that Richard Jose, the singer, has been cured by Christian Science of a malignant cancer of the tongue. We all hear an abundance of evidence of similar cures of all sorts of ailments, but we do not see them in print except in Christian Science publications. Jose's case, however, is apparently authenticated, and it was told how he stood up in meeting and "testified" to the seeming miracle.

I could fill half this page with accounts of the Christian Science cures that have been described to me. One of the latest is that of former Justice Garroutte, who, it is said, was condemned to death not long ago by three or four doctors in this city, who had him mewed in a hospital and diagnosed his ailment as cancer of the stomach. Garroutte said he did not want to die in a hospital, and so he was taken to his home in Berkeley, where a Christian Science healer was called in and soon made him well. The record might be continued almost indefinitely, and any one can add at least a few cases to the list. It makes a tale that is not quickly told, and in the mean time the Scientists here are increasing so fast that they are about to build a church that will be one of the finest structures in San Francisco.

[From an editorial in *Pittsburgh* (Pa.) *Post.*]

Nothing so convicts the world of faith without understanding, of belief without demonstration, as its haunting fear of that which the really well-ordered, faithful, and righteous know is not at all to be feared. Those who can see no prospect of making bright or endurable a long gray vista of days and years, have always to live the next few hours and days to reach these unpromising times. And no one is ever so sadly off that he cannot improve these moments nearest to him, in thought at least, if not in material ways. And this is the rule for happiness and peace and hope.

[George Shaw Cook in *Streator* (Ill.) *Independent Times.*]

Our critic objects to Mrs. Eddy's teaching that God and His creation, being spiritual, cannot include materiality. It is true that the first chapter of Genesis contains the statement that "God created the heaven and the earth," but there is nothing in this Scriptural record of creation which justifies the conclusion that God created a material heaven and earth. The theory that the universe is material and is evolved from atoms is man-made; it does not proceed from the God who made all that is and pronounced it good.

Our critic also objects to Mrs. Eddy's teaching that God is Life and Life is God; yet Jesus, who came to teach the will of God, said: "I am come that they might have life, and that they might have it more abundantly;" "Whosoever liveth and believeth in me [the Son of God] shall never die;" "God is not a God of the dead, but of the living;" showing that he regarded God (his Father) as the source of being, and that immortality depended upon believing or understanding that God is Life.

Mrs. Eddy does not, as our critic implies, simply dismiss pain and disease by saying that they are unreal. A study of Science and Health will disclose the teaching that while pain and disease seem perfectly real to human sense, they are not eternal and therefore must be destructible. It is through the destruction of pain and disease, as Jesus destroyed them, that Christian Scientists are proving that in the best sense of the word they are unreal because not Godlike.

Our critic says that Mrs. Eddy "ignores the difference between functional and organic diseases." An increasing number of physicians are failing to see where the line between these classes of disease should be drawn, and many of them will admit that organic disease often originates in a functional disorder. Jesus and his disciples absolutely failed to discriminate between the classes of disease, but healed "all manner of sickness and all manner of disease" by the power of Spirit, or God alone. Christian Scientists are proving in hundreds of instances that such healing is possible today.

[John Henry Keene in *Baltimore* (Md.) *American.*]

The method of Jesus is the leaven which never, since he set it in the world, has ceased or can cease to work in all old or new religions. The substratum of this new-old religion is love, joy, peace, patience, kindness, goodness, faith, mildness, self-control. These virtues embrace the record of the whole world's revealed faith. There is no longer any reason why a spirit of watchful jealousy should ignore Christian Science. Its beginnings and the signs which have spread all over the world are that Christian Science has reenthroned the method and secret of Jesus.

It is plainly visible that the eternal God has been our refuge from one generation to another. Christian Science is the new-old religion which is turning the world back to the Bible. In the progression of Christian Science the saying of the prophet Amos is being fulfilled. An old-new religion has been rediscovered and refounded by an American woman. Her fame fills the earth and the uttermost parts of the sea. Christian Science may well be called an American religion. Said the prophet Amos, "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord." The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, already has proven and is daily demonstrating the ground thought, the living water, the bread of life brimful of promise and of joy to mankind—"and the gates of it shall not be shut at all by day: for there shall be no night there." "The exterminator of error is the great truth that God, good, is the *only* Mind, and that the suppositi-

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tious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality" (Science and Health, p. 469).

Again, Science and Health says (p. 335), "Reality is spiritual, harmonious, immutable, immortal, divine, eternal." Plato, Aristotle, and Cousin, Descartes, Leibnitz, on these points are of one and the same opinion. Christian Science (as the writer understands) teaches the divine essence to be Spirit, Life, Truth, Love. This great truism is not inaccessible and interdicted to human intelligence. As Science it is easily taught to the most humble mind.

This new-old religion is represented by Christian Science in great and luminous characters in the visible, moral, and sociological progression of the human race throughout Christendom. It seems to the writer the results of Christian Science in healing sin and sickness are well worth the pains of being sought. In the life and light of this divine intelligence you have that life and intelligence with harmonious elements which are necessary to them in order to be a true life—light and intelligence.

Said St. Paul: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." This saying is being demonstrated by Christian Science in thousands of families almost daily. What older or what newer world-wide religion can men find than divine intelligence, harmoniously reflected in their daily life?

[Jesse Pickard in *Buffalo* (N. Y.) *Enquirer.*]

Christian Science teaches only respect for the honorable physician, however much it disagrees with his method of trying to help sick humanity. If the works of Christian Science have helped the public to understand that they may reasonably seek relief in a spiritual, rather than in a material way, this should not be construed as an attack upon the medical profession. Christian Scientists carefully accord to others personal liberty of thought and action, and seek to demonstrate that Christian Science ensures them the personal liberty of health and righteousness.

In their avowed intention to follow Christ, and to heal the sick as well as reform the sinner through prayer alone, Christian Scientists have never professed to understand the practice of medicine. Your contributor is, therefore, wrong in calling them "quack doctors." His further statements that "Christian Scientists have no scientific remedy for the disease they attempt to cure," and that "they try to remove an effect without intelligently studying the cause," are adequately refuted by the definiteness and the permanency of Christian Science healings.

Christian Science practice is none the less scientific nor analytical because it is wholly mental. If the good results of such accurate thinking have been unlooked for, they should be the more gladly welcomed.

[W. J. Bonnin in *Blackpool* (Eng.) *Gazette-News.*]

It is incorrect to aver that "Christian Science says that people make themselves well by refusing to think they can be ill." Were this so, Christian Science would be little else than autosuggestion, whereas the two are in fact polar opposites. Christian Scientists refuse to think they can be ill; not blindly or unreasonably, but because they have learned something of the truth that has shown such thinking to be erroneous and profitless. When through the study of Christian Science the omnipresence and infinite love of God have ceased to be mere words or religious dogma, and present themselves to an awakened consciousness as the verity and reality of existence, the inevitable corresponding result is the dwindling away of the material concept of reality and the consequent vanishing of the discord born of such a concept and apparent in the form of sin, sickness, and misery.

The student of Christian Science gains a little of that understanding which is "a wellspring of life unto him that hath it," and learns that the "good news" of Christianity is salvation, not as a condition of happiness he has to die to attain, but as a release from all that harasses and oppresses him here and now.

[Howard C. Van Meter in *Roseburg* (Ore.) *Review.*]

"Science and Health with Key to the Scriptures" cannot properly be referred to as "the Bible of the Christian Scientists," and is never so referred to by Christian Scientists themselves. It is what the title infers—a key to the Scriptures,—inasmuch as its study makes clear the spiritual meaning of the Scriptures, enabling the student to make practical application of the truth contained in the Bible in the healing of sin and disease. Christian Science is awakening universal interest in the Scriptures, and it is impossible to be a student of the Christian Science text-book without also being a student of the Bible.

It might be said in passing that it is time the sensational stories about Mrs. Eddy's health, mentality, and impersonation, so often discredited and proved false, be stopped by the refusal of an enlightened people to give credence to them. Mrs. Eddy is probably the busiest woman in the world, and if she still desires to "keep aloof from society," certainly her wise leadership of the Christian Science movement, her charity and good works, richly entitle her to the seclusion she claims in which to work out her purpose of blessing mankind.

[W. E. Brown in *Los Angeles* (Cal.) *Herald.*]

Recently in the *Herald* a Pasadena correspondent asked for enlightenment as to the Christian Science attitude toward the "existing industrial and social system." To begin with, Christian Scientists perceive much in these systems which is not right, but they do not believe in iconoclasm as a cure. Nor do they believe that evil can be legislated out of existence. Christian Science teaches that the ills of society must be overcome through the improvement of the individual, and it therefore concentrates its effort in this direction. When the individual is right the city, state, and nation are right. When the individual does right from a love of right we need not worry about results.

In the mean time, and while a better class of individuals is in the making, Christian Science believes in the wisest possible legislation that will hold evil and selfishness in check and encourage equity to all. This, however, is expediency and not cure. The cure, as already stated, must begin with the individual who, in proportion to his acquisition of the Christ-mind, voluntarily practises the golden rule, which creates the kingdom of heaven on earth.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 5, 1909. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 20, 1909.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

TAKE NOTICE.

I APPROVE the By-laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sustain them. These Directors do not act contrary to the rules of the Church Manual, neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches.

My province as a Leader—as the Discoverer and Founder of Christian Science—is not to interfere in cases of discipline, and I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

MARY BAKER EDDY.

Oct. 12, 1909.

A LETTER FROM MRS. EDDY.

In our issue of July 31, 1909, there appeared under the heading "None good but one," a number of quotations from a composite letter, dated July 10, which had been written to Mrs. Augusta E. Stetson by twenty-four of her students who then occupied offices in the building of First Church of Christ, Scientist, of New York, and were known as "the practitioners." This letter was forwarded to Mrs. Eddy by Mrs. Stetson with the latter's unqualified approval. Upon receipt of this letter Mrs. Eddy wrote to Mrs. Stetson as follows:—

Brookline, Mass., July 23, 1909.

My Dear Student:—Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately.

As ever, lovingly your teacher,

MARY BAKER EDDY.

AMENDED BY-LAWS.

ARTICLE XXVI.

CARE OF PUPILS.—SECT. 2. Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science. A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures, and "Science and Health with Key to the Scriptures" as a help thereto.

ASSOCIATIONS.—SECT. 6. Teachers' associations shall convene annually, and their pupils shall be guided by the Bible, and Science and Health, not by their teachers' personal views. Teachers shall not call their pupils together, or assemble a selected number of them, for more frequent meetings.

A SINGLE FIELD OF LABOR.—SECT. 7. A loyal teacher of Christian Science shall not teach another loyal teacher's pupil, except it be in the board of education. Outside of this board each student occupies only his own field of labor. Pupils may visit each other's churches, and by invitation attend each other's associations.

"MEEK AND LOWLY IN HEART."

OUR great Master humbly said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls;" and it is only in this humble and unassuming spirit of the Master, that "self-abnegation by which we lay down all for Truth, or Christ, in our warfare against error" (Science and Health, p. 568), that Christian Science in its truth and purity is being successfully taught. Mrs. Eddy emphasizes this clearly and unmistakably in "Retrospection and Introspection," where she writes (p. 84): "That teacher does most for his students who divests himself most of pride and self, and by reason thereof is able to empty his students' minds of error, that they may be filled with Truth. Thus doing, posterity will call him blessed, and the tired tongue of history be enriched. The less the teacher personally controls other minds, and the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student."

It is not the purpose of class instruction in Christian Science to establish between teacher and pupil any other than a sane and sensible relationship, that which has its basis in a mutual understanding of divine Principle, and which involves no sense of domination on the part of the teacher and no sense of subserviency on the part of the pupil. The duty of the teacher is to impart to the pupil a correct understanding of Christian Science as set forth in its text-book, Science and Health, and it should be the greatest desire of the pupil to receive this correct understanding, and only this. When this duty is performed and this desire is satisfied, the true purpose of class instruction has been accomplished and a basis for a proper relationship has been established.

The pupil, if he has been properly taught, is then ready to go forth, in fulfilment of the Master's command, to preach the gospel and heal the sick, and thus work out his own salvation. His constant prayer will then be for that Mind to be in him which was also in Christ Jesus, and not the mind of a human teacher. It is for the dominance of this spirit of self-abnegation that our Leader has taught and worked in all the years, both by precept and example. She writes in Science and Health (p. 464): "In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality." In "Miscellaneous Writings" she says (p. 135): "Again I repeat, person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives;" and she adds: "If you falter, or fail to fulfil this golden rule, though you should build to the heavens, you would build on sand."

The sole object of class teaching is to help the pupil to turn intelligently to divine Mind for all guidance. The true relation of teacher and pupil is established neither upon will-power nor upon personal idolatry. The wise teacher of Christian Science teaches his students to look to God, divine Mind, for all help and direction, and the typical pupil will do nothing else.

ARCHIBALD MCLELLAN.

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TWO LETTERS.

First Church of Christ, Scientist,
New York City, Oct. 9, 1909.

The Chairman, The Board of Directors, The First Church of Christ, Scientist, Boston, Mass.

My Dear Sir:—The Board of Trustees of First Church of Christ, Scientist, New York city, take this opportunity, as per resolution of this date—

To acknowledge publicly as a Church of Christ, Scientist, every Christian Science church and society, as enjoined by Article XXIII., Section 12, of the Manual of The Mother Church, as announced in the *Christian Science Sentinel* of Oct. 9, 1909;

To recognize that it is the duty of every such branch church or society to maintain toward each other an attitude of Christian fellowship; and

To express to our beloved Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science, the fervent gratitude of this particular branch of her church for her unceasing care and effectual protection, evidenced by all her actions and words, not least among which are "The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston." "They were impelled by a power not one's own. . . . They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause" (Manual of The Mother Church, p. 3, quoting from Miscellaneous Writings).

Very respectfully yours,
E. F. HATFIELD,
Chairman, Board of Trustees.

Boston, Mass., Oct. 11, 1909.

Board of Trustees, First Church of Christ, Scientist,
New York City.

Gentlemen:—Your letter of the 9th is at hand. It is also the duty of every Church of Christ, Scientist, to keep itself fit to be recognized as such by other churches, and fit to represent the Cause of Christian Science. The recent inquiry conducted by this board disclosed the methods and practices of certain members of your church to be radically wrong. We are informed that the facts of the case are known not only to the twenty-five members of your church whom we examined, but to other members of your church, including the chairman of your board, and also to certain persons who have left your church on account of such conditions, although the deplorable conditions may be unknown to the greater part of your membership. The facts are well known to both of your Readers, and they are, we believe, ready and willing to assist in any right action.

The results of our investigation were communicated to a majority of your board on Sept. 24 in our room in The Mother Church. The same facts were the basis of our letter to you dated Oct. 4, to which no answer has been received.

Under these circumstances, we again call on you to arouse yourselves to the seriousness of the situation, and to do your duty without fear or favor.

Very sincerely,
The Christian Science Board of Directors,
JOHN V. DITTEMORE, *Secretary.*

LETTERS TO OUR LEADER.

Grand Rapids, Mich., Oct. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with deepest gratitude that I thank you for your constant watchful prayer of faith, hope, and love, pointing out in Science and Health the ever-governing Principle, Love. Your words in our text-book have just now brought an inexpressible peace and an understanding of God's law to the annihilation of an almost overwhelming sense of failure, disappointment, and fear. I know that the study of Science and Health will make clear to me how to put this illumination into daily living, whereby I may help others to feel the heaven within—the realization of man's oneness with our Father-Mother God.

Gratefully and lovingly,
HELEN E. STUDLEY.

Worcester, Mass., Oct. 6, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Humbly do I send to you my gratitude and love for the understanding of God as revealed to me through Christian Science, which I did not accept for the physical healing, but for the wonderful truths contained in the text-book, "Science and Health with Key to the Scriptures." Through the application of the Principle and rule I have had daily proofs that this truth heals and saves.

The prayer you gave in the loving message to First Church of Christ, Scientist, in Concord, N. H. (*Journal*, April, 1899), I am striving to live and make my own: "Ask God to enable you to reflect God—to become His own image and likeness—even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God."

Lovingly your student's student,
ALICE C. COOKE.

Chicago, Ill., Sept. 28, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We had read your books for several years without fully realizing the great boon you had brought to struggling humanity, and it was not until we had sat in a class of your beloved student, Mr. Kimball, and had heard him explain and expound your immaculate Science, that a new desire was awakened in our consciousness and spiritual sense led us to say,—

I'll be what you want me to be, dear Lord,
I'll do what you want me to do.

At one session of our class Mr. Kimball spoke of you and his words were endearing and respectful. In simple eloquence he painted a picture in which all thought of personality was eliminated and the impersonal Truth, as revealed through the inspired thought which had reached the height where the clouds of sense least obscured the light, was clearly shown to be the manifestation of Love coming through the one best fitted by superior spiritual discernment to perceive and understand and explain to all mankind that ever-operative Principle which had been lost sight of by those groping blindly in materialism.

Your message, "There is no Death," has been a great comfort to us and has proved a trumpet-call to action in the warfare against the hosts of the enemy. It is but another proof of that unfailing wisdom which prompts you always to speak at the right time the command which stills the tempest.

Sincerely and gratefully,
Your student's students,
H. B. MILLAR.
MINNIE S. MILLAR.

Montego Bay, Jamaica, B. W. I., Sept. 17, 1909.

Dear Mrs. Eddy:—I hope these few lines, expressing my love and gratitude, will be acceptable to you. I thank God for Christian Science, and you, dear Mrs. Eddy, for showing us the way to ask and receive the many blessings that are ours. There were no Scientists that I knew of in this

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beautiful "isle of the sea," but with God's help I have succeeded in getting a small number interested, who are studying your wonderful book, "Science and Health with Key to the Scriptures." I hope some day, not far distant, to be able to study the Lessons along with a few grateful hearts. Lovingly yours,

L. AARONS.

San Francisco, Cal., Sept. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Last spring you granted permission to Third Church of Christ, Scientist, in this city, to incorporate in their by-laws the "Magna Charta of Christian Science" which originally appeared in *The Christian Science Journal* of June, 1904, and which says:—

"The Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office."

Second Church had already accepted this as its "guiding star," and First Church has recently adopted it as a part of its by-laws, proclaiming it "the embodiment of the spirit of our church government." This committee is composed of two delegates from each of these three churches, and we are sending you herewith a copy of our semiannual report, feeling that you may be interested to learn of some of the fruits gathered by following the spirit epitomized in the "Magna Charta of Christian Science." We have found that the church work can be carried on in an "essentially democratic" way, affording "equal rights and privileges," and yet lose none of its efficiency. It would gladden your heart to see the eager, loving spirit of brotherly cooperation manifested by over one hundred members and friends, who have volunteered and helped in the past six months in this glorious work of spreading the gospel of Love; for they have worked long and faithfully, sparing no pains to keep the work up, each esteeming it a privilege to have a share in "giving a cup of cold water in Christ's name" (Science and Health, p. 436).

We thank you, dear Leader, for the clear revelation of Truth that you have given to a weary world; for showing us how our Saviour did his mighty works, and for showing us by your own life that these works can be repeated here and now to the degree that we let that Mind be in us "which was also in Christ Jesus."

In love and truth,
Christian Science Distribution Committee.
FRANK M. HILL, *Secretary.*

Dubuque, Ia., Sept. 27, 1909.

Dear Mrs. Eddy:—In your recent articles to our periodicals there has been an unlimited unfoldment of truth to me—a clearer apprehension of Life and its reflection. From my heart I thank you for all you have done for us. Christian Science has shown me "the way," and many times I find myself trying to count the numberless blessings I have received, only to find that they were indeed without number. I have had wonderful proofs of "what the understanding of God brings to man" (Science and Health, p. 496) within the last few years, and it is with the sense of gratitude that I strive daily for even more of that truth which opens wide the gates of paradise.

Lovingly,
JOHN T. NEU.

New York, N. Y., Oct. 2, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Your interpretation of Truth to this age, which you have wisely named Christian Science, has for the past ten years been an ever-present help. It has practically given me immunity from disease of the body, and enabled me to distinguish between the consciousness of divine Mind and belief of the so-called human mind, and for this I am deeply grateful to you, the Founder of Christian Science, and I know that my gratitude may best be expressed by keeping my thought awake to the truth and declining to be deceived even temporarily by beliefs of material sense, under whatever names they may appear.

I have come to understand more and more that real freedom is conscious unity with God, and that the advancement of our Cause is wholly dependent on individual growth and perception of spiritual Truth and its actual demonstration. Of late I have seen more clearly that public thought is becoming more enlightened as to Christian Science and its wonderful possibilities, and as a result metaphysical inventions claiming to be equally as good are filling our magazines, etc.; and more than ever I realize the necessity of Christian Scientists accepting no conclusions as final except those they have reached scientifically through the study of Christian Science. The mesmerism of alcoholism, intemperance, and the mesmerism of the flesh, sensuality, are being scientifically destroyed through the truth as revealed in Christian Science—and normality is being understood.

My gratitude and loyalty to your brave leadership in the truth is sincere.

Yours loyally,
ROBERT E. CAREY.

Cape Town, South Africa, Sept. 7, 1909.

Mrs. Mary Baker Eddy, Boston, Mass.

Dear Teacher and Leader:—We thought it might interest you to know that we have had at our lectures in South Africa large and attentive audiences. The Cause of Christian Science is making rapid strides in this land of the Southern Cross, and the number of Scientists and of interested ones in each particular place visited by us has far exceeded our highest expectations. Mrs. Fluno is with me down here, as she also was on our lecture trip through England and the Continent, and joins in love to you.

Yours in the bonds of Christ,
FRANCIS J. FLUNO.

Indianapolis, Ind., Aug. 22, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Just one moment of your precious time. Since hearing the Lesson read this morning, and knowing our dear children, though in different cities, were enjoying the same blessed privilege, I feel more grateful than ever before for you, the Discoverer and Founder of this beautiful religion. We have had many proofs of God's healing power, and of our relationship to Him. He has been our only physician for over eight years. For your patience and kindness I do want to say that we thank you and love you.

MRS. SARAH E. CRABB.

NOTICE.

The Editorial Department has nothing to do with the business affairs of the Christian Science Publishing Society, nor with practitioners' cards and church notices in the *Journal*, and NO REMITTANCES SHOULD BE MADE TO THE EDITOR. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

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THE LECTURES.

LECTURE IN THE MOTHER CHURCH.

William D. McCrackan, M.A., delivered the semiannual lecture on Christian Science under the auspices of The First Church of Christ, Scientist, in The Mother Church edifice, Falmouth, Norway, and St. Paul streets, Boston, Mass., Thursday evening [Oct. 7], before an audience of about five thousand people. Judge Clifford P. Smith, First Reader of The Mother Church, introduced the lecturer, as follows:—

The speaker who will address you this evening needs no introduction to the members of this church. To those who are not of this faith, I can say that he has proved his usefulness in this world as an author and historian, as a practitioner and teacher of Christian Science, as First Reader of this church, and as a member of the Christian Science board of lectureship. It is in this last capacity that he is here tonight.

The religion aptly called Christian Science presents the truth about God and His universe, including man, in such a reasonable and logical manner that it appeals to little children and to men who are able to examine it on the highest plane of human comprehension. It appeals especially to men who are great enough to be humble, and who are so compassionate, helpful, and spiritual as to be truly Christian. In this way it has enlisted the services of William D. McCrackan, who will now address you.

The Christian Science Monitor.

EMPORIA, KAN.

Frank H. Leonard spoke in Emporia Sunday night, Sept. 26, and a large crowd greeted his appearance. He was introduced by William Allen White, who said in part,—

It has seemed to me that in this material age through which we have been passing, the civilized world has been much like Pontius Pilate, who asked, "What is truth?" and then would not wait for an answer. We have been running up and down the earth, asking what truth is, and when any one would answer us we have moved on. It seems to me that a most convincing argument that the world is changing, that the age of materialism is passing, and that the world is beginning to know that God's world is spiritual, is found in the fact that here in this audience more people are assembled than may be seen tonight in any three of our churches. We are here because we are seeking for truth—the truth that shall make us free. I do not know that the speaker here tonight has the truth, I do not know that I believe in all of his message; but I do know that the truth—whatever he has of it—will make us free. For only as the world has grasped the truth—slowly, during the ages—has it slowly grown into liberty. Truth has smashed the social shams, the moral pretenses, the political pretensions, the religious forms that for ages held men in error and darkness and bondage, and the truth is our only hope against the chains of folly we wear now. In so much as this man's message tonight holds the truth in it, in so much as it brings us together, all equals in the great democracy of the children of God, in just that much will it make us free.—*Correspondence.*

LECTURES TO BE DELIVERED.

Salina, Kan.—Bliss Knapp, Opera House, 8:30 p.m., Oct. 16.

Colfax, Wash.—William D. McCrackan, M.A., Ridgeway Theater, Oct. 19.

Moscow, Idaho.—William D. McCrackan, M.A., Oct. 21.

Red Wing, Minn.—Judge William G. Ewing, Auditorium, Oct. 22.

Mt. Vernon, N. Y.—Prof. Hermann S. Hering, Church Edifice, corner Valentine street and North 9th avenue, 8:30 p.m., Oct. 22.

Lincoln, Ill.—Judge William G. Ewing, Opera House, 3 p.m., Oct. 24.

Centralia, Ill.—Bliss Knapp, Pittenger Grand Opera House, 3 p.m., Oct. 24.

Bangor, Me.—Prof. Hermann S. Hering, City Hall, Oct. 25.

Bradford, England.—Rev. Arthur R. Vosburgh, Central Hall, Manchester Road, 7:30 p.m., Oct. 25.

Fennville, Mich.—Judge William G. Ewing, Oct. 26.

Camden, Me.—Prof. Hermann S. Hering, Church Edifice, Oct. 26.

St. George, Staten Island, N. Y.—Bliss Knapp, Curtis Lyceum, Oct. 26.

Brunswick, Me.—Prof. Hermann S. Hering, Pythian Hall, Oct. 28.

Nashua, N. H.—Frank H. Leonard, City Hall, Oct. 28.

Champaign, Ill.—Mrs. Sue Harper Mims, Church Edifice, Oct. 26 and 28.

Wheaton, Ill.—Judge William G. Ewing, Adams Memorial Library Hall, Oct. 29.

Edinburgh, Scotland.—Rev. Arthur R. Vosburgh, Queen's Hall, Queen street, 8 p.m., Oct. 29.

Portland, Me.—Prof. Hermann S. Hering, Kotzschmar Hall, Oct. 29 and 30.

Jamestown, N. Y.—Miss Mary Brookins, Lyric Theater, 3:30 p.m., Oct. 31.

Riverside, Cal.—Hon. Clarence A. Buskirk, Loring Opera House, 2:30 p.m., Oct. 31.

Lawrence, Mass.—Clarence C. Eaton, Opera House, 5:30 p.m., Oct. 31.

Aurora, Ill.—Judge William G. Ewing, People's Church, 3 p.m., Oct. 31.

Brockton, Mass.—Prof. Hermann S. Hering, City Theater, 4 p.m., Oct. 31.

Braintree, Mass.—Prof. Hermann S. Hering, Music Hall, Quincy, 8 p.m., Oct. 31.

Pittsfield, Mass.—Bliss Knapp, Colonial Theater, 3:30 p.m., Oct. 31.

St. John, N. B.—Frank H. Leonard, Opera House, 3 p.m., Oct. 31.

Salem, Ore.—William D. McCrackan, M.A., Opera House, 3 p.m., Oct. 31.

Lima, O.—Rev. William P. McKenzie, Taurot Opera House, 3 p.m., Oct. 31.

New York, N. Y.—Mrs. Sue Harper Mims, Church Edifice, 82nd street, between Broadway and West End avenue, 3 p.m., Oct. 31.

Roxbury, Mass.—Clarence C. Eaton, Fauntleroy Hall, Nov. 1.

Grants Pass, Ore.—Judge Septimus J. Hanna, Opera House, Nov. 1.

Halifax, Nova Scotia.—Frank H. Leonard, Masonic Hall, Nov. 1.

Coldwater, Mich.—Prof. Hermann S. Hering, Tibbits Opera House, Nov. 2.

Ottawa, Can.—Bliss Knapp, St. George's Hall, Nov. 2.

Liverpool, England.—Rev. Arthur R. Vosburgh, Hope Hall, Hope street, 8 p.m., Nov. 2.

Sevenoaks, England.—Rev. Arthur R. Vosburgh, Club House, High street, 3 p.m., Nov. 5.

Southsea, England.—Rev. Arthur R. Vosburgh, Portsmouth Town Hall, 3 p.m., Nov. 7.

Brighton, England.—Rev. Arthur R. Vosburgh, The Dome, 8 p.m., Nov. 8.

Vancouver, B. C.—William D. McCrackan, M.A., Oct. 29.

Darlington, England.—Rev. Arthur R. Vosburgh, Assembly Hall, Northgate, Nov. 15.

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TESTIMONIES OF HEALING.

It is with the deepest gratitude to God that I pen these lines, in my endeavor to explain briefly what Christian Science has meant to both my wife and myself. At the close of the year 1907 my wife was in a very bad state of health; her lungs being diseased. After following the advice of two medical practitioners and receiving no benefit, she consulted a specialist upon chest diseases. Having lost her father and a brother through an affection of the lungs, she quite naturally feared a similar fate. The old thought of heredity loomed before her as well as before myself. We engaged another physician in London, who after a lengthy examination informed us that there was but little hope for my wife's recovery, as her lungs were in a very bad condition. As each day passed she became weaker, until at last she could scarcely walk more than a few yards without becoming exhausted.

At this time a dear friend of hers gave her an invitation to go and stay at her country residence in Kent. This invitation was accepted, and during the first two weeks of her stay, my wife was examined by three more physicians. One advised her to leave England and spend the winter abroad, as it would mean death to her to winter in England. Another advised her to get away at once from Kent and go to the lake district in Cumberland. The third had quite a different suggestion to offer. Their advice as to my wife taking medicine was as contradictory as their views about the climate.

At this period, when nothing but despair stared us in the face, my cousin, who was interested in Christian Science, told me of the wonderful healings that were going on daily through the practice of Christian Science. At these I marveled, and could not at first believe that such things were possible. At that time I was not at all favorably disposed to Christian Science, in fact on previous occasions I had ridiculed it. My cousin, however, explained to me the outline of the teachings, and then I started to read "Science and Health with Key to the Scriptures." After some nine hours' careful study I became convinced that what I had criticized as being Christian Science was merely my narrow-minded opinion of it. I soon found, upon reading carefully, that the teachings were far different from what I had imagined them to be. The first passage I read in Science and Health (the first sentence of the Preface) arrested my attention: "To those leaning on the sustaining infinite, today is big with blessings." I thought over these words, and soon came to the conclusion that we must lean upon God only.

The next thing to do was to introduce Christian Science to my wife, and I am thankful to say that she started right away to read Science and Health. She also received help from a Christian Science practitioner, and after the first few days began to improve in health. This was over a year ago, and at the present day she is healed not only of the lung disease, but of a severe kidney and bowel trouble, sleeplessness, neuralgia, besides some minor ailments. Within three months she could walk miles, eat and sleep well, and had no fear of bad weather. She had also gained considerably in weight.

Before concluding I should like to add that while reading Science and Health one evening, I came across the passage relating to the use of tobacco and intoxicating drink (p. 454). I had been a heavy smoker for fourteen years and occasionally partook of alcoholic drink. I had often openly boasted that nothing in this world would ever cause me to give up smoking; but alas! it gave me up, for upon rising the following morning I had not the slightest desire to smoke, and since that day I have not smoked, neither have I felt any desire to do so. The desire for alcoholic drink joined company with that for smoking and left me at the same time. After studying Christian Science for three weeks I gave up the wearing of body belts, which I had been using for five years. I have had several demonstrations since, in my daily life, which have proved to me that God is "a very present help in trouble."

The spiritual uplifting that my wife and myself have experienced helps us to realize that God is with us always. We both unite in offering our love and gratitude to our beloved Leader, Mrs. Eddy, for her love for humanity, and for revealing this glorious truth to us. We pray that we may prove to be earnest followers of her teachings, and able to help others in the same way in which we have been helped. We trust that this testimony may be the means of helping some earnest seeker for the truth to realize the full meaning of the statement, "God is Love," and our united song will be that of the psalmist: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."
ALFRED ENFIELD HAYNES, Stratford, Essex, England.

It is now almost twenty-five years since I was healed in Christian Science. November, 1884, found me living in South Ryegate, Vt. I was a helpless sufferer from a sixth attack of rheumatism,—confined to an invalid's chair and very much crippled and unable to move. The lady with whom I boarded, told me of a friend who had been healed by "faith-cure," or something like that. Although I did not then realize what was prompting me to do so, I asked if she would write and find out more about what had healed her friend. She wrote to the lady, who in reply sent a copy of *The Christian Science Journal*, in which I found numerous references to the "text-book," "Science and Health with Key to the Scriptures" by Mrs. Eddy. So my husband sent for this book, and when it came it was the twelfth edition, in two volumes.

The first thing I read was a testimonial in the back of the book, given by a man living in Washington, D. C., who had been healed by reading this book of illness the same as that from which I suffered. I had my landlady write him, to ask if this was true, and he answered that it was true, and that I could be healed also, by reading the book. This gave me a little more confidence, for I had never heard anything about Christian Science. I felt this man was no more to God than I, and if He had healed him He would hear my prayer also. At first I found great difficulty in reading, as my fingers were so stiffened that I could not turn the pages; but I persevered, and in a little while my fingers relaxed sufficiently for me to do so. With this gain came a little more understanding of the truth, and in less than a week I could move my hands, and soon was able to rise from my chair without assistance. On Christmas day I combed my own hair for the first time in six months. My joy may be imagined when I discovered that I could wait upon myself!

Mrs. Eddy says in Science and Health that a mother's thoughts "form the embryo of another mortal mind, and unconsciously mold it" (p. 236). I had a little daughter, then three years of age, who had curvature of the spine. She had been examined by three prominent physicians in Kansas City, Mo., who had advised us to take her to Boston or New York to be fitted with a brace, as she could not walk across the floor without falling. I immediately began to tell her that those falls could not hurt her, that she could jump and play just as much as the other children. Soon she began to say, if she had fallen, "Mamma, that didn't hurt baby," which proved that my fear that the fall would harm her was disappearing. I examined her at various times, and found that her spine was straightening out. By February she and I were perfectly well, having been absolutely healed by the power of divine Love, by the truth that makes free.

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My husband had also become interested in the books—they appealed to him from a religious standpoint—and he said he had at last found a religion that suited him. We were both church-members, but our religion had not healed either myself or our daughter. It was through the reading of Science and Health that we had both been restored to health and my husband had found a practical religion. We then went to Boston, but it was to see the woman who had written this wonderful book, instead of going to a physician for a brace for the child. We called at the Metaphysical College, at 571 Columbus avenue, and there met Mrs. Eddy at one of her afternoon receptions. We were introduced to her, and my husband told her of my healing and that of our little girl from the reading of her book. She said, "You ought to enter class and know what healed you," whereupon I answered, "The book healed us." But she said, "No, not the book; it was the truth contained in the book that healed you."

We were much impressed with our visit to Mrs. Eddy, and the following Sunday we went to a small hall in Boston to hear her preach. She took for her text Jesus' words, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." This was the first text that I had ever remembered from any sermon which I had heard preached. The congregation numbered about forty people—plain, honest looking men and women, who showed that they had all been raised from beds of sickness, and were eager for the truth. We visited the college the next day to ask more about class instruction. We were told there would be a class in March, and though at that time it seemed impossible for us to join it, Truth opened the way and we entered the March class of 1885. The teaching was all so new and strange that when we came from the class we seemed spellbound for a time. After three weeks the students in the class were fitted for the healing work, and were sent out to do it in the various fields. Then began the demonstration of what we had been taught,—how to keep well ourselves and to heal others. My daughter, today, is a healthy, well formed woman, having no evidence of the dread condition of curvature of the spine, thus proving that Christian Science heals mental and physical ailments, also the deformed.

In all these years, whatever has come to us on the mental or physical plane has always been met by the truth contained in Science and Health, which has been my only healer and guide, showing that the truth as taught by Mrs. Eddy, in the class instruction and in Science and Health, is the truth which Jesus taught and demonstrated. Words cannot begin to express my appreciation of and gratitude for the great privilege of being numbered as one of our Leader's students.

MRS. LYSBETH L. CAMPBELL, New York, N. Y.

Many times, both in our meetings and in private, I have availed myself of the privilege of testifying to the power of Christ, Truth, in telling what Christian Science has done for me; yet, when the thought has presented itself that I ought to write an account of my healing for one of our publications, I have felt that I would be unable to voice properly and sufficiently my gratitude.

More than eleven years ago I was a nearly hopeless invalid, and was at various times under the care of different physicians, some of whom were distinctly eminent in their profession. My home at that time was in a large city, and after a winter of great suffering I went to a hospital and submitted to an operation. Greatly to the disappointment of physicians and nurses, I was not relieved. After being more than five weeks in the hospital, I returned home very nearly in despair of ever being well; indeed I was told that everything which medicine or surgery could do for me had been done. One kind and liberal-minded physician even advised me to try Christian Science, and related to me the history of two cases which had come under his observation, and which the Scientists had cured after physicians had been unable to bring relief.

I had a number of ailments, but my greatest suffering was from a stomach trouble which made it impossible for me to take any food with comfort. Even that prepared for infants seemed to distress me as greatly as the more substantial varieties. The only sleep I secured was obtained by means of opiates. I will not attempt to describe further my seemingly hopeless condition. My relatives were determined to leave nothing untried, and secured the services of a faithful Christian Scientist. During his first visit he requested me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I at once began to read the book, and the stomach trouble vanished within two or three days, so that I ate whatever I desired and with absolutely no resulting distress or inconvenience.

By this time I was intensely interested in the marvelous statements contained in Science and Health, and was fairly deluging the practitioner with questions. His kindly patience is something to remember, and his logical explanations were of great value to me. I accepted Christian Science as the truth, and I shall never forget my happiness as one difficulty after another was surmounted and I gained some understanding of the Principle of this teaching. I slept well and peacefully, my strength was restored, and I was enabled once more to fulfil my duties in the home. For the first time I had a satisfactory religion. I no longer was trying to reconcile the idea of a God who is Love with that of one who also permits or causes sin and suffering. It meant the dropping of a great burden and working with a certainty as to the result.

During the course of the last eleven years I have seen many different diseases cured and discordant conditions overcome by the understanding of Christian Science. I have had some battles, but have spent only two days in bed during that time—quite a contrast to my habit previously. I have been a witness to several cases of instantaneous healing of disease. My little boy, six years of age, suffered for several days with fever, would take practically no food, and was unable to sit up in bed. I seemed unable to meet the case, and called upon a practitioner. In a few minutes the child sat up and asked for something to eat; next he wanted to be dressed, and at once began to play about the house. We were greatly surprised, in spite of our former experiences of the power of Christian Science. This boy has always expected healing to be done instantaneously.

Having recently moved to the far West, I felt a sense of disappointment upon finding no other Scientists at this place. However, I have more time for study, and am most grateful that we have our Lesson-Sermons and a perfect remedy for every ill always at hand.

Although we so greatly rejoice over the healing of disease, how much more it means to see sin overcome and human life uplifted and regenerated. This perfect salvation from both sickness and sin is what Mrs. Eddy has made possible in this age, through her discovery of the Principle of all that Jesus taught.

CARRIE L. COBB, Casper, Wyo.

[Translated from the German.]

It has long been my desire to express my heartfelt thanks for the benefits, the great blessings that have come to me through Christian Science. About fifteen months ago I was on a visit for a few days at my sister's home in Dresden, and through her heard for the first time of Christian Science and its great success. I had been suffering for years, and as the physician could not help me, my sister advised me to turn to Christian Science. I attended a

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service first, and immediately asked for treatment, which was kindly given me. I was suffering severely with rheumatism and (as it was said) with twisting of the tendons. I could hardly cut bread, and to attend to my household duties seemed torture. Added to this I had a nervous trouble which caused me great pain.

As soon as Christian Science treatment was given me, however, I was able to drop the material remedies without suffering, and although I had plenty of work to do, my condition improved gradually, so that I was enabled to do some additional work and take charge of a three-months-old baby. I could do all this because I felt that divine power strengthened me, and because I became conscious that divine Love surrounded me, blessing and protecting me. An inward feeling of peace and trust filled me, and this in spite of all sorts of troubles, for domestic circumstances of a very difficult nature had made life a burden to me; but by and by my pains left me,—I do not know how, it all seemed so wonderful to me. Together with the trouble mentioned, an injury to my left thumb, as well as a growth on it, disappeared. In the same way my eyesight improved.

In our domestic life much has turned toward good. It is also very noteworthy that my husband, who had no work, soon found very good employment, although this seemed impossible at first, owing to prevailing circumstances. This showed us that all things are possible to God; that He leads everything gloriously, if we but put our trust in Him alone. Through this employment of my husband my desire to take up my former vocation as a housekeeper was realized at the same time. Whereas formerly I had dreaded the future and believed it could bring only sorrow, I now saw that God had helped us in every way, that He continues to help, and that everything turns out better than we expect. My little foster-child and my twelve-year-old daughter have also experienced help through Christian Science for all sorts of ailments. My daughter became ill with an attack of lung trouble as the result of a cold, and as I did not believe it would become serious I waited before asking for help in Christian Science; but I was very fearful, as the child had suffered severely with this disease once before and missed the school for a whole year. Through Christian Science help, however, she recovered quickly this time, and soon was able to attend school without experiencing any after-effects.

For all these blessings I thank God, and also Mrs. Eddy, who has made known to us this healing religion. I send out this testimony in the hope that all who are in need and sorrow may find comfort and deliverance through Christian Science, which has become so dear to me, and the teachings of which I shall always love and follow.

ANNA WENDLER, Jaenkendorf, O.-Lausitz, Germany.

I have felt for some time that it was a duty I owed to suffering humanity, to give my testimony of what Christian Science has done for me. The spring of 1905 found me suffering from what *materia medica* called a malignant growth with dropsical complications, and after being examined by three doctors, it was decided that the only thing which could do me any good would be an operation for the removal of the tumor. I was taken to a hospital and the operation was begun, but it was found, when the growth was located, that it would be impossible to remove it, and save my life; so it was decided to empty it, and go no farther. At the same time my husband was told that this was all that could be done, and that I might live a few months; but as I was growing weaker each day, I realized only too clearly that without relief my stay here must be very short.

I was then advised by a dear daughter to try Christian Science, although it seemed that I could have but little faith in it. I, however, thought it could do no harm to try, so I was taken to see a Christian Science practitioner, and placed myself in her care. I was given treatment while there, and absent treatment was continued for a week, when I was taken there again; but I could not say that I was feeling any better. The treatment was continued, and during the second week I found myself greatly improved as to strength, and the effects of the growth were rapidly disappearing. At the end of the third week I was able to take charge of my home again, and in a very short while found myself feeling as well as of old. During the next year I was healed of a very severe attack of heart trouble, when it was thought I could not possibly recover, and since that time I have experienced a few minor difficulties, which Christian Science has aided me to overcome.

I am indeed thankful to God, and to dear Mrs. Eddy, for the help I have received through Christian Science. I have not as yet received the spiritual consciousness of sight for which I am striving, but I know that by being faithful the demonstration will be completed. I will gladly answer all inquiries in reference to my healing.

MRS. JOSEPHINE PILLIOD, Stockton, Cal.

The day after Christmas of 1907, I turned to Christian Science, and I thank God each day for this best of all Christmas presents. When Science found me I had extreme nervous suffering, and had not slept one night in three months without taking some sort of an opiate. I was also greatly reduced in flesh as well as in strength, but now I sleep like a child, have become quite robust, and am not conscious that I have any nerves.

I was attacked with malignant throat trouble shortly after coming to Science, and this disease was overcome in four days, with practically no suffering after the first treatment and without my losing one meal; whereas always before I had suffered most severely for about three weeks and it had been impossible for me to take food at all. Quite recently I was awakened at four o'clock in the morning with the most severe symptoms, which seemed to be the result of poisoning. I did not get help that morning until about nine o'clock, when the attack was met almost instantly. By evening of that day all pain had left me and I was absolutely well.

For these and the many other blessings,—the peace of mind and the freedom from worry that Christian Science has brought to me,—I wish to express my sincere thanks and gratitude to that dear woman, Mrs. Eddy, who has shown us this wonderful healing truth.

MRS. LOUISE MORROGH, New York, N. Y.

I wish to tell of my wonderful healing through Christian Science of a malignant disease of the bowels. I had been sick for two years, going from one doctor to another, but was getting worse, until they said they could give no further help except by an operation. I went to a hospital and had the operation, and after being at home for three weeks, returned and went through another, and still a third. Then one of the doctors told my wife that nothing on earth could help me, as the disease had spread so that I could live but a week at the longest. He said it was the worst case of the kind that he had ever had. My wife then brought me home, and the second day after, a lady told her of a man, living in the town, who had been healed of the same disease of the liver by Christian Science. When my wife came home and told me of this I sent her right back to town to see this man. He told her of his healing, and gave the address of the one who had helped him. I at once sent to this lady for treatment, and the pain left so that I could sleep. God's power is wonderful!

That was six years ago, and though the pain kept coming back, it got less at each time, and now I am in perfect health,

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and can do harder work than ever I could. With all my heart I give thanks to God for the blessings which have been mine through Christian Science. God bless Mrs. Eddy.

GEORGE BRAUN, Mount Forest, Ont.

[Translated from the German.]

A year ago I began to feel severe pain in the region of the heart. The physician made an examination and told me that I must keep very quiet, as I would no more be able to undergo fatigue; that I had a disease of the arteries which he could only retard but not remedy. I then turned to a Christian Science practitioner and asked for help. In two months the pain had disappeared so that I could hold the right thought myself, and I have endeavored since then to grow in understanding. Last summer I walked at times for five and six hours without experiencing pain, and still felt fresh and strong.

I thank God, and also our dear Leader, Mrs. Eddy, for the blessing that has come to me.

FRAU LEONHARDT, Dresden, Germany.

Nearly all my life I had been sick. Every year some new phase of illness would attack me, till I became a physical wreck. I was said to have hereditary lung trouble, with marked symptoms; then I underwent three surgical operations, which left me in a very weakened condition. Serious mental trouble was fast developing, when Christian Science came to the rescue. It has healed me, and I am well; I am glad that my healing was slow, for thereby I learned much more of Truth.

My mother had been in an asylum for many years, and last winter the doctor said she could not live till spring. I went to see her, and asked if she would like the help of Christian Science. She gladly accepted, and by this means was taken out of the asylum, and is now in better health in every way than I can ever remember of seeing her before. Words can never express my gratitude to God for what Christian Science has done for me and mine.

MATILDA BAILEY, Columbus, O.

It is my duty and pleasure to bear witness to the help that Christian Science has been to me and mine. Twelve years ago I tried to read the Christian Science text-book; but it was a sealed book to me, and after repeated attempts I gave it up as not worth while. Some years later there began for me a siege of nervous exhaustion, involving intense suffering in the right arm and side as well as in the eyes. This lasted two years, depressing me to the point of desire for self-destruction.

Failing to find relief in any other way, I applied to a Christian Science practitioner for help. She soon uncovered to me the most important mistake I was making in my habits of thinking, and before long her help brought me out of the horror into sane and useful living. Still I did not grasp the real point in the teaching of Christian Science. After that an injured knee, which had kept troubling me in the most obstinate fashion for a year or more, became normal after a few weeks' treatment. All this time my good friend had been giving without charge many hours out of her busy days, trying to explain to me the questions in Christian Science which I could not reconcile with my preconceived notions. Meanwhile many a practical problem had been solved, many an ache and pain had been banished, instep plates were abandoned, and even the symptoms of contagious diseases had been remarkably lightened.

Christian Science had proved itself a friend in need, but still a friend very little understood. Finally we had in our family a case of severe illness, and found to our dismay that the old belief in the reality of two worlds, a world of matter fully as real and eternal as a world of Spirit, was still with us. The time had come to make a decision once for all—to accept Christ's application of spiritual law to all things, or to limit it to the realm of the unseen. With all our hearts we now wanted to understand, and because of our "importunity" we saw, I believe for the first time, the teachings of Jesus in their true light. We saw that there is only one reality, the divine Principle of harmony and its manifestation. This vision of reality grows brighter daily, thank God, and we see more clearly every day how to apply the new light to every practical detail of life,—to our social intercourse, to business, and, most useful of all, to the bringing up of our children.

For bringing home to us this knowledge of eternal Truth, and for restoring to us its application to practical life, we are surely very much indebted to Mrs. Eddy, and from our hearts we thank those who from day to day and year to year are spreading abroad this wonderful gospel of healing.—E. C. ADAMS, Cambridge, Mass.

I am very thankful for what Christian Science has done for me, and is still doing. One year ago, I was healed of lung trouble in its severest form in less than five weeks. I am the mother of six children, and was taken down with this terrible disease, from which I knew the doctors could not cure me or even give me relief. I had Christian Science treatment, and was entirely healed. Now I am doing all the household duties for my family, and can accommodate others also. Here I wish to state that none of my friends or my family thought I could possibly live through this terrible ordeal. I was so miserable and had become so terribly wasted, that I did not care to see any one or even to speak a word, but now I am in perfect health.

Words fail to express my gratitude for my healing and for the many blessings which have come into my life through Christian Science. I am more than thankful to God, and to Mrs. Eddy for bringing this wonderful truth to all mankind. I would also like to tell of a beautiful demonstration that was made in our family. My oldest boy had asthmatic attacks so bad that he could not lie down. The doctor told me that he would outgrow the disease, but it seemed to be getting worse until he began to study Christian Science. This was about a year ago, and he has never had an attack since. Many other wonderful demonstrations we have had in our family, for which we are indeed grateful.

MRS. CHARLES STEINMETZ, Bakersfield, Cal.

[Written for the *Sentinel*.]

"REVELATION."

VIOLET KER SEYMER.

A HEAV'NLY yearning rises in my heart
To pierce beyond the shifting veil of sense,
To see all Thou beholdest, all Thou art,
To know what underlies this frail pretense.

Then, open Thou mine eyes full wide and clear,
Let not my gaze be dimmed with earthly fear;
So may mine ears catch the celestial sounds
With which Thy Spirit-universe abounds.

The fulness of Thy joy surroundeth me!
O grant me ears to hear and eyes to see;
Unfailing strength to follow and obey,
And childlike yielding to Thy loving sway.

So shall my lips break into sacred song,
And tranquilize earth's dismal cry of wrong;
Dispel the load of doubt and fear and care,
And rouse the ringing echoes ev'rywhere!

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FROM OUR EXCHANGES.

[*Christian Commonwealth.*]

Every denomination is recording a decrease in membership, in spite of the fact that the churches never had so many organizations, never paid as many officials, never spent so much in advertisements, as at the present time. Much of this activity is a sign of weakness, not of strength. It is a fact of great significance that this decline of the churches synchronizes with a deep and widespread revival of spiritual religion, which is to be found in almost all countries of the world. There are thousands of people in England alone who never go to church, but who meet together in groups to meditate on the things of the soul, the relation of the soul to God, and the relation of this life on the earth-plane to the cosmic significance of man. Many among these people are finders of the deepest things of life, and many others are earnest inquirers. Now, it seems to us that the Christian churches need to see with a clear vision the significance of what is taking place outside them: the churches are too enveloped in their own smoke to see how large and how rich the country is through which they are passing; they are too cramped by their point of view, too self-involved.

[Rev. Frederick A. Bisbee, D.D., in *Universalist Leader.*]

The age of religious progress is dawning; and why not? In no other field of life has there been such inertia. The sciences have taken gigantic steps, and with commercial enterprise and intellectual improvement have done more missionary work than religion; because religion has persistently clung to old ideas and antique methods. Men with a false reverence, the outgrowth of ignorance, have feared to touch anything pertaining to religion, for that, they said, is God's! But we are coming to see that not less are other things God's. God's day is not only Sunday, but every day as well. God's place is not only in the sanctuary, it may be as truly in the shop and office. The praise of God may find expression, quite as satisfactory to Him, through conduct as through creed.

[*Christian Register.*]

Orthodoxy errs in attributing heaven or hell to the fiat of a being outside of ourselves, giving heaven as a reward to his followers and hell as a punishment to his enemies. It errs equally in describing heaven as consisting essentially of pleasure, and hell of suffering or sorrow; for at the present time it is not those who are surrounded by pleasures who are most happy. It is quite as great a mistake to assert that our ultimate moral condition is dependent on belief and worship; and not less reprehensible is the picture of heaven as something beyond death, while hell belongs to a future life. The moral law of compensation begins now and right here, and is universal and eternal.

[*Christian Intelligencer.*]

The world today is demanding that the church, in order to prove her power and hold her place with men, face the conditions of the industrial and social realms and bring religion into effective relation with them. The modern crisis of the church is not theological but social.

[*Interior.*]

The field of religion is inside a man's own soul. There any man willing to do the will of God may come as close as any other to the sources of religious knowledge. Each must judge for himself what appeals to the apprehension of his soul as his soul's safe reliance.

[*Examiner.*]

God is speaking in the Bible today as He spoke to the fathers. He is always contemporary, and His word to the soul of man never grows old.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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FROM THE CHURCH TREASURER.

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

Vol. XII. No. 8.

BOSTON, OCTOBER 23, 1909





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ITEMS OF INTEREST.

National.

"The greatness of a nation," said Mr. Chamberlain, president of the Massachusetts board of trade, at its recent annual meeting, "rests upon its natural resources and upon the industry and intelligence as well as the patriotism of the individual citizen. Anything which tends to prevent the full expression of any one of these is contrary to the spirit of sound growth. There is a limit to a nation's capacity to yield up taxes. The nations of the world are today staggering under the burdens incident to competitive armament. This insane rivalry exhausts the natural resources and the relative strength is still maintained. Business men can be engaged in no better business than to educate the people to see the iniquity of this modern craze, in which unfortunately the United States seems to be in sympathy if not in actual competition."

A. Holland Forbes of New York and Max Fleischmann of Cincinnati won the Lahm cup for the longest flight made in a balloon under the auspices of the Aero Club of America, and also broke all speed records for long distance in a flight which began at St. Louis, Mo., and ended in Chesterfield county, Va., twenty miles south of Richmond. The distance of 731¼ miles was made in 19 hours, 15 minutes at an average rate of thirty-eight miles an hour. The Lahm cup has been held since October, 1907, by Captain de Forest Chandler, who covered a distance of 475 miles.

Initial steps toward the organization of a forest protective association in California were taken last week, when several of the largest lumber dealers in San Francisco gathered to discuss ways and means of safeguarding the timber reserves from forest fires. All the sugar pine and redwood interests in the state were represented. A corps of forest guards and fire fighters will be maintained. The timber land in question comprises about twenty-eight million acres not safeguarded by the government service, and represents three hundred and fifty million dollars in private capital.

The Cudahy Packing Company, on trial at Leavenworth, Kan., for the violation of the internal revenue laws by failing to place stamps of proper denomination on packages of oleomargarine, was fined $5,000 and agreed to pay a back stamp tax of $82,777.50 and special tax of $10,000 for agencies. It was alleged that the packing company colored the oleomargarine, which should have subjected the company to a tax of ten cents a pound, and that it was disposed of as the uncolored product, upon which the revenue is but a quarter of a cent a pound.

An ordinance which has every prospect of being accepted, has been introduced at a meeting of the city council of Chicago, making it compulsory for all railroads operating within eight miles of the City Hall to use electricity on their lines in place of steam. The ordinance requires that within a year after its passage and publication, all railroads shall submit plans to the commissioner of public works, and within six months after the plans and specifications have been approved they shall commence to electrify their roads.

The Panama canal commission has submitted to the Secretary of War an estimate of appropriations aggregating $48,063,524 for work on the canal during the fiscal year beginning July 1, 1910. Of the amount asked for $15,504,036 is for skilled and unskilled labor and $20,218,083 is for materials and supplies used in construction work. The total appropriations made by Congress up to this time on account of the canal are $210,070,468.

Official figures show that today there are more than three hundred thousand Indians in the United States, an increase of about forty thousand during the last two decades. Three and one third million dollars is being expended by the United States annually for the education of more than thirty thousand Indian boys and girls.

The total excavation at the Panama canal for the month of September was 2,836,385 cubic yards, against 2,755,178 cubic yards in the previous month. There were twenty-five working days in September, against twenty-six in the previous month, while the rainfall for September was 10.07 inches, against 9.28 inches in August.

Edwin Ginn, the Boston publisher, has set aside one million dollars, to be available at his decease in the interest of his plan for universal peace. This is in addition to the fifty thousand dollars which he will contribute annually to the cause. Among those whom Mr. Ginn has been able to interest in his scheme is Andrew Carnegie.

Dr. Ernest Fox Nichols, scientist and scholar, was on Oct. 14 inaugurated as Dartmouth's tenth president in the presence of a distinguished assemblage. One hundred or more colleges, American and European, sent their representative scholars to do him honor.

The property used for summer residential and vacation purposes in the state of Maine represents a total investment of about forty million dollars, three fourths of this amount being held by people outside the state.

Pratt Institute of Brooklyn, N. Y., has just received a gift of $1,700,000. Columbia about $300,000, and Yale about half a million.

International.

The Finns were recently invited to pay sixteen million rubles, or about eight million dollars annually, which is double the previous amount, toward the maintenance of the Russian imperial defenses in Finnish territory in the Viborg region. The Diet of Finland adopted a resolution declaring that they were unable to afford the extra assessment. Lately they have passed a bill appropriating three hundred thousand rubles annually for free education, the continuation of schools for poor pupils, and for village schools, which the Czar as grand duke of Finland has refused to ratify, on the ground that Finland cannot afford the extra appropriation if she cannot afford her share of the imperial defense.

Because of its importance industrially and commercially to the community, the opening of the Northcliffe paper and pulp wood manufacturing industries at Grand Falls, Newfoundland, was celebrated last week with a festival lasting two days. Although a corporation known as the Anglo-Newfoundland Development Company is in charge of the enterprise, the leading spirit is Lord Northcliffe, the proprietor of the *London Daily Mail* and numerous other daily, weekly, and monthly publications. In the development of the enterprise more than six million dollars has been spent.

The permanent international peace bureau at Brussels, Holland, has adopted a resolution in favor of the various governments of the world joining in the creation of an international fund for distribution in relief of sufferers in the event of the occurrence of great disasters in any part of the world. A motion was also passed in favor of the interdiction of throwing explosives from airships in time of war. A resolution urging the Belgian delegates to bring pressure on the government at Belgium for Congo reform was unanimously adopted.

The first group of Chinese students whose education in American schools will be paid for by the Peking government out of funds derived from that part of the Boxer indemnity that was returned to China by America, left Shanghai last week on the steamer China for San Francisco. The students chosen by the government number forty-seven, and there are also six self-supporting students. The group was selected from over six hundred candidates.

The financial condition in Cuba has improved considerably since the close of the period of American intervention. Then the treasury had a balance of $2,685,228, against obligations of $8,404,056. The balance Sept. 30 showed $1,035,302, against obligations of $5,117,151.

All the legislatures of the self-governing provinces of China held their first meetings last week preparatory to the drafting of a constitution for the Empire. Each province will be represented in the imperial assembly that will draft the constitution, with fifty members publicly elected.

The Chinese naval commission left Peking last week for Europe, to investigate matters of naval construction. Contracts involving the purchase of more than twenty million dollars of war munitions and battleships will be made by China within the next six months.

The extraordinary budget of the Ministry of Railroads, Russia, has been submitted to the Douma. It calls for $31,100,000 for new construction in 1910. The great bulk of this will be expended in Siberia and on the Amur Railroad.

The new industrial census of Germany gives 4,025,591 industrial concerns employing 14,348,389 people, of whom 3,510,466 are women. These figures do not include railroad, postal, telegraph, and telephone employees.

Industrial and Commercial.

According to an article in the *Technical World Magazine*, the best alcohol (ethyl) can now be made from sawdust by a new and secret process at a cost of six cents per gallon. A ton of dry sawdust, worth fifty cents, will produce 22½ gallons of alcohol; a ton of corn, worth at present prices over twenty dollars, will produce ninety gallons. Molasses is a trifle cheaper, but the comparative cost of producing a gallon of alcohol from these three sources is: Corn, twenty-eight cents; molasses, twenty-six cents, and sawdust six cents.

The increase in the iron industry is so marked in the Pittsburg district that the filling of present bookings, rather than the acceptance of new contracts, is the predominant consideration. The full capacities of the mills are not now sufficient for the demands.

Exports through Gulf ports have grown from $194,000,000 in 1899 to $410,000,000 in 1909, an increase of one hundred and twelve per cent, while the Atlantic ports were increasing but twelve per cent.

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CHRISTIAN SCIENCE SENTINEL

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

DIVINE PROTECTION.

BLANCHE HERSEY HOGUE.

CHRISTIAN SCIENCE has entered the world to help humanity. The need of men is to learn more of God, of God's law, God's presence, God's power; and Christian Science brings to its students the surer knowledge of God, "on earth" as "in heaven," which makes plain His saving way. It may seem to the disinterested observer that Christian Science claims a great deal when it announces that the way of salvation—exact, scientific, demonstrable salvation—has been found and is unfolded to the understanding of this age; yet if Christian Science did not bring to a troubled world a positive and provable remedy for its trouble, it would have little or no value.

The student of the Christian Science text-book sees early in his investigation that Christian Science is a statement of revealed and demonstrable truth, and that it can substantiate its claim, give proofs of its beneficent nature and influence. Mankind needs to understand how God's power and presence may become practically, availably protective to the human being in his hour of need, and it is just this sure knowledge of God and His law which Christian Science makes clear to the God-seeking man when his need for protection and help presses hard upon him.

The need for protection is continually with mortals, for the inventions of unrighteous belief in activities and forces apart from divine Love threaten their health and happiness almost constantly. Concerning this need the Scriptures assure us of a divine care which goes out to meet every upward-journeying heart with ample promise of shelter and help. The prophets voiced their visions of God's tender consideration for His creatures, the psalmist sang of it, priest and poet and righteous ruler uttered praise for it.

Every page of Holy Writ testifies to God's goodness, and to the safety and well-being of the one who puts his trust in Him. Jesus' work was protective to himself and to others, and his loyal disciples found themselves and those whom they would help protected, too, from much that would assail them. And yet, in the face of all this holy assurance and evidence of the divine availability for man's need, the blind old world has stumbled on its way of woe unheeding and unredeemed.

To this darkened and discouraged condition of thought Christian Science declares that the promises of Scripture may be fulfilled, every one, when men are ready to come into right relationship to God; and it further announces that its message sets forth with clearness how this relationship may be found and maintained. Mrs. Eddy is telling the world that matter is not man; that evil is not man; and that sickness, want, and sorrow are no part of man's inheritance. She is saying that an acquaintance with man as he really is, the spiritual likeness and image of a perfect God, ushers humanity into an entirely new set of experiences; and she declares further that these new experiences, in which sin and disease are rapidly lessening, follow the understanding of Christian Science for the reason that a knowledge of the truth very naturally becomes protective to the present human belief.

Just here is the practical value of the understanding of God bestowed by Christian Science; such knowledge operates to take care of the mortal in his present state of growth and progress. Christian Science maintains that what it has to say about God and man and the universe is absolute revealed truth, and that this absolute truth, if obeyed and applied with an honest heart, begins at once to improve the conditions of the life it has entered. And, indeed, if Christian Science did not present a teaching which will avail today, and which will relieve trouble today, it would be a poor philosophy and worth no more than any human opinion or theory.

The beneficiary of Christian Science must bear in mind, then, that his growing knowledge of his right relationship to God is a vital, life-giving, health-giving activity in his experience; that he may expect all good from God; and that this good comes to him just so fast as he abandons the indulgence of evil and submits himself to the purifying processes of the law of God. Should he ever feel in the dark about God and His law, let him study diligently the Scriptures and the Christian Science text-book, and he will find that the Word of God is indeed a lamp, and that it lights his way into better understanding. Let him remember always that, whether he understands little or much, whether his way seems for the moment dark or light, the office of what he knows of God is to protect him from evil today, even in his present sense of limitation and ignorance. Herein lies the value of Christian Science.

The student who accepts the teaching of Christian Science and enters upon an honest endeavor to live it, must watch his habits of thinking. He no longer fears a draft of air, a season of overwork, a contagious disease, or a change of climate. He knows these things cannot harm him if he trusts the law of God to sustain his health. But if he has not made some headway in overcoming the mental habit of fear, he is likely to change the object of his fear but not to cease his fearing,—likely to carry his fearing into another field, instead of destroying it. Having abandoned the fears of an earlier period, he may, even after he knows something of God's protection as Christian Science teaches it, be afraid that he cannot understand God, that he is not good enough to be healed, or that the thoughts of some one else can hinder or harass him or make him suffer. This is only the same mental process transferred to another area of experience, and is just as inconsistent for the man who endeavors to trust God, as is the fear of a draft or of food.

To come at the root of the matter and begin to "grow in grace," one must begin to rid himself of the whole business of fear; and to do this one must know enough of God to be convinced that He can protect and help man in every moment of his experience, and against any kind of a foe. Our former theological teaching has been incomplete in that it has failed to foster a confidence in God that would

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entirely cast out fear. Christian Science, bringing to the world a quickened and scientific understanding of God, has so unveiled man's relation to God, so revealed the actual ways of God's goodness to men, and so clearly set forth the spiritual thought-process by which this divine goodness enters into the affairs of men, that its student cannot help trusting God more than he did before his spiritual knowledge was so increased; and he naturally fears less everything that would threaten him. The genuine Christian Scientist, the one who is ridding himself, honestly and patiently, of thought-habits which are not sanctioned by God, is coming to feel that by this very effort he is hidden safely away in a good place, where the fear of evil cannot find him and cannot abide.

Surely the knowledge of God's presence and power would be of little help, did it not protect us in the happenings of the present hour; and because this knowledge does avail, instantly and constantly, every Christian Scientist who obeys consistently his highest understanding of God is entitled to a righteous expectation that good will prevail in all that concerns him. What a man knows of God becomes his armor,—his "shield and buckler;" and always when he wears it will he be protected by it.

"THE WICKED THAT OPPRESS ME."

J. S. BRAITHWAITE, M.A.

So much is written about the healing work of Christian Science (and ever and anon skepticism will break out in spite of all the evidence—"though one rose from the dead"), that it may be permissible to touch briefly on an aspect of it which to many carries a larger message of hope than even the promise of perfect physical health. I refer to life's great problem of how to get on with one's neighbor—how to love the objectionable, how to suffer the insufferable. That Christian Science has solved and is solving these questions is best evidenced by the vista of happy faces which any gathering of Scientists presents. One notices also that there is nothing forced or unnatural about this cheerfulness of countenance, for the possessor of it wears it as one who has a right to it.

When Christianity was first taught to the world, its students were given power "over all the power of the enemy," and were told that nothing should by any means harm them. If a man believed this today, he would naturally wear a happy look, and still more so if he had observed the warning not to be triumphant on that account, but because his name was "written in heaven"—satisfaction achieved. The goal for which most of us are striving is satisfaction, but we do not all agree as to the best means whereby to attain it. None of us have wholly attained to it, and many are merely hiding or trying to hide from intense dissatisfaction with themselves and the world as they find it. "As for me," said the psalmist, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Before him was the ideal true and clear, and the attainment, he saw, lay in waking up out of the imperfect and illusory personality which brought him so much trouble—"the wicked that oppress me," "my deadly enemies, who compass me about," and so on.

We are all more or less oppressed by the wicked and compassed about by deadly enemies, but Mrs. Eddy has pointed out to her followers that these same persecutors are not persons, but thoughts; a fact which, being once told one, he may prove for himself. Adherence to an ideal is a sure means of bringing about a bombardment of this kind of enemy. And the force of the bombardment varies in proportion to the purity of the ideal. Again it is not persons but thoughts, and be it remembered that "whatsoever thing from without" cannot defile; but the "evil thoughts" that come from within, they defile. The Christian Scientist is by no means exempt from this bombardment, but he is fortified by the clearness with which his ideal has been presented to him by his Leader. He cannot fail to gain courage and inspiration from the fact that his ideal, so far from harming another, must benefit all, particularly those with whom he comes in contact, if he is honest in his work.

In the past, many have thought that the only course left to them was to withdraw from human society altogether and spend their lives in quiet contemplation of their ideal. Had they ever been taught to see their enemies or their persecutors as thoughts, they had never been trapped into such a narrow view. It is strange that a mode of life so utterly at variance with the Master's teachings should have found a foothold among the adherents of Christianity. He who said, "Go ye into all the world, and preach the gospel to every creature," was certainly not teaching seclusion and isolation as the path to perfection. Perhaps we may find it difficult, even impossible, to get on with A—his very presence in the same room with us exercises a damping influence on our spirits; whereas with B, whose friendly manner and genial thoughts seem to bring out the best that is in us, it is quite different. Naturally we like B better than A, yet we will probably gain more from A than from B, for A will reveal our own shortcomings to us, which B would never do for fear of hurting our feelings.

No one can apply himself to the study of Christian Science without beginning to awaken from this dream wherein happiness and perfection seem to be swayed by the thoughts of A and B, his neighbors, and to find the real man and his real neighbor governed by one Mind, thinking and being and doing only good. To see this clearly is to be relieved of the fear of the influence of A or even B, and to enjoy a more independent companionship with all mankind. The writer knows hardly anything for which he is more grateful than this changed idea as to who or what his neighbor is and in what direction his duty to him lies. I must release him from criticism and disparagement, just as I would be released, and thus leave him free also to awake in the divine likeness. It is no use to try to organize hell and make a heaven of it, and when a man sees that the dwellers in hell are his own mean and hateful thoughts, he will realize that they cannot be saved, but must be given up, if he is ever to taste of heaven.

Mrs. Eddy says in Science and Health (p. 481): "Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord." To correct this tremendous mistake is the message of Christian Science today. A long time ago, in describing the ideal that he foresaw as humanity's ultimate goal, Augustine particularly emphasized two conditions of thought as belonging to the state we call heaven; viz., contentment and freedom to choose the right. He says, "Along with his gift, greater or less, each shall receive this further gift of contentment, to desire no more than he has. Free will will be all the more truly free because set free from delight in sinning to take unfeigned delight in not sinning."

This is splendid so far as it goes, but it seems to apply to some dim and remote future age in which we can hardly now be greatly interested. Christian Science brings that time very near; nay, it says it is now, and that you must find this out; just as it brings God very close and reveals Him as All-in-all, instead of as a dim and distant figure, venerable but prejudiced and cruel in thought. There is no delirium about Christian Science; it is, as Mrs. Eddy has herself described it in "No and Yes" (p. 19), "the sober second thought of advancing humanity."

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GOD IS GOOD.

ETHEL M. ISAACS.

EVERY beginner in Christian Science knows how difficult it seems at first to answer the apparently puzzling questions which our acquaintances who have not studied this wonderful Science put to us, so I will relate one of my own experiences in this line, with the hope that it may help some one else.

On my making the positive assertion that God is good, and only good, a friend said he could not see how that was true in every case and at all times, and he put the following question to me: "Two little boys of the same age climb an apple-tree for the purpose of stealing the apples, and both fall down; one is badly hurt, and the other has no injury befall him. Now, if God is good and just, why should one be hurt and not the other; or why, in fact, should either one be hurt?" At the time, I could not give a satisfactory answer, but I insisted that God is good and that He does not cause evil. With the enlarged understanding which has come to me through the study of Christian Science, I now find the answer perfectly clear.

Wrong-doing brings its own punishment, until "reformation cancels the crime" (Science and Health, p. 404); but God's law is the only law, and it is good, perfect, and eternal. The boy who fell and was hurt learned his lesson then and there, and would not again attempt to steal apples, but Science and Health (p. 40) also teaches that "another's suffering cannot lessen our own liability," and the boy who was not hurt would not see so clearly the evil in stealing and would be tempted to do it again until he learned that "escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy" (*Ibid.*, p. 36), and then he would give up his evil ways, knowing that like brings like and that only through doing the right thing could he expect good results.

Thus will all mortals, young and old, give up their belief in evil, when they come into the understanding that God is good, and that, since God is All, good is All; therefore evil has neither place nor power.

OUR SERVICE IN CHURCH.

NELLIE HEYSER COOKE.

WE cannot be too familiar with the definition of "church," given on page 583 of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Here we are told that "the church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." In attending the Christian Science church, it is our privilege as well as our duty to have ever in mind the thought that we are there not only to get, but to give. Several years ago the writer was healed, during the Sunday service, of a most annoying cough. This healing brought with it a clear vision of the privilege we each have of contributing our share of the Christ-spirit, both at the Wednesday and Sunday services.

At times we fail to realize that at every service many may have come thither in deepest gloom, in a sense of sickness or of want. They come to be spiritually uplifted, to touch the hem of the Christ-consciousness and find relief. Let each, then, ask himself: Am I doing all I can at every service to lift up the Christ? Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." At the first peal of the organ the service begins, and do we reverently lift our thoughts heavenward and keep them there, until the closing words are spoken? Does the thought of each one go out in yearning love to help all the needy ones in our midst? And do we throughout the service continue to pray for them without ceasing?

A few helpful thoughts have recently come to the writer along these lines. For over eighteen months I had not the privilege of attending a large Christian Science church. Upon my return to the city where I live, I was impressed with the disturbance incident to the adjustment of some hundreds of ladies' hats immediately after the Lesson-Sermon; and the thought came, Would it not be well to guard against marring the spiritual atmosphere of others? Should we not wait until after the benediction to replace our millinery? The flurry of hats is a little thing, but instead of the flurry how much better if there were a reverently uplifted thought at the presence of the Word of God, concerning which St. John writes: "In the beginning was the Word, and the Word was with God, and the Word was God."

When a child, my school teacher taught her pupils to refrain from coughing and similar disturbances after the Bible reading, and called attention to the activity of this habit in churches after prayer or silence. The faithful in Christian Science need not be ensnared by this temptation, but many of us have fallen into this habit without knowing it, and sometimes fail to rise above it on coming into Science. I, for one, found I had not done so, until suddenly there came to me a realization of the prophet's declaration, "The Lord is in his holy temple: let all the earth [error] keep silence before him." We do not keep silence before God if, during the singing of the last stanza of our closing, or any other hymn, we drop our hymnals into the racks. In Ecclesiastes we read, "To every thing there is a season, and a time to every purpose under the heaven." If we are seeking to apply the spiritual import of the hymns to the needs of those present, will we not wait until the singing has ceased before we close and put away our books?

Let us remember the Master's appeal: "Could ye not watch with me one hour?" and be prepared to reject all but spiritual thoughts and impulses throughout the hour of service—to watch with Truth and Love this one hour.

HUMAN NEEDS.

WALTER SHAW.

WHEN Jesus fed the multitude, it was doubtless because it was evident to him that in the human sense they needed food. In one account we read that the people had been with Jesus a long time and had nothing to eat. Their truly absorbed interest in the Master's teaching had made them forget hunger, and the great heart of our Saviour was touched by their yearning for the truth. Mrs. Eddy writes (Science and Health, p. 427), "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual;" that is, all our human wants and conditions are subject to the Principle and rule by which universal harmony is attained, and the apparent hindrances to the realization of this fact have ultimately no power to withstand divine law.

Humanly speaking, how could five loaves and a few fishes satisfy the hunger of that enormous crowd, for human sense is ever unable to grasp the exhaustless abundance of spiritual supply. We may need a tenant for a house, a purchaser for property, customers for business, employment that shall yield us salary, all legitimate requirements according to our circumstances, in order to demonstrate to ourselves or others the harmony which an adequate knowledge of the truth brings. It is desirable, however, always to remember that in reality there is no matter, and that all these things merely represent different stages of our human consciousness. Reality is spiritual, and harmonious results follow the correct application of the

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Principle of Christian Science. The joy of relief from pain or discord is often quite overwhelmed by a glorious sense of God's presence and power thus manifested to us, and people are constantly giving testimony to this spiritual uplift.

Our demonstrations over financial problems may be protracted, because in these instances our fears are apt to be greater and more subtle than in the case of bodily ailments. We may be entertaining a martyrlike air of resignation to circumstances, or our fear may be so great that for the time being we are oblivious to aught else, and meet the adverse circumstance undismayed. Our motives must also be devoid of a desire for mere sense gratification. It has been said that if Jesus had yielded to the temptation to "command these stones to be made bread" it is probable that he would have been unable to feed the five thousand. The sense of hunger never controlled Jesus any more than did fear. He faced and mastered every human condition, and thus he was "in all points tempted like as we are, yet without sin,"—the sin of yielding to a belief that something besides God, good, has power.

When our motive is a pure desire to prove by demonstration the truth of Christian Science rather than a wish to acquire the thing we want, we are nearing the solution of our problem. As our Leader tells us in Science and Health (p. 18), "Jesus . . . demonstrated man's oneness with the Father, and for this we owe him endless homage;" and Jesus was our Wayshower and guide. Our one aim should be to gain such a sense of at-one-ment with God, good, that all needed supply is ours, for we read, "Son, . . . all that I have is thine." By this means we shall cease to hanker after matter for the gratification of the senses, but we shall instead long for the evidence of this law of harmony which shall present to ourselves and others a proof that "the Lord God omnipotent reigneth."

[Written for the *Sentinel*.]

THE FALSE AND THE REAL.

LAURA GERAHTY.

I THOUGHT I loved—but when the sun was shining
I caught the shadows only, on the grass.
Alone I mourned, for loved ones ever pining,
And lo! Love's presence—yet I let it pass.

The dainty flowers were scenting all the highway,
All radiant in their sweetness where I stepped;
I trod upon the thistle in the byway,
Leaving the blood-stains where I walked and wept.

Harvests were ripened; and the cattle weary
Through drought and heat dragged home the golden grain;
I saw no prospect, save a winter dreary;
Through my cold heart the snow, through tears the rain.

I leaned upon a brother in my sorrow,
His arm around me ever in my pain;
Then by my impotence there fell a morrow
That he grew weary—and our paths were twain.

Long in the shadow-land I sought him, yearning
To bid him lean on me, his load to share;
And while I prayed I found him, home returning,
Disguised in sorrow, worn and bent with care.

My sorrow vanished in the joy of giving;
Raising the drooping form, the weary head.
Ah, then I loved! When for another striving—
Lo! in my arms I found the Christ instead.

SELECTED ARTICLES

[From "A Book Study" in *Twentieth Century Magazine* for October, B. O. Flower, editor.]

That portion of this work [Faith and Works of Christian Science] which deals with Christian Science as a religion, its genesis, and the life of its Founder, is so crowded with misstatements, misinterpretations, inuendoes, exaggerations, distortions, and strained and unwarranted interpretations advanced to give sinister meaning where there is no warrant for the inferences conveyed, together with the restatement of falsehoods, calumnies, and slanders that have time and again been refuted and disproved, that it would take a volume to expose them. Want of space compels us to notice only a few typical exhibitions from the host which crowd these pages and render the book worthless for thoughtful lovers of fair play.

(1) Our author is greatly exercised over Mrs. Eddy's revisions of Science and Health. He gravely informs his readers that she has "endlessly revised and expurgated, without sense, without conscience"—a very sweeping and reckless charge but very characteristic of this writer. On another occasion he speaks of her "innumerable changes and expurgations." The aim of the doctor is clear. He would intimate that Mrs. Eddy has no well-defined religious philosophy; that she is constantly changing her views and is as unstable as water. Those who know her and her teachings will understand that the very reverse of this is true. Moreover, in the light of the simple facts, the absurdity of such silly carping is manifest. All students of metaphysical or idealistic philosophy know full well that the great prophets, mystics, and leaders have at all times experienced the greatest difficulty in making spiritual truths discernible to the minds of those steeped in materialism. The great Galilean found even his own students listening to his luminous spiritual truths with uncomprehending ears. To them many of the Nazarene's words were as utterances in an unknown tongue, and he had constantly to explain and interpret his truths. Even to Confucius, the lofty idealism of Lao-tze was incomprehensible. Plato's noble idealism has had to be explained and reexplained before it has been comprehended by the many. Kant and all the great transcendental philosophers have found the same difficulty in translating idealistic and spiritual concepts into language that could be comprehended even by ordinary schoolmen. Says Prof. Herbert E. Cushman, Ph.D., of the chair of philosophy in Tufts College: "I do not find the difficulty with Mrs. Eddy's literary style that others find, for one gets used to lack of style in philosophical writings where the thought is difficult to express."

Now, what Mrs. Eddy has striven to do in her revisions has been to make clearer and more readily comprehensible to the many who have long been accustomed to think along materialistic lines, the spiritual truth she believes to hold redemptive power for the children of earth—the power to bring them into rapport with the cosmic Mind, or to awaken in them the Mind that was in Christ Jesus. When this fact is understood, how pitifully puerile is the attempt to discredit the author of Science and Health by inferences intended to prejudice and poison the minds of those who know nothing of Science and Health; and yet this is merely one of many similar examples of unfairness that bristle from the pages of this work.

(2) Dr. Paget in his criticism cites the fact that Christian Science does not favor audible prayer, other than the Lord's Prayer. We might ask him if in so doing Mrs. Eddy is defying the teachings of the Founder of Christianity. One might think he was ignorant of Christ's solemn injunction to his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

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We imagine, judging from numerous indications in the book, as well as from the doctor's utterances since the appearance of the volume, that he is so wedded to externalism, so much under the influence of material symbol, rite, and form, that he cannot understand the force and import of a religious message which seeks to turn the mind from the letter which killeth to the spirit which maketh alive. Mrs. Eddy has displayed the highest wisdom in resolutely discountenancing externalism in an age and hour when materialism was more and more gaining possession of the popular mind.

(3) In Dr. Paget's discussion of the religious teachings of Christian Science, there is from first to last no attempt to find out the Christian Science view-point or to criticize it intelligently. It is precisely as though the eminent churchman of Galileo's time who refused to look into the telescope for fear he would be convinced, had assailed the great philosopher on the assumption that because the scholars of Egypt, Greece, Rome, and medieval Europe had agreed that the world was flat, anything that demonstrated these conclusions to be erroneous must be false. Mrs. Eddy strives to do precisely the thing which offended the ritualists and devotees of externalism in Palestine two thousand years ago. Jesus aroused the animosity of the scribes and Pharisees when he exalted the spiritual above the material and proclaimed the loftiest gospel of spiritual idealism the world had ever known, to a civilization sunk in materialism. Mrs. Eddy has striven with all her power to subordinate externalism to spiritual verities, to a living faith and a virile religion marked by idealistic supremacy; and because she has done this she has aroused the aggressive opposition of the same class that has always fought all efforts to exalt spiritual idealism over materialism and externalism.

(4) For two thousand years church councils, popes, prelates, religious leaders, and the clergy have been interpreting various passages of the Bible. Great church leaders have based their distinctive messages and formulated creeds on their conception or interpretation of Scripture; and finally, throughout Christendom every Sunday, the clergy and ministers are engaged in interpreting passages in the Bible. But when Mrs. Eddy gives a spiritual interpretation of the Lord's Prayer, in connection with that prayer, Dr. Paget confesses to a condition that might well give his medical brethren concern for his mental or physical state.

(5) In spite of the author's devotion to externalism and symbolism, and though he is much exercised over the simplicity of the church architecture, the absence of crosses and formalistic and symbolic carvings, he is greatly offended because Science and Health bears on its cover a cross and crown, together with a solemn injunction of Jesus. Now here is a symbol that has been ever present in architecture, painting, sculpture, and song through the Christian centuries. Surely this should merit the doctor's approval. Instead, we find this amazing comment: "Crest and motto between them proclaim the vulgarity of Christian Science and her contempt or hatred for the Christian faith." It is almost inconceivable that a sane man should pen these words, and especially one who pretends to be a Christian.

Christian Science has had to meet the combined opposition of a large part of the medical profession and leading theologians, and the deep-seated prejudice of conservative and conventional thought. It has had to run the gantlet of misrepresentation, misinterpretation, slander, and falsehood, born of ignorance or mendacity, which all new messages and philosophies have to encounter; and in spite of this, through its wonderful works and its healing power over body, mind, and soul, it has steadily and rapidly grown wherever it has gained a foothold. All sensible people know that the sick and suffering are the last people who would seek and consort with persons who have no pity or sympathy, who are cruelly indifferent and contemptuously neglectful of the sick and suffering. If half the vicious and false charges made by Dr. Paget were true, the marvelous spread of Christian Science among the most thoughtful and enlightened people of England and America would in itself constitute an indictment against the sanity and moral rectitude of the English-speaking world, more grave than anything that its worst foes have had the hardihood to advance.

[E. M. Ramsay in *Edinburgh* (Scot.) *Scotsman.*]

Christian Science is an enigma to the critics, and will continue to be an enigma, as long as they reject the explanation of the healing given by Mrs. Eddy, and insist that the cures are effected by suggestion. It is because they one and all start on this false assumption that they find the text-book, Science and Health, unintelligible. The fact is that the large majority, even among otherwise well-informed people, are in almost complete ignorance of the nature of thought, and cannot distinguish between the true and the false; hence they confound the action of absolute Truth, the divine Mind, with the activity of the so-called human mind. According to the teachings of Christian Science, all the troubles of the world, sin, sickness, poverty, sorrow, are the outcome of inaccurate thinking, of an imperfect conception of the nature of the First Cause, Life, God, and of the relationship between God and man. In order to be delivered from the evil effects of inaccurate thinking, thought must be corrected, not by the substitution of one suggestion for another, but by the absolute truth. "Ye shall know the truth, and the truth shall make you free."

The practice of Christian Science destroys mesmerism, or to speak more accurately, dispels it, as the truth revealed in mathematics dispels false impressions about the numbers; thus it will be seen that far from being the offspring or ally of mesmerism, Christian Science is its opponent. It no more follows because suggestion and Christian Science are both intangible and imponderable that they must be akin, than that gas must be abstract because it is invisible, a mistake which is frequently made by children when first asked to distinguish between the abstract and the concrete.

The subject of Christian Science is one of immense interest and importance, and we believe that ere long it will be treated with the respect which is its due. Meanwhile the students of this Science go quietly on their way, knowing that neither derision nor misrepresentation can alter the fundamental facts of being. "Heaven and earth shall pass away, but my words shall not pass away."

[Jesse Pickard in *Survey*, New York.]

It will be found upon investigation that thousands of individuals have proved the efficacy of Christian Science to lift them out of the very depths of want as well as to heal them of every kind of physical and moral disease. If Christian Science relied upon the activity of the human mind, our critic might be more correct in his statement that it did not heal that baneful disease, poverty, but because Christian Science is above all a religion, and relies upon the divine Mind to meet all needs, it can and does meet and heal this condition. Christian Science, as its name indicates, presents to the world accurate, demonstrable Christian knowledge, based upon one infinite Principle, the divine Mind, God, and the correct application of its rules is followed by positive results that prove the truth of its premise. It is therefore available to all men alike.

As to the statement that we disregard the play of social forces and overlook the dangers of personal contact, let me

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say that Christian Science demonstrates the privileges of man as an intellectual individual not only to be uninfluenced by social evils, but to be a positive influence for the overcoming of these evils through individual right thinking, whereby he reflects the eternal power of absolute Truth.

Our critic does not rightfully assume that Christian Scientists look with "disdain" or "contempt" on his belief. It is not reasonable to think that those who have once experienced every form of human suffering would thus regard any honest endeavor to combat these evils, or that, because they have finally found relief therefrom, they would be deficient in their understanding of these problems. On the contrary they understand and sympathize the more deeply, and earnestly recommend the mode of escape which has proved efficacious for them.

[Alfred Farlow in *Shreveport* (La.) *Journal.*]

We are of the opinion that the best way for a clergyman to prevent his flock from migrating is to make his own gospel so practical and desirable as to forestall any desire to look for "greener pastures." Whether or not it may be in good taste for a minister of the gospel to spend his time in an effort to discredit the religion of others instead of faithfully preaching his own sense of the gospel, we think all will agree that he should at least avoid any statements that are likely to give a wrong impression of the religion which he attacks.

Christ is the divine idea appearing in consciousness, which governed the human personality of Jesus and by means of which he did his wonderful works. We may illustrate the first and second coming of Christ in the following manner. A mathematician demonstrates a proposition on the board and thus proves that he is a mathematician, that he understands mathematics; but this is not sufficient to make a mathematician of the pupil. Nevertheless this may be considered the first coming of the mathematician, and it is an essential feature in the process of making mathematics practical. By and by the pupil learns what the mathematician knows. He acquires the mentality of the mathematician and is thereafter able to take up the book and demonstrate the proposition as it has been done by the teacher; and thus he, too, becomes a mathematician. This latter experience may be thought of as the second coming of the knowledge which constituted the mathematician.

Similarly, the first coming of Christ was in the person of Jesus, who understood and demonstrated the truth in all its perfection. The second coming is the realization of what he understood, by means of which the disciple is able to do what he did, in confirmation of his promise, "He that believeth on me, the works that I do shall he do also." The difficulty with our critic is that he does not follow the Scriptural injunction to compare spiritual things with spiritual in his discussion of what Mrs. Eddy teaches. He admits that Christian Science is founded upon the premise, "God is a Spirit;" that Spirit made all that was made and made it spiritually, and therefore that the universe, including man, is spiritual and not material. The gentleman also knows, if he has read the Christian Science text-book at all, that Christian Science recognizes the false belief of life, substance, and intelligence in matter, which must be overcome by spiritual growth.

If he will turn to Scriptural teaching, he will find that Jesus and his apostles taught exactly the same thing: Paul declared: "They which are the children of the flesh, these are not the children of God;" which means that God made man spiritually, and that the material sense of man is a false sense which must be overcome by putting off the old man with his deeds, and putting on the new man, "which is renewed in knowledge after the image of him that created him." Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing." Spirit alone gives life and existence to creation. In other words, there is nothing real in existence which is not the product of Spirit. Flesh, matter, material sense, is altogether unprofitable, that is, it does not add to nor take from the creation of God, Spirit. It is not included in the divine economy and has no signification.

Again, the Master said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" which means, that which is of God, Spirit, is spiritual and not material. Materiality is not of God, and since God is the only creator, it does not exist at all, and is only real to material sense. It was necessary that the Christ should appear, and Christ did appear, not because of any material origin but in spite of the fleshly, false, material sense. Christ appeared in the flesh just as light appears in the midst of darkness. Darkness has nothing to do with the manifestation of light, neither can it withstand the light. Light appears in the midst of darkness and dispels it.

So, Christ Jesus appeared first as a child; he "waxed strong in spirit" as he grew in stature. Step by step he advanced, until he overcame the "world, the flesh, and the devil;" triumphed over death, and finally overcame matter altogether and was translated—became spiritually perfect and rose above material sense altogether. Although he had said, "Lo, I am with you alway," he was not thereafter perceptible to human sense. The critics who do not understand this teaching of Christian Science would do well not to attempt to explain it.

[Frederick Dixon in *East Anglian Daily Times,* Ipswich, Eng.]

The story about Christian Science, quoted in your issue of the 20th inst., has more claims to respect than you are perhaps aware of, one of these being that it is extremely venerable. At the risk, however, of being taken for a person without any sense of humor, will you allow me to explain that among its many merits there is not even a suspicion of accuracy. I am obliged to say this, for I find that numbers of its admirers have never dreamed of it. Seriously, then, will you permit me to point out that the story is leading people to believe that Christian Science healing is a form of will-power. Now will-power is expressly repudiated as a healing factor in Christian Science. If it were a factor, then it could only be said that evil is power, for such a power could undoubtedly be exerted for good or evil.

Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Therefore, it is certain that will-power is not the fruit of a good tree; it is the fruit, of course, of "the tree of the knowledge of good and evil," the effect of eating which the Bible describes as death. Fortunately, the only true thing that can be said of evil is that it is a lie, and the only semblance of power it can ever manifest is the illusion produced by being deceived by a lie. Everybody who has ever tried to use will-power must know perfectly well that it is a broken reed; the day comes inevitably when, like every house built upon the sand, it exposes its own frailty by suddenly collapsing. Christian Science healing, on the other hand, has its foundations sunk deep in the rock, the spiritual foundation on which Jesus built his church; in a word, in the absolute truth. Jesus said, "Ye shall know the truth, and the truth shall make you free;" and as man begins to grasp this truth, he begins to repent; that is, to change his mind from a material to a spiritual outlook, from a belief that evil is power, to an understanding that there is no power but good, that is God, and so to find that "the kingdom of heaven is at hand," for "the kingdom of God is within you."

[H. Coulson Fairchild in *Short Hills* (N. J.) *Item.*]

We believe that the ascension of Christ Jesus demonstrated the reality of the spiritual and the unreality of

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that which is termed material. Jesus said: "It is the spirit that quickeneth; the flesh [matter] profiteth nothing."

As to the personal nature of God, Christian Science indicates that God is personal in an infinite sense, but not in a finite sense. This infinite idea of the Deity in Christian Science constitutes a concept which makes God universal; a God who is ever present and omnipotent; it takes away the limited thought of God. Christian Science teaches that Christ Jesus had at all times the mastery over evil and sickness, and shows that the same Principle destroys them both. It further teaches that Christians must gain dominion over all error through an understanding of the teachings of Christ Jesus, and a life lived in conformity therewith. It is not taught in Christian Science that a blind belief in the personality of Jesus will save us.

[Ida Hodnett in *Birmingham* (Ala.) *Age-Herald.*]

The purpose of Christian Science is simply the correction of all kinds of error, no matter how time-worn or how new to the present sense of the individual and of the human race in general this error may be. That it has healed both sickness and sin in very many instances is now generally admitted; also it is admitted that those who are faithfully following its teachings, obedient to its rules, are men and women of clean and joyous lives. How is this purpose accomplished? It is not by the influence of one human mind over another, the injection, so to speak, of human beliefs, opinions, or impulses into the conscious or unconscious, willing or unwilling personality. The influence of the human mind is avoided. It is the looking to God as the only creative Principle of all that exists, as the infinite Mind or Spirit, wisely and lovingly enforcing obedience to spiritual law, in the realization of whose presence all the discords of human error must cease. "Be still, and know that I am God," is the key-note of Christian Science practice. To confuse this process of invoking the power of that always-nigh presence with hypnosis, the process of inducing the hypnotic state, is merely to misunderstand the actual facts. The confusion, however, between the action of the human mind, sometimes good and sometimes bad, and the action of the divine Mind, which must of necessity be always harmonious,—this confusion will eventually disappear.

[Written for the *Sentinel.*]

SELF-QUESTIONING.

FRANCIS E. FALKENBURY.

HAVE I no faith today,
That I go halting on the road to God?
Have I so soon forgot the backward desert way,
Have I so soon forgot the love that led each day?

Have I no faith today,
That I trust not in my all-loving God?
Have I forgot His food that was my daily stay,
The water-springs which flowed from rocks that barred the way?

Have I no faith today?
That I should falter in my thoughts of God?
Have I so soon forgot the walls that fell away,
So we came into Jericho all sin to slay?

Have I no faith today,
That I feel not the glory of my true being, God?
Have I forgot the thrill—that first sweet sacrament,
The glowing of the ark that stood within the tent?

AMONG THE CHURCHES.

ASHEVILLE, N. C.

The members of the Christian Science society of Asheville wish to announce that, because they feel that the specific mission of their organization has been fulfilled, and for the sake of increased unity and spiritual cooperation among the Christian Scientists of Asheville, their organization, namely, the Christian Science society, has been permanently dissolved. ELIZABETH EARLE JONES.

Asheville Citizen.

[We learn that the former members of the above society are now in attendance at First Church of Christ, Scientist, of Asheville, and are very glad to note this evidence of unity among the workers in this field.—EDITOR.]

PORTLAND, ORE.

Fifteen hundred persons can be comfortably seated in the great auditorium of the new First Church of Christ, Scientist, now building on the half block on Everett street, between Eighteenth and Nineteenth, the corner-stone of which was laid last Tuesday morning [Aug. 31] with appropriate ceremonies.

The new church, which will be one of the handsomest and largest edifices of its kind in Portland, will cost one hundred thousand dollars. Work of laying the foundations began several weeks ago and has progressed rapidly. It is expected that the building will be completed by Sept. 1, 1910, just a year from the laying of the corner-stone.

Faced brick of Wilkeson sandstone, from Wilkeson, Wash., is the material of which the building will be constructed. Architecturally the church will differ materially from any other in the city. Simple lines and the classic style are the features predominating in the architecture. The dome, arising over the central part of the building, will probably be the largest in the city. It will measure fifty-two feet across the interior. In the center of the dome will be a skylight, with a "sunburst" in the ceiling. All the main columns and trusses for the dome will be of steel. Its highest point will be fifty feet above the level of the street.—*Portland Oregonian.*

GALESBURG, ILL.

Sunday, Sept. 5, was a memorable day for the Christian Scientists of Galesburg. On that day, for the first time since the inception of the work here, services were held in their own home. As is known, some months ago they acquired the Hale property on the corner of Cedar and South streets, and remodeled the dwelling sufficiently to permit of holding services there for the present. Sunday the room was filled with an attentive congregation, and while the service did not vary from the usual simple Lesson-Sermon, there was much quiet rejoicing over this first step toward securing a building suitable to their needs and commensurate with the growth of the Cause.

Galesburg Mail.

CORRECTION.

We learn that the statement copied from the *Minneapolis Journal,* in our issue of Sept. 4, to the effect that First Church of Christ, Scientist, of Minneapolis had paid twenty thousand dollars for a new building site, was an error. The purchase price was ten thousand dollars.—EDITOR.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

AN AMENDED BY-LAW.

ARTICLE XXVI.

ASSOCIATIONS.—SECT. 6. The associations of the pupils of loyal teachers shall convene annually. The pupils shall be guided by the Bible, and Science and Health, not by their teachers' personal views. Teachers shall not call their pupils together, or assemble a selected number of them, for more frequent meetings.

"FEAR NOT."

THROUGH all the centuries mankind has been cheated and defrauded by its belief that evil is something real and powerful, but in the last half century, fortunately, through the discovery of Christian Science and its teachings by Mrs. Eddy, multitudes have been awakened to the falseness and iniquity of this belief, and thereby they are being freed from it and from its consequences. Through this belief in the supposed power of evil, and through it only, fear has entered into human consciousness, and only by its destruction can mankind avail itself of the blessed gospel proclaimed by the Master, who came "to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised."

The admission that evil is real, whether this admission be tacit or expressed, must of necessity carry with it the belief that evil is of divine origin, a belief which, when stated in plain words, is seen to be opposed to Christianity, because it either denies the omnipotence of God or holds Him to be the creator of evil and thus responsible for all sin, sickness, and death.

Evil not being of divine origin, and therefore being unreal in the sense that only God's creation is real, has no power; therefore, in fearing it mankind is simply fearing a self-imposed belief. This is a strong point in Christian Science, and Christian Scientists must rouse themselves not only to claim their freedom from evil, but also to assert their freedom from the fear which would give it power. Mrs. Eddy writes, on page 380 of Science and Health: "The physical effects of fear illustrate its illusion. Gazing at a chained lion, crouched for a spring, should not terrify a man;" and she adds, "Nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error."

That evil is held in Christian Science to be an unreality does not give Christian Scientists liberty to practise it, and Mrs. Eddy makes this very clear when she writes: "The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality" (Messages to The Mother Church, p. 50).

Jesus' saying, "Be not afraid," is a note of divine encouragement to mankind, and we are taught in Science and Health (p. 425) that we are to "correct material belief by spiritual understanding," and that when we do this we "will never fear again except to offend God."

ARCHIBALD MCLELLAN.

EVIL'S INCONGRUITY.

EVERY truly noble nature has met with unnumbered experiences which have excited outspoken revolt against the untoward companionship in human life and thought of good and evil, truth and error. How few are the hours that do not bring us some exhibition of that continuous tragedy which is incident to the belief in the association of these opposites in nature and in experience. Delighted with a rose, so exquisitely modeled as to suggest the divine, we pluck it only to find a repulsive worm feeding upon its heart. The little bird whose cute ways and seraph song have made it a household treasure is left unguarded for a moment, and we are recalled by its despairing cry as it is snatched from its perch by a cruel claw. Thus in the home, the garden, the street, everywhere, the beautiful and the bestial, the inspiring and the iniquitous, are often found in that incongruous contact which begets in sensitive souls well-nigh continuous pain and protest.

The offense is yet more intimate—in the make-up of our friends, the members of our family, yes, in our own consciousness, we often come upon utter contradictions of nature and of impulse. How often have we found ourselves harboring a prejudice or a resentment that is wholly foreign to our aspiration and general attitude of thought!

Despite the multiplicity of such experiences, however, there remains the ineradicable sense that these things are unnatural, and unauthorized by any legitimate law or government, and we are sure that the inateness and persistence of the protest of higher sense is a prophecy of better things, a promise that the harmony and peace which should be, will be. Christian Science has tremendously intensified this conviction by its disclosure that in truth the good is never touched by evil, although the immediate effect of its study and acceptance sometimes seems to be an increase of the show and intensity of evil. Phases of ignoble and unchristian temperament that were latent are apparently made active, so that, in his becoming, the Christian Scientist has sometimes been a surprise to himself and his friends! This stir speaks, however, both for the uncovering of error and for the vitality and significance of the truth which is thus turning the fallow ground of mortal selfhood, and in the ever-increasing light more wholesome conditions presently appear.

The dewdrops which laden the leaves with purity and with light may be brushed away and be seemingly lost in the slime of the roadside; but the sun calls to them and they respond, for they are the children of the upper air, and as they blossom in the gardens of the sunset they declare again the eternal fact that truth and goodness and beauty are forever clean and pure, forever ideal; that they belong to God and are safely kept by Him "unto eternal life." The protest of our better nature is legitimate and right. Though honored by the erudite and practically consented to by many Christians, the philosophy that evil is good in the making, that their association is heaven-designed, is forever false, and every sane and saintly intuition rises up to assert it in our hearts and in all the ministries of Christian Science.

This is the strength of Mrs. Eddy's teaching, that she declares God, good, aright, forever ideal, forever sovereign. This, too, is the joy of Christian Science. Break the belief in the planned-for place and service of materiality and a new sense of freedom and of gladness immediately springs up in the heart. The longing of every better self for an unmarred life, the life that knows no sin, disease, or death, the life that is the heaven of humanity's undying hope,—this is the voice that was heard "crying in the wilderness of Judæa," and it is speaking again in our hearts for a perfect God and His perfect universe.

JOHN B. WILLIS.

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THE TENTH COMMANDMENT.

In the sixth chapter of Deuteronomy we read: "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." There are many who mistakenly believe that God's laws are intended to enforce the divine authority rather than to bless those who obey them, but nothing could be farther from the truth. God is altogether too great to need honor of us, and He could not be honored by anything less than the happiness and prosperity of all His children. Our obedience to divine law is "for our good always," and it is also for the universal good, since Christian Science teaches us that "whatever blesses one blesses all" (Science and Health, p. 206). The one who strives constantly to obey God's law is a public benefactor, and Christ Jesus said of those who obeyed and taught these commandments, "that the same shall be called great in the kingdom of heaven."

It goes without saying that obedience to be of any real value must be intelligent. We must understand something of the one who demands our obedience, and we must also learn how to obey. In the case of a student of art or applied science, no mere effort to work out a problem would bring the desired result. Some measure of understanding is needed from the start, and this quickly unfolds into fuller understanding, as it is put into practice.

The tenth commandment "Thou shalt not covet" is unique in that it is addressed wholly to thought and gives no hint of either reward or punishment, yet it is tremendously comprehensive. It can be readily seen that if it were understood and obeyed, no crimes would ever be committed. Disobedience to it may be said to spring from what St John calls "the lust of the eye," the desire for material things. It was this which tempted Eve, when she believed that the forbidden fruit was "pleasant to the eyes," and through her disobedience and that of her husband "many were made sinners" (to quote St. Paul).

The utter folly of covetousness is illustrated in the account given in Genesis. According to the record, God had left no need unsupplied, yet we find that the acceptance of the serpent's suggestion blinded the eyes of Adam and Eve to the infinite provision made by divine Love for all human need, and as soon as they turned away from that which was divinely provided their troubles began, and this will be our experience also until we learn the wisdom of seeking our supply from God who is Spirit and who alone can give us that which satisfies and endures. To covet that which another possesses shuts out from our vision that which God has for us, and we cannot do this if we really understand Christian Science. Our revered Leader says that, in her own experience, "the first spontaneous motion of Truth and Love, . . . banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire which breaketh the divine commandments" (Retrospection and Introspection, p. 31).

Truth is calling loudly to us at this hour to rise to greater spirituality, for thus only can we stand in "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," as we read in Revelation. Paul bids us "covet earnestly the best gifts," and those that he enumerates are spiritual. A story is told of one who in time of shipwreck loaded himself with the gold which some miners had thrown away. They were saved, but he sank into the depths. If we would teach the children to "love not the world, neither the things that are in the world," we must prove to them how real and satisfying are the things of Spirit, for this alone will lift them above the sin of covetousness and enable them to fulfil God's law in the Christ way.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

New Haven, Conn., Oct. 11, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—Divine guidance alone led to the enactment of the new by-law published in the *Sentinel* of Oct. 9, 1909. It meets at the proper time a need that many have recognized, and declares a basic law which is vital to true Science. It will point the way for those who are anxious for that unity which is indispensable, give new courage to the pure in heart, who see in those prominent in Science work the triumph of Truth, rather than personal greatness. To those who realize divine Love and the presence of the "Comforter," it reaffirms, "Lo, I am with you alway, even unto the end of the world." May we all strive for that oneness with the Father which will demonstrate the unity of God's ideas, and so emulate your example.

The more I study your writings the more I realize the debt of gratitude I owe to you, the more I see how in time the world will appreciate your mission and its fulfilment.

With gratitude and love,

L. N. BLYDENBURGH.

Boston, Mass., Oct. 14, 1909.

Beloved Leader:—In "Miscellaneous Writings" you quote the words of Jesus, "What I do thou knowest not now; but thou shalt know hereafter." In faint, perhaps, but oh, in such pure and joyous tones, their echo seems to reach my longing heart.

Deep down in human consciousness, in my own life, I see the sickle of the "lord of the harvest" at work. At times I see clearly, and always strive to remember your teaching that "all mesmerism is one of three kinds; namely, the ignorant, the fraudulent, or the malicious workings of error or mortal mind" (Miscellaneous Writings, p. 51). I am striving to keep awake myself and to help awaken others, that I may know and demonstrate that I shall not defraud myself of the fulness of joy by believing in the reality of a selfhood apart from good. To have on the "wedding garment" in this hour is to catch in my work eternal tones of courage and joy from your ascending footsteps. The multitudes that call you blessed!

With deep gratitude and love,

HELEN A. NIXON.

Chicago, Ill., Oct. 8, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The students of Edward A. Kimball, assembled for their annual meeting, have elected Mrs. Kimball president of the association. We are grateful that the teaching we have received enables us to realize, in a measure, the import of your message, published in the *Sentinel* of Sept. 4, "There is no Death." Refreshed and satisfied by this soul-inspiring article, we thank you for your additional assurance of the reality of Life and the unreality of evil, disease, and death. We also appreciate your comment on a student's tribute to Mr. Kimball's "clear, correct teaching" contained in the *Sentinel* of Sept. 18.

We are convinced that the law of God discovered by you through Christian Science is ever operative. We pray that our lives may attest our consecration to the Cause of Christian Science and the applicability of your teaching found in Science and Health (p. 497): "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

Lovingly yours,

Mr. Kimball's Association,

J. PORTER JOPLIN, ROWLAND T. ROGERS,

WINIFRED S. ROSS, *Committee.*

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Evanston, Ill., Oct. 10, 1909.

Dearly Beloved Leader:—I have long wished to express my love and gratitude to you for your loving, unselfish, guiding care in leading us to know God aright. It has enabled me to rise above pain and sorrow, to forgive and love, and I know of no more fitting time than the present to express this gratitude, since we have gained such an uplift from your message, "There is no Death." I shall never cease to love and be grateful to my beloved teacher, Edward A. Kimball, for his "correct teaching," and grateful to his dear wife, who so bravely steps forward to help his students and conduct his association. It is my prayer to be more worthy of this teaching, and to consecrate thought more closely to God, by endeavoring to live the life you commend.

Lovingly your follower,
STELLA SCOTT THOMPSON.

London, W., England, Oct. 2, 1909.

Dear Mrs. Eddy:—Words convey the very smallest expression of what I feel for the wonderful truth you have through your purity been able to give to a careworn, sorrowing world; for the practical scientific understanding of God, and the power it has given us to put this understanding into practice, bringing into our lives the natural results, peace, harmony, activity, and the real understanding of what Love is. As we gradually learn that "the Christian Scientist loves man more because he loves God most" (Miscellaneous Writings, p. 100), we gain a further glimpse of this great truth. For this revelation alone I feel compelled to write and tell you how deeply grateful I am to you, and I pray my actions may prove my sincerity. God bless you, dear Mrs. Eddy.

Yours in loving obedience,
MRS. EDITH I. COHEN.

Boston, Mass., Oct. 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved and Faithful Leader:—That you are justly entitled to this designation is the enduring belief of one who had for many years fought what he understood scientific Christianity to stand for, when denominated by you Christian Science.

Not quite two years ago, while adding to my supposed fund of knowledge by reading the *McClure* articles, one of your "little ones" asked my respectful attention to your book entitled "Unity of Good." In response thereto I endeavored to read it from the view-point which prompted you in giving it to the world, and strange as it may appear, I accepted first of all the chapter, "Is There no Death?" From that hour to the present I have been striving to grasp more and more of the revelation of Truth which I have since found within the covers of the priceless Christian Science text-book and your other writings.

Your recent wonderful article, entitled "There is no Death," prompted me to write you and return thanks for this added evidence of your faithfulness, regardless of any and all manifestations of error. God is good; and, as you say, "the time for thinkers has come" (Science and Health, Pref. p. vii.). Yet, while under the teachings of scholastic theology, as a Bible student, I found that a right way to Truth was not discoverable, unless it was admitted either in premise or conclusion that God is hopelessly involved (presumably for our good of course) in all the activities of His creation, whether good or evil. Christian Science, as I understand it, tears the mask absolutely away from all false systems of religion, with the result that God, good, is seen as the infinite creator of goodness; that Christ, Truth, is the only way to life,—and that the true worshiper always worships the Father in spirit and in truth.

Since accepting Christian Science as a rational, commonsense, practical religion, I have been able to demonstrate its truth in overcoming false desires, appetites, and passions. In nearly every section of North America I have come in contact with Christian Science and Christian Scientists, and I know that sickness and sin are being overcome, "by one and the same metaphysical process" (Science and Health, p. 210), just in proportion as the Christ-life is being lived.

I am not as yet a member of any Christian Science church, but when I have the greatest of all earthly honors of being identified as an active, honest member, I shall be content to follow you, dear Leader, as you follow Christ, and as you have so lovingly advised us to do. With reference to present events heralded in the press of the hour, with Paul I declare: "None of these things move me." I am confident no real Christian Scientist entertains the thought for an instant that you do not exist in the flesh right now. It is also plain that we have the right to love you as the revelator of Truth to this age.

Sincerely and gratefully,
ARTHUR HENRY SWANK.

Bagot, Hale, Cheshire, England, Sept. 24, 1909.

Beloved Leader:—My heart overflows with joy and gratitude to you, for the glorious truths which are being unfolded to me through our "Key to the Scriptures." For the past fourteen months it has been my privilege to do a little work for the Cause in a very active field, and I know you will be glad to hear about a strong little center which has been started here at Hale-Altrincham, Cheshire, England. In July, 1908, a society was formed, the outgrowth of work done by a few earnest Scientists. Seven months later (April, 1909), Dr. Fluno gave us our first lecture. It was very well attended, and listened to with great attention. During the lecture there occurred a case of healing where much pain had been endured for many months, and a chronic ailment of many years' standing, in the same person, was greatly relieved, and is now disappearing. He is now a regular attendant at our services, and his wife and children have been brought into Science through this.

The good seed has been sown in our midst, and though as yet we are very few workers, we know that with earnest loving thought, and loyalty in following your teaching and example, we shall soon be a large and vigorous center, bringing love and joy to the sick and suffering, as we realize that "to all mankind and in every hour, divine Love supplies all good" (Science and Health, p. 494).

Lovingly and gratefully,
IDA HUME.

San Jose, Cal., Sept. 21, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—For fifteen years I have read "Science and Health with Key to the Scriptures." When the book came to my home, life was a burden. Through its study I have found the only satisfying joy I have ever known. It is your teaching and your obedience to divine Principle that has given woman her place with man. "Sometime we shall learn how Spirit, the great architect, has created men and women in Science" (Science and Health, p. 68). I love you because you have given us a better understanding of the truth of being.

Truly yours,
MRS. NELLIE M. WHITESIDE.

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THE LECTURES.

The address of Bicknell Young, member of the board of lectureship, is Whitehall court, S. W., London, England.

WESTMOUNT, QUEBEC.

A lecture was given by William D. McCrackan, M.A., of Boston, Mass., in Victoria Hall, Sept. 23. The lecturer was introduced by Major Lacey R. Johnson, who said in part,—

I have been asked to introduce to you this evening a speaker who will address you upon the most momentous question that has ever occupied the public mind. Christian Science seems to me wonderful in the way it has taken hold of the minds of men and women throughout the whole world. No matter where you go—on trains, or in hotels, before you have been in conversation long with the people around you, some one is sure to mention the subject of Christian Science. I am not a Christian Scientist myself, but I have for some months past given the subject careful study, and the more I know of it the more I want to know. Like you, I have come to learn.—*Correspondence.*

OLEAN, N. Y.

Bliss Knapp delivered an address on Christian Science yesterday afternoon [Oct. 3]. He was introduced by Willard Rooks of Salamanca, who said in part,—

Christ Jesus was the most scientific man that ever lived. He knew more of God than other men. In doing the will of the Father he expressed eternal and universal law. By his greater knowledge of the divine Principle of all, he redeemed and saved humanity—he healed the sick and suffering, he lifted the burdens of sin and sorrow, yea, and he raised the dead. He taught his followers to imitate him. He said that whosoever believed on him and kept his sayings should do the work he did. He promised that even greater works should be done.

This, my friends, was the priceless import of the Master's career, for had not his doctrines been applicable to all needs in every time and in every place, he could not have been the Wayshower and Saviour to a needy humanity. For many years Christian Science has been emphasizing this great fact, and today Christian Science Mind-healing stands out as a universally accomplished and admitted fact.—*Olean Times.*

LECTURES TO BE DELIVERED.

Evanston, Ill.—Mrs. Sue Harper Mims, Church Edifice, Chicago avenue and Grove street, Sunday afternoon, Oct. 24.

Poughkeepsie, N. Y.—Rev. William P. McKenzie, Collingwood Opera House, Oct. 26.

Bellingham, Wash.—William D. McCrackan, M.A., Aftermath Club House, Eldredge avenue and Broadway, Oct. 28.

Youngstown, O.—Rev. William P. McKenzie, Church Edifice, Spring and Bryson streets, Oct. 29 and 30.

Malden, Mass.—Clarence C. Eaton, Whittier Hall, Everett, Nov. 2.

Medford, Ore.—Judge Septimus J. Hanna, Medford Opera House, Nov. 2.

Port Angeles, Wash.—William D. McCrackan, M.A., Opera House, Nov. 2.

Hiawatha, Kan.—Hon. Clarence A. Buskirk, Armory Hall, Nov. 4.

Rockland, Me.—Clarence C. Eaton, Church Edifice, Nov. 4.

Marshall, Mich.—Prof. Hermann S. Hering, Empire Theater, Nov. 4.

Sacramento, Cal.—Rev. William P. McKenzie, Congregational Church, Sixth street, between I and J streets, Nov. 4.

Paterson, N. J.—Mrs. Sue Harper Mims, Orpheus Hall, Nov. 4.

Jersey City, N. J.—Miss Mary Brookins, Hasbrouck Institute, Nov. 5.

Independence, Mo.—Judge William G. Ewing, Court House, Nov. 5.

Coburg, Ore.—Judge Septimus J. Hanna, Nov. 5.

Port Huron, Mich.—Prof. Hermann S. Hering, Society Hall, White Building, 7:30 p.m. (Standard), Nov. 5.

Superior, Wis.—Bliss Knapp, Congregational Church, Nov. 5.

Towanda, Pa.—Frank H. Leonard, Nov. 5.

Pacific Grove, Cal.—Rev. William P. McKenzie, Nov. 5.

Springfield, Mass.—Miss Mary Brookins, Court Square Theater, 7:30 p.m., Nov. 7.

Wichita, Kan.—Hon. Clarence A. Buskirk, Auditorium, 3 p.m., Nov. 7.

Philadelphia, Pa.—Clarence C. Eaton, Garrick Theater, 8 p.m., Nov. 7.

Janesville, Wis.—Judge William G. Ewing, Myers Opera House, 3:15 p.m., Nov. 7.

Portland, Ore.—Judge Septimus J. Hanna, Nov. 7.

Lynn, Mass.—Prof. Hermann S. Hering, Olympia Theater, 2:45 p.m., Nov. 7.

Hyde Park, Mass.—Prof. Hermann S. Hering, Memorial Hall, Dedham, 7 p.m., Nov. 7.

Sheboygan, Wis.—Bliss Knapp, Opera House, 2:30 p.m., Nov. 7.

New Haven, Conn.—Frank H. Leonard, Grand Opera House, 3 p.m., Nov. 7.

Stamford, Conn.—Frank H. Leonard, Casino, Suburban avenue, 8 p.m., Nov. 7.

Boise, Idaho.—William D. McCrackan, M.A., Sunday evening, Nov. 7.

Vallejo, Cal.—Rev. William P. McKenzie, Lower Samoset Hall, 3 p.m., Nov. 7.

Kewanee, Ill.—Bliss Knapp, Star Currier Hall., Nov. 8.

Pocatello, Idaho.—William D. McCrackan, M.A., Auditorium Theater, 8:30 p.m., Nov. 8.

Berkeley, Cal—Rev. William P. McKenzie, Wilkins Hall, Nov. 8.

Louisville, Ky.—Mrs. Sue Harper Mims, Macauley's Theater, 8 p.m., Nov. 7.

Clinton, Ia.—Hon. Clarence A. Buskirk, Clinton Theater, Nov. 9.

Fall River, Mass.—Prof. Hermann S. Hering, Music Hall, Nov. 9.

Zanesville, O.—Frank H. Leonard, Gold Hall, Nov. 9.

San Francisco, Cal.—Rev. William P. McKenzie, Building Trades Auditorium, 14th and Guerrero streets, Nov. 9.

Bromley (Kent), England.—Rev. Arthur R. Vosburgh, Grand Hall, 8 p.m., Nov. 9.

London, England,—Rev. Arthur R. Vosburgh, Queen's Hall, Langham place, 3 p.m., Nov. 11 and 8 p.m., Nov. 12.

Hull, England.—Rev. Arthur R. Vosburgh, Assembly Rooms, 3 p.m., Nov. 14.

Rochdale, England.—Rev. Arthur R. Vosburgh, Town Hall, 7:30 p.m., Nov. 16.

Blackpool, England.—Rev. Arthur R. Vosburgh, North Pier Arcade, 7:30 p.m., Nov. 18.

Berlin, Germany.—Rev. Arthur R. Vosburgh, Beethoven Saal, Koethener str. 32, 5 p.m., Nov. 23.

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TESTIMONIES OF HEALING.

It is with great joy that I give my testimony to express my thanks to God, and my gratitude to Mrs. Eddy, for Christian Science—the truth which makes free. For seven years I suffered with severe spinal and stomach trouble, although I had many physicians. In October, 1908, I was very ill, and after two weeks' treatment a prominent physician here said that he had given me the strongest medicine known to medical science, but that my stomach would not respond to medicine, and he could do no more for me.

I had almost reached the limit of human endurance, when a neighbor asked me to try Christian Science. She told me that many people had been healed by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not believe in Christian Science myself, but I had many friends who had been wonderfully benefited; so I read the book through once, but I did not seem to understand what I was reading. My neighbor said I should read it again, that the light would come to me; so I read, studied, and prayed for understanding. I soon realized that my stomach did not distress me, and I could eat anything with no ill effect, which should have convinced me of the truth in the book; but I was still suffering terribly from the spinal trouble, and my husband insisted upon my consulting a lady physician. I did so, but with no beneficial results. Then, having lost all faith in man, I turned with all my heart to Science and Health, which brought to light the only living and true God, and man made in His image and likeness. It proved to me that sin, sickness, and death are but human beliefs, having no power or place in the kingdom of God.

I was blessed with this understanding in reading the book for the third time, and was healed. My physical healing has, however, passed into insignificance, compared with the spiritual uplifting. Mrs. Eddy's book was truly a "Key to the Scriptures" for me. I had seldom read the Bible, thinking it mere history of the past, which could not be lived or practised in this age; but I have learned that with God it is always now, that He is our ever-present help, and that in acknowledging no other power, all sorrows and fears vanish. I have derived great comfort from these words on page 446 of Science and Health: "To understand God strengthens hope, enthrones faith in Truth, and verifies Jesus' word: 'Lo, I am with you alway, even unto the end of the world;'" and again, on page 14: "Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: 'He that believeth on me, the works that I do shall he do also.'" I have proven this true, and now my greatest pleasure is in helping others.

God is abundantly blessing His faithful servant, Mrs. Eddy, for devoting her life to that uplifting of humanity which is made apparent by the "signs following," all over the world. I hope this testimony will encourage some one to investigate this truth, by reading Science and Health, and that he may thus be blessed with the "peace of God, which passeth all understanding."

MRS. CHARLOTTE J. WHITNEY, Omaha, Neb.

[Translated from the German.]

Sincere and heartfelt gratitude impels me to tell others what Christian Science has done for me and my family. Five years ago it found me ill and full of sorrow. I had suffered for seven years with a severe trouble in the back; neither medical treatment, nor massage, baths, etc., brought relief. I then heard of Christian Science, and immediately had great faith in this teaching. I asked for treatment, and when I was told that God did not want me to suffer, a heavy load dropped from me, for up to that time I had borne it all, believing that God had inflicted it upon me. After the first treatment the pain that troubled me most disappeared, and in three months' time I was completely healed. I was also healed of a so-called inherited stomach and liver complaint, as well as of blood-poisoning in the left hand.

My husband was healed through Christian Science of a serious affection of the lungs and kidneys, also of peritoneal inflammation. My oldest daughter became afflicted with a disease of the eyes, but was entirely healed in three months. We have overcome many other physical ailments through the understanding gained by the wonderful teachings of Christian Science. Christian Science has helped us under many circumstances, and this surely would be reason enough for being thankful all one's life, yet at times these benefits seem small to me compared with what I have received spiritually. I have been studying Science and Health for the past three years, and although I did not know one word of English I began to translate it word for word with the help of a dictionary. The love for this task, and the ardent desire to gain more and more of the glorious truth and a better understanding of God, helped me to go on faithfully and patiently step by step, so that today I am able to read and understand well the text-book.

The truth which I have received through the daily study of the Lesson-Sermons, and by attending the meetings and services which are so dear to me, has enabled me to understand God better and better and to recognize that Christian Science is a demonstrable religion,—that it is the truth which Jesus said would make us free,—for it has freed me of sickness, impatience, temper, a desire to rule, self-righteousness, envy, etc. Our faithful and beloved Leader has shown us through the revelation of this glorious religion the way to shield ourselves from the attacks of sickness as well as from the temptation to sin.

I cannot express in words my heartfelt gratitude to God, and to our dear Leader, Mrs. Eddy, but I am daily and hourly striving to do that which will prove my sincere gratitude. My earnest longing is to become more nearly perfect in my love to God and to my fellow-beings, and to rise higher and higher in the understanding of this truth, that I may be able some time to help others as I have been helped.—FRAU ANNA MOGWITZ, Berlin, Germany.

It is with sincere gratitude for the many blessings that have come to me through Christian Science, that I give this testimony. In the fall of 1907 I began to suffer with my left side, also my arm and throat. My throat seemed to be affected inside and somewhat swollen, and instead of getting better it grew worse, until some time in February, when the pain became so bad that I could hardly endure it. It was worse at night, and the pain and discomfort were so great that I could not rest or sleep. This condition lasted almost a week, until I was very weak and could scarcely sit up. My wife went to see a Christian Science practitioner in the afternoon, and asked her to treat me. I had not slept for three nights, but I slept all that night without once waking, and was surprised to find the next morning that the pain was all gone, and I had such a sense of peace and rest as I had never before experienced. While my throat was still somewhat sore, this soon went away, and I was healed of the disease in that one treatment.

Words cannot express my gratitude for what has been done for me. It was like coming out of darkness into light; out of pain into peace. I have been reading our text-book, "Science and Health with Key to the Scriptures" ever since. I give thanks to God for this wonderful truth, and to Mrs. Eddy for making it plain to us that we may walk in the paths of peace.

EMORY MCLEAN, Asheville, N. C.

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I wish to testify, as best I may, to what Christian Science has done for me and mine. I am now fifty-two years old, and was always taught from early childhood that bodily afflictions were sent by God as a punishment for some wrong-doing, but since reading "Science and Health with Key to the Scriptures," and making a close study of the Bible, I have been constrained to change my way of thinking. Something less than two years ago I became interested in Christian Science, and determined to investigate it for myself, so I procured a copy of the text-book, and with a prayerful heart, desiring to know the truth, I read it through, then reread it, and made a study of the Bible in connection with it. I was then led to renounce many of my former opinions and beliefs. Having been a professed Christian for more than thirty-eight years, and a recipient of God's grace, I can truthfully say that the last eighteen months have been the most peaceful and fruitful period of all these years. In addition to the spiritual uplifting, I have been healed through this Science of various physical ills, and it is now over two years since I have taken or applied any medicine. About two years ago my little boy was healed almost instantly of a serious attack of bowel trouble through Christian Science. Last summer he had another attack of the same trouble, and although this like the other was very severe, it quickly yielded to the power of Truth. To God be the praise. I feel very grateful to Mrs. Eddy for this new-old light and way, and my prayer is that many may soon behold and follow this light.

W. A. PARKER, North Enid, Okla.

[Translated from the German.]

Ten years ago I was first afflicted with a most severe affection of the eyes, and four times since then have had a return of the trouble. The first three times I was cured through a course of medical treatment lasting nearly a year. The improvement, however, was not permanent, the headaches, heart trouble, and weakness returning after a short time. I had a very severe attack of this disease in the fall of 1908. The medical means which I applied, and which were very expensive, brought no relief; the disturbance of the heart and the headaches became so severe that I was nearly in despair.

While in this great need, I heard of Christian Science, applied by letter to a Christian Science practitioner, and was freed of all pain in three weeks' time. I felt light and cheerful, although I had not taken one drop of medicine, and can hardly tell how happy and grateful I am for my wonderful healing. The feeling of security under God's protection does not leave me, and I greet every day with deep gratitude that with God's help I am able to take up my duties cheerfully and with renewed strength, without being tormented by pain or the fear of becoming sick again.—ANNA WIECHERT, Dombrowken, Germany.

In the fall of 1903 it was my good fortune to procure a room with a Christian Scientist in New York city. She invited me to attend church with her, and in that way I became interested in this Science. All my life I had been looking for a religion which would meet my needs and a God who would answer prayer, and to this end I had attended churches of almost every denomination, read deeply into various theories, and looked into any cult that happened to present itself to me; but after investigation there seemed to be nothing for me in any of them. A month after I first attended the Christian Science church, I purchased a Bible, a copy of Science and Health, and a *Quarterly*, and from that time till now they have been my daily companions. Some six weeks after first hearing of Science, I was healed instantaneously of a violent attack of throat trouble by reading the following quotation from our text-book: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495). I seemed to grasp instantly the fact that if my consciousness was filled with God, there was certainly no room for anything else, and with this realization I was healed. I have never had to call a practitioner to my house, and can only remember of having had help six times. With these exceptions I have been able to meet all attacks, mental, physical, and financial, for five years. I also was able to help my son get rid of a malarial condition, and I have helped others on several occasions.

But the spiritual help which Christian Science has been to me outweighs all else. It is such a joy to realize what it means to be a child of God now; not alone in the future, but "now are we the sons of God," and as such we share in all the bounties of a loving Father. When we can once realize that God is the source of our supply, every need is met. When we learn to live very close to God, the beliefs of sin and sickness are kept out of our consciousness and our lives are all harmony. For the knowledge of these facts which I have gained in Science, I am most deeply thankful to God, who has given us our noble Leader, Mrs. Eddy, and also grateful to her for teaching us this wonderful truth which makes all men free.

MRS. H. VENABLE WILLIAMS, Jacksonville, Fla.

Ever since I have been in Science, a little more than two years, I have had a great desire to testify to the new life that has dawned for me in Christian Science. I know that it is the truth, that it can be applied, tested, and proven in our daily lives. When I first went to the reading-room for investigation, I was loaned a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. On my way home I felt, with such a deep satisfaction, that I was carrying a book that contained the truth for which I had been diligently searching for many long and weary years. When I arrived home I sat down to read, and it seemed as if every page revealed such wonderful truths, such illuminations. I have never ceased to be grateful for them.

At that time I was suffering much from a supposedly organic eye trouble, and was trying to gain relief and strength by wearing glasses, but after reading this book three or four months I was healed completely. I then got a copy of my own, also a *Quarterly*, and took the Bible, which had never before received so much attention from me, and went to work in earnest. Since then many other physical, moral, and mental derangements have been overcome by the daily study of the Lesson-Sermons, while others are yielding more slowly but surely, sometimes requiring the aid of a practitioner.

While I am very grateful for these healings, I am even more grateful for the knowledge of the divine Principle that heals the sick, casts out error, and restores harmony. Clouds of error may arise, and to our mortal sense bring a great deal of disturbance, but in the truth these clouds pass away, leaving the mental atmosphere perfectly clear and calm. Then it is that the light of truth reveals to us in glorious splendor our Father-Mother God, and our hearts are filled to overflowing with a joy and peace that can only be known by those who have experienced it. We are bidden to put on the whole armor of God, which is dazzling bright, and studded with the precious jewels of patience, meekness, purity, and holiness, which never lose their brilliancy.

I have often wondered how the world can ever thank Mrs. Eddy for rediscovering this divine Science, this lost art of Christian healing, but it can best be done by following her teachings.—LOTTIE L. HART, Lafayette, Ind.

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I wish to express my gratitude for the many blessings which I have received in Christian Science. I have learned through its teachings, as set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy, to understand the Bible, and I have been able to overcome many ills of the flesh. My first demonstration after coming into Christian Science was over a case of deformity, and this was indeed a proof to me of its healing power. Shortly after, I was healed, by reading Science and Health, of a throat trouble from which I had suffered every winter. I had also suffered all my life with severe headaches, and within the last two years I have been able to work out my own salvation along this line.

I have had many proofs of the power of Christian Science in cases of earache, toothache, fever, and colds, also in financial difficulties, etc. Both of my children were born with help from Christian Science treatment, and the demonstration with my last one was indeed wonderful to me. I attended entirely to the baby, and was about the house, doing the needful things. The instruction, the spiritual uplifting, and the love which I received at this time, are beyond words.

I wish to express deepest gratitude to our beloved Leader, Mrs. Eddy, for this healing truth which has been given to us through her. My cup is full and running over with love and thankfulness to God for giving us so wise and loving a Leader.—Mrs. Lena M. Hurtt, Decatur, Ill.

Christian Science has wrought marvelous things for me. As a child, I was always ill and in dread of disease. The fear of tubercular disease was fastened upon me, my mother having passed on with that trouble. A great many different diseases seemed to afflict me, while my brother and sister escaped them. Later on, physicians said that I had spinal trouble, one remarking that in order to be made well I would require a new backbone, but his treatment was worse than the disease. I tried every doctor within reach, but did not get any help. The medicine they gave me seemed to drive the pain all over my body, until finally it settled in the stomach. Twenty-six years ago, at the birth of a child, I was left worse than before, and was not able to leave my room for four months. Then I lost the use of my hands, and this seemed the hardest cross to bear, as music, needlework, and painting had to be given up. I was advised to take sun-baths, which I did faithfully, with some temporary benefit. I then went to a hospital, the best in the state, but they claimed that they could give me no help without an operation. I could not consent to this, so I tried new remedies, then the starving system. I next tried physical culture for two years, and for fifteen years I was under rigorous dieting in one way or another.

One morning, a year and a half ago, I awoke to find that seemingly all the troubles I had ever had were afflicting me at once. What to do was a problem, and the tears came fast. Then something seemed to say to me: Read the Bible. I opened at Matthew's Gospel and read: "Ask, and it shall be given you." I thought at once of Mrs. Eddy's book, Science and Health, which I had previously promised a friend I would look into when I had the time. I went to the public library, not knowing whether the book I sought was there, but I returned with a copy of Science and Health, and read for a whole hour without removing my hat or coat; then ate an orange, and continued to read until twelve o'clock. I shall never forget how well I slept that night, and on awaking in the morning my first thought was, This is the resurrection morn, for I am born again in this truth that makes us free. I realized what it means to be a child of God, and not of Adam. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." I realized that I had been dead to the truth for forty years. Great, too, was my surprise to find that the organs said to have been misplaced for twenty-six years, were now in a normal condition. I went to breakfast, and ate food which I had not eaten for fifteen years; and ever since then I have been able to eat every kind of food at any time with perfect freedom. I have enjoyed "the primitive custom of taking no thought about food," of which Mrs. Eddy writes on page 176 of Science and Health. In less than four months I found that a small growth which had given me a great deal of pain had disappeared, also that I was cured of a bowel disorder of many years' standing. Today I am a well woman.

The spiritual uplifting is even more to me than all the physical healing. The Bible never was clear to me before. I could not understand it, but I can truly say that I have proved Science and Health to be the key which unlocks the treasure-house of the Scriptures. What joy and peace the truth brings to us, in working out our salvation, clearing the consciousness of all impure thoughts, words, and deeds. The saying of Jesus which is printed on the front cover of the *Sentinel* has helped me more than I can express in words: "What I say unto you I say unto all, Watch." That means to me, that we should watch our own consciousness,—that we speak no evil, think no evil, hear no evil, see no evil, only to destroy it with divine Love. The study of the Bible with Science and Health became so interesting that three or four o'clock in the morning often found me reading the Lesson through, as my business demanded my taking early trains. After two months' study, I gave up a prosperous business of four years' standing and took up a form of work which occasioned me to call upon people from house to house. How my heart went out to them, as they told their stories of suffering and disappointment. In a year and half, I gave up all else to take up the work of a Christian Science practitioner.

The bright hopes of childhood have given place to the kingdom of heaven on earth. I have experienced health, joy, and peace, a peace which passeth all understanding. I am indeed thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for this truth which frees from sin, sickness, and death. My daily prayer is for that Mind which was also in Christ Jesus.

Mrs. Millie Viola Carlisle, Gardner, Mass.

In the book of Job we read: "He will deliver his soul from going into the pit, and his life shall see the light." Christian Science has lifted me out of the pit of sickness and suffering into gladness and health. About two and a half years ago I was taken with severe pain, which gradually developed into acute stomach trouble. At first my condition did not seem very serious, but I could not help wondering why I was not well, as I had taken every remedy that was suggested; but none of them had any effect on me. I then consulted my father, who was a well-known practising physician in San Francisco at that time; but, although I restricted myself as to diet, and took faithfully the medicine my father prescribed, I grew worse and worse. Finally I could not eat without terrible pain, and was unable to walk more than a few blocks at a time. I was obliged to give up high school, and I spent hours in hopeless crying, not understanding why I had to suffer so.

When all new medicines and everything my father could do for me had failed, my sister proposed Christian Science. She had heard something of its healing efficacy, but I was very prejudiced against what I thought Christian Science to be. I had relied on *materia medica* all my life, but now the staff I had leaned upon was broken, and in my desperation I forgot prejudice, and consented to try this new means of relief. That very afternoon my sister went for a practitioner of whom she had heard, but the practitioner

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was not in. In bitter disappointment she started for home, feeling that she must get some one, and divine Love led her to the house of a Christian Scientist. Although I was somewhat doubtful, I stopped the use of all medicines, as I was told. That night the practitioner gave me absent treatment, but the next morning I went to see her, and in four treatments I was completely healed. Soon after this a chronic bowel disorder, which was considered hereditary, quickly yielded, and I was also enabled to lay aside the glasses which I had been obliged to wear when reading for any length of time.

Before this I had tried to believe in the orthodox religion, but I never could accept the doctrine of eternal punishment. Our Leader's words best express my thought: "In common justice, we must admit that God will not punish man for doing what He created man capable of doing, and knew from the outset that man would do" (Science and Health, p. 357). Now I have learned that the real man, whom God created, never does anything that God would not have him do, and that evil is not a part of man. Christian Science has answered all my longings, and has given me more than I ever dared to expect. Nor can I measure the bounds of my hope, for I have been taken into a realm of thought, where I can each day learn more of Life eternal.

To God's messenger, Mrs. Eddy, I cannot find words to express my love and gratitude. All things have indeed been made new, and for this I am very grateful to our Leader.—LOUISE CLEVELAND, Berkeley, Cal.

It is with a great sense of joy that I testify to my healing in Christian Science of rheumatism. I awoke one Monday morning with a swollen hand and arm, and dressed with the greatest difficulty. At dinner I nearly fainted with the pain, and my daughter called on a Christian Science practitioner for help. The next morning my hand and arm presented an alarming appearance, and I had to be fed. I had in all three treatments, and on Wednesday I was perfectly free—entirely healed—and able to attend church in the evening. For this demonstration of the truth, and for many others, I am truly grateful. I feel I never can sufficiently express my gratitude, except by becoming more and more a channel for Truth.

JANET HUME, Bethlehem, Pa.

While away on a visit in the spring of 1908 my hand was quite severely injured by a fall. I was unable to obtain help where I was, and tried to treat myself in Christian Science, but at the end of twenty-four hours the hand and arm had become so swollen and painful that I came home and placed myself under the care of a practitioner. This was the third day after the accident and the conditions were such that there was great fear of blood-poisoning. In a few hours the pain was very much relieved, and also the fear. After two weeks' treatment a sliver of wood about a quarter of an inch long and the size of a lead-pencil, was discharged from the wound with almost no pain at all. For this and for many other demonstrations of Truth's power that have been made by Christian Science, I am indeed very grateful.

MARGARETTA K. HUME, Bethlehem, Pa.

In 1899 I was perfectly healed, through one treatment in Christian Science, of a neuralgic affection of the stomach of fifteen years' standing. As I began to read Science and Health, a catarrhal trouble of thirty years' standing was also healed. Since gaining a better understanding of Christian Science I have had many proofs of the healing power of Truth and Love. Through the ministration of the same practitioner my husband was healed of a chronic bowel disorder which had affected him for thirty years. I am very thankful for Christian Science.

MRS. FANNY L. CAMPBELL, Troy, O.

I was a sufferer from sleeplessness and a stomach disorder which dated back a long period of years. In fact I had never been well and strong even as a child, and my ailments were believed to be hereditary. I tried all the material remedies of which I knew, and spent several months in two different sanitariums. I would seem to be better for a time, and then would be worse than before trying these means. In the winter of 1907 I was apparently in a very bad condition; I slept very poorly and whatever I ate gave me great discomfort. I was discouraged, despondent, and well-nigh desperate, for I could not see any means of escape. One night, during this time, when I could not sleep, I said to myself that if there was a hell I was experiencing it.

About this time Christian Science was brought to my notice by a friend, who had known of some wonderful cures which had been wrought by it. This friend urged me very earnestly and persistently to try Science. At first I was quite indignant, and said in no uncertain language that I would have nothing to do with it; that while I was aware that I had a number of different ailments, I did not have a disordered imagination. But because there was nothing else to try, and because I was so wretched, I finally decided to try Christian Science. The sleeplessness was overcome in a very short time, but the stomach difficulty was slower to yield. I seemed to be so wedded to the thought that material means were needed, that I had to be divorced from this belief. I had to know that God is my life, that in Him I live, move, and have my being. The practitioner told me that if I was inclined to be discouraged I should read the first chapter of Joshua. Sometimes I read it twice a day in those first weeks. It would seem after I read it that I had something to hold to—it was my sheet anchor. Finally the symptoms began to drop away, one after another, as I came to an understanding of the truth, and after several months had elapsed I was healed.

When I first came to Christian Science I was very desirous that I should be healed quickly, but now I am glad I was not, for if I had been I am sure I should have forgotten all about it in a short time—should have forgotten even to be glad and thankful; but because I had to strive and work and watch and pray, and still do so, I shall not "forget." We know that this is the same truth that Christ Jesus taught nineteen centuries ago, and enjoined on his disciples to preach, and it is just as efficacious today as it was then, if it is understood aright. It is the truth that heals the sick and sinning.

MRS. HANNAH G. DAMPMAN, Brooklyn, N. Y.

I am in the midst of some marvelous reading.

I have recently finished the most wonderful biography in the world.

I am now reading the fascinating history of the most peculiar nation.

A little book of rules for success in life by a wise king interests my children and me.

In my reading I have learned the cure for the world's oldest and most fearful disease.

I am also studying sociology, political economy, statesmanship, and patriotism.

My reading is brightened by interesting anecdotes, by beautiful poems, by vivid stories with a point, and by marvelous word-pictures without number.

Would you like to know the name of my wonderful book?

I am reading the Bible. ANON.

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FROM OUR EXCHANGES.

[*Christian Commonwealth.*]

We are today at the dawn of a new spiritual era. We can say, perhaps with greater truth than could Paul in the first century, that the mystery hid from ages and generations is now being made manifest. There is being felt in many hearts the need for a new revelation of spiritual truth. The faith of our fathers has lost power, not because it was not once vital and sufficient, but because it is inadequate to our present needs. It inspires us no longer because it no longer symbolizes what we can see of God and duty. It is outgrown. It is not as it was in the first century—all do not yet know that the old faith is dead or dying. But there are some souls that are awake or awaking, and know the thing whereof we speak. To them it is given to know the mystery of the kingdom of heaven; to others it is not given. There are those whose hearts demand a larger vision of God, a more vital sense of relationship to Him, a new and deeper love to their fellows, a more imperative motive to duty. They see not only the crumbling forms of the old faith, but they feel the throb of the larger life that is coming. The present time is giving us a new interpretation of life, of nature, and of the purpose of existence. New ideas are pressing in upon the human mind. A great mental and spiritual awakening is taking place in the world today. The nineteenth century was called the "wonderful century," but it was only the introduction to a far greater century. The note of the nineteenth century was physical science. The note of the twentieth bids fair to be spiritual development. Men have been fed on the dry husks of materialism until they are crying out for food which will satisfy the craving of the higher nature. There is a search for the real penetrating the mind of the world as never before. There is a new and widespread interest in the spiritual aspect of life.

[*Christian World*, London.]

Only religion can supply the strongest incentive to the good life or guarantee its worth-whileness, because religion alone has the promise that "there shall never be one lost good," and that right and truth must prevail. Take away the idea of a God whose will it is that righteousness shall triumph, that love and life shall be victorious over sin and death, and there is nothing to assure us but that all the efforts and sacrifices of martyr and reformer may be in vain, and the hope of the world a delusion. We may accept such a view and still fight our losing battle of goodness against an evil world, but there is no regenerative power in mere stoicism, as history proves. It is only the believer who can never despair, who knows that his work will endure and enrich the life of future ages; that there will be no collapse or final disarray; that the world is neither blot nor blank, but means intensely, and means good.

[*Christian Intelligencer.*]

Religion too often is apt to be regarded as a thing apart from daily work. The field of the ordinary industry of the world has sometimes seemed to be very uncongenial soil for the cultivation of spiritual grace and power. There has been a fear of degrading religion by bringing it into touch with the common task. But that fear is irrational. It is a sign of power if religion can make what have so frequently been the tools of greed, oppression, and evil, instruments of righteousness and fraternity. And it surely glorifies the daily task to see in it the possibility of spiritual uses. And the fact that these things can be, that religion and work can and must be brought together, needs emphatic utterance.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

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CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

The Supreme Court of the United States last week refused to take cognizance in a case involving responsibility for a note given to pay a debt assumed in connection with a speculation on the stock exchange. The debt was contracted in Tennessee and a note was given with Mississippi real estate as security. The laws of both these states prohibit gambling, and it was contended that under such laws the note could not be collected. The United States Circuit Court of Appeals sustained this view, and the ruling of the Supreme Court upholds the finding of that court.

Governor Blackburn of the Canal Zone says: "The canal will certainly be completed by the latter part of 1913. They have thirty-six thousand men employed and are taking out four million yards of dirt every month. This is an increase of two hundred per cent over last year's record. The engineer corps says the canal will not be completed before 1915. I believe it will be finished two years earlier, because I have watched the work many months."

When the honorary commercial commissioners of Japan arrive in Washington on Nov. 1 they will be taken on an automobile ride which will include the Potomac drive, along which two thousand cherry-trees, presented to this country by the Emperor of Japan, will be planted. The Emperor is sending to New York also a large number of cherry-trees to be planted along Riverside drive in the neighborhood of Grant's tomb.

The United States received last year, in fees from inventors, enough to pay $1,887,443 in expenses for running the United States patent office, and leave a surplus of $88,476. Applications for patents on mechanical inventions reached a total of 62,800; 35,215 patents were granted. The total number of applications of all kinds, including inventions, designs, patents, trademarks, labels, prints, etc., reached 73,026.

The last stone of the Pilgrim monument at Provincetown, Mass., which towers two hundred and fifty feet above ground level, has been laid. Among the stones placed in the monument were rocks contributed by one hundred and twenty-five towns in Massachusetts and by a number of towns in England.

Resolutions fiercely denouncing the "murder" of Francesco Ferrer, the Spanish revolutionist who was recently condemned by court martial and shot in Barcelona, were adopted at Washington last week at a session of the executive council of the American Federation of Labor.

So great has been the demand for the new Lincoln cents that nothing else has been coined at the Philadelphia mint since the end of June. The coinage has reached the total of seventy million cents, which is equivalent to the average annual output for the last decade.

More than two billion dollars worth of mineral oil has been exported from the United States since that product began to be an article of exportation, less than a half-century ago.

International.

The occupation of Mt. Guruga, near Melilla, by the Spanish troops, which was confidently expected to end the war with the Riff tribesmen, did not fulfil expectations, for the tribesmen were employing the Fabian policy of delay and afterward regained the position at a considerable cost to the Spanish forces. Since that event the Maura Cabinet has been summarily dismissed by King Alfonso, and what will be the attitude of the new Cabinet toward the war is not yet known. The war has been unpopular from the first, since, as it is alleged, it is being waged in behalf of a few capitalists who have investments in that section. The resignation of the Cabinet was precipitated by the unpopularity of the war and by the outspoken disapproval, in Spain and outside, of the execution of Francesco Ferrer, a highly educated revolutionist.

The Chinese government has announced that four treaty ports in Chien-tao will be opened Nov. 2. These treaty ports were provided for in the agreement reached between Japan and China and signed at Peking on Sept. 4 last, and which was designed to settle the Chien-tao boundary dispute between the two countries. Japan recognized the Tiumen river as the boundary between Korea and Manchuria and promised to withdraw all her officials from the Chien-tao district, while China agreed to open to foreign trade the towns of Lunchinchun, Chutzucha, Tactoku, and Peitsokou.

The Turkish government has officially repudiated liability for the foreign claims in connection with the Adana massacres. It is believed that the embassies will propose that the claims be submitted to The Hague tribunal. However, as the particulars of the forthcoming Turkish loan indicate that the Turkish government intended to set aside six hundred thousand dollars for the payment of the Adana claims, it is believed that the disclaimer by the Sublime Porte of liability is only technical.

The Canadian Pacific Railroad has found the telephone so serviceable for train despatching that the present system of about five hundred miles of telephone lines will be extended to one thousand miles within a year. The company states that about fifty per cent more traffic can be handled now than was possible under the old telegraph system of despatching.

It is understood that Japan will advance some four million dollars to Korea during the current year, and that this amount will largely be devoted to the building of roads in the agricultural districts, where at present, practically speaking, there are no roads.

The Japanese budget has been approved by the Privy Council. It totals $264,500,000. The development of resources and the avoidance of unproductive expenditure is the policy outlined by Premier Katsura.

The Chilean Government has decided upon naval expenditures to the amount of twenty million dollars. The program includes the building of one Dreadnought.

Industrial and Commercial.

Four million pounds of beans for which the growers will receive from three to three and one half cents a pound, were produced on four thousand acres of land on the Kendrick ridges in Latah county, Idaho, this season, and, as a result of the success of the industry, buyers say that the coming year should see a yield worth not less than two hundred and fifty thousand dollars, or double this year's crop.

Statistics compiled by the state grain commission show that 2,095,000 acres of non-irrigated land in Washington, devoted to cereals, produced in 1909 a crop of 49,565,000 bushels, of which 35,095,000 was wheat, 9,290,000 oats, and 5,180,000 barley. Practically all the wheat was produced in thirteen counties in eastern Washington, in the districts designated as the Big Bend, the Palouse, and Walla Walla.

Close upon the announcement that the Lynn plant of the General Electric Company is to be extended by the erection of two great new buildings at the River Works, comes another to the effect that the concern plans to make additions that will give it the largest single factory building in Massachusetts, if not in New England. It is understood that the employees at the Lynn plant will be increased from 9,200 to 15,000 men.

The total production of the fisheries of Massachusetts for the year ending Dec. 31, 1908, was 220,248,000, with a value of $7,095,230. The number of independent fishermen engaged in the industry in that state was 3,141, while the wage-earning fishermen number 8,436. Vessels engaged in the industry number 671, valued at $2,927,766. Of the entire output, cod led with 72,217,900, while haddock came next with 48,402,400.

The Pennsylvania Railroad announces plans for the erection of a new Chicago union passenger and terminal station, to cost not less than twenty-five million dollars. With the Pennsylvania in the project are to be joined the Chicago and Alton, the Chicago, Burlington and Quincy, and the Chicago, Milwaukee and St. Paul railroads, all users of the present Union Station.

The onion crop of 1909 is placed at 4,175,000 bushels from an area of 14,300 acres. The cranberry crop is placed at 1,325,000 bushels against 1,060,000 bushels in 1908, and 1,280,000 bushels in 1907. Eight hundred and fifty thousand bushels is credited to New England and New York, mostly in Massachusetts. The New Jersey crop approximates 425,000 bushels.

The Lehigh Valley Railroad has placed additional orders for 2,250 cars. The Standard Steel Car Company will furnish 1,000 drop-end gondola, 1,000 box, 150 refrigerator, and one hundred automobile cars.

It is estimated that Germany made twenty-five million dollars' worth of toys in 1907 and all but six million dollars' worth of the toys were exported, most of them going to England and America.

The Pennsylvania Railroad has placed orders for 200,360 tons of steel rails for its 1910 requirements. The price is said to be twenty-eight dollars a ton and the total value of the order $5,600,000.

The rice crop in Japan is said to be the largest ever known, and is expected to amount to over two hundred and seventy-three million bushels.

General.

Halley's great comet will be visible in the spring of next year to the naked eye. History records the return of this comet twenty-eight times during the past two thousand years.

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CHRISTIAN SCIENCE SENTINEL

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

CONCERNING PROGRESS.

SAMUEL GREENWOOD.

LOOKING at the immense distance between present attainment and the perfect ideal, there may come to the student at times a feeling akin to dismay at the relatively insignificant portion of that distance which he has covered; or he may go to the extreme of regarding his problem too indulgently, excusing himself with the thought that he has all eternity in which to do his work. Mrs. Eddy has well said of the "neophyte in Christian Science," that he is inclined to be "too fast or too slow" (Retrospection and Introspection, p. 78); hence one's aim should be to find that happy medium wherein he can work undisturbed by the fear of delay, and untempted to slight his work in the desire for haste. Absolute thoroughness is demanded of the Christian Scientist, else his work will not stand. It is a most commendable desire to "gain good rapidly," but if one feels that he is unable to hold his ground, it may lead to a more enduring progress to "attain slowly and yield not to discouragement" (Science and Health, p. 254).

If the student is always faithful to what he has, his progress will be as rapid as his knowledge of Truth permits. It is the unfaithful disciple who should be alarmed because of mental stagnation, which is ever a breeding-ground for trouble. To be discouraged over apparently slow growth is better than to be indifferent as to whether one is progressing at all. The supposition that mortals have all eternity in which to work out their salvation tends to induce a sense of self-satisfaction with present experience and achievement rather than to stimulate the effort to reach a higher consciousness. If it is true that mortal man has eternity in which to correct his wrong thinking, it would also be true that erroneous thought might, in some degree, sway mankind forever. But the very falsity of error ensures its total self-extinction, and to postpone unnecessarily the corrective process on our part, for the sake of prolonging the belief of material ease or pleasure, will only add to the pain of our awakening.

It is not wise to be continually measuring progress, but there should be sufficient concern over this question to see that the demands of Truth are fulfilled according to each day's requirements. It is the duty of all Christian Scientists to grow and bear fruit according to their opportunities. There is no encouragement in our Leader's writings for the student who does less than his best at all times. When it is remembered that freedom from error must come through one's own and not through another's knowledge of the truth, and that the demand of divine Principle for perfection is no respecter of persons, it will be seen that for the Christian Scientist there are no legitimate occasions for idleness. Every moment of the day demands that the Father's business be attended to in keeping thought perpetually true to God and man, and every desire centered in holiness. It may be that not many have reached that point, but it is humanly possible, and until thought is wholly given to the demonstration of Christian Science the student's progress will not keep pace with his opportunity.

The question is, How shall progress be measured or judged: on the basis of physical, or of moral and spiritual benefit? To judge entirely from a physical standpoint would spell discouragement for those whose healing is slow, and despair for those who, despite honest endeavor, do not seem at present to improve physically at all. It would not be just to say of these latter that they are not advancing toward the point where their needs can be fully met. In some instances much preparatory work seems necessary before the physical conditions are harmoniously adjusted, but this does not mean that for these there is no present comfort and uplift in Science, no gaining of that which, in its relation to their problem, is more priceless than the restoration of physical health.

When Mrs. Eddy counsels Christian Scientists to "emerge gently from matter into Spirit" (Science and Health, p. 485), it is not that they shall tarry needlessly in that illusion, but that they shall reach a higher sense of Life through spiritual growth rather than through the attempt to force conclusions or experiences to which they have not spiritually attained. Christian Scientists are yet in the infantile stages of growth, and while some may have learned well a few of the primary lessons of Christian Science, others may be only preparing to learn them. In some cases there is a long mental journey to travel before the spiritual teachings of Christian Science are freely accepted, and it may be that with many of us progress has been largely toward and not in the truth.

When inclined to magnify unduly the relative importance of physical results we should remember that it does not take much Christian Science to heal the sick. We should give heed to the Master's words, "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." In "Rudimental Divine Science" (p. 2) Mrs. Eddy says that the healing of physical sickness "is the smallest part of Christian Science. It is only the bugle-call to thought and action in the higher range of infinite goodness." It can thus be seen that mere physical healing is but the first step in the Science of Christianity, but when this step has been firmly taken one's concern should be to take the next step, which involves the casting out of sin and evil. The healing of disease is in reality but a preparatory process wherein human thought becomes ready to relinquish its material concepts.

The important question for the Christian Scientist is not whether he is becoming less liable to pain and disease, but whether his thoughts are becoming purer and more loving, and whether the things of Spirit are becoming more substantial and attractive than the beliefs which pertain to so-called material sense. If one is progressing spiritually, the springs of disease are being cleared out, and dominion over evil will consequently be more readily and effectively exercised. Although the student may be taking only his first step in Christian Science, and his efforts may be accompanied by much stumbling and occupy a seemingly long time, he will still be wise to heed our Leader's injunction to "look beyond a single step in the line of spiritual advancement" (Science and Health, p. 429).

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Although one may be struggling in the depths because of long delay in experiencing physical healing, let him not be discouraged, for if he has turned honestly to Christian Science the truth has already begun to "overturn" what is not right in his thought, and will continue to overturn "until he come whose right it is." The physical evidence of this mental process may not always be quickly appreciable, but, despite the dark outlook, the night of error will surely pass when truth dawns, whether that dawning come soon or late, according to the human measurement of time. After all, what are a few years in the working out of a life-problem? The evil in human consciousness disappears only as the infinitude of good is understood, and this understanding does not come quickly to mortals, for it demands of them more than they are at first willing to sacrifice. But when endurance "to the end" has wrought one's salvation, it will be seen that the whole long dream of material existence, with its pleasures and pains, its struggles, triumphs, and discouragements, was but a negation, "destitute of time and space" (No and Yes, p. 16).

One's present experience on the so-called physical plane may not hold all that he desires, or that seems necessary for happiness, yet the truth that good is infinite, that God is omnipresent Love, is ever at hand to be understood and realized. Nothing can hinder our progress Godward if to know God is our supreme desire. Every day lived in obedience to truth means that matter and evil have become a little less real to us than the day before, and though the gain may seem at times infinitesimal, it is surely fulfilling its part in our redemption. If we are accomplishing all that we can today, we need not be discouraged at the final outcome, for though each attainment necessary to that end may seem a thousand times deferred, we shall surely reach the consummation of our right desires, hear the "well done" for faithful service, and enter into the joy of awakening in God's likeness.

THE "THORN IN THE FLESH."

E. E. LAWRENCE.

As the clear notes of truth begin to make their way into our awakened consciousness through the teaching of Christian Science, as given to this age by Mrs. Eddy in our text-book, "Science and Health with Key to the Scriptures," we begin to realize what a thorn is the flesh. We very soon learn we have a "thorn in the flesh" as did Paul, and though we may rebel at times in the struggle to overcome it and the many ills to which flesh is assertedly heir, yet we have to know that God's grace is sufficient for us, that our strength is made perfect as we overcome mortal weakness, the belief of life in matter. To beseech God to take us out of the flesh before we have done our work thoroughly, is not the way to eternal life, for we have to "work out" our own salvation by overcoming every temptation as it presents itself.

Our Leader says (Science and Health, p. 254): "The human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual." The belief in the flesh is our great temptation, and we must overcome it by the understanding of Spirit and spiritual law. Our advance will be steady and sure if our work is well done, and when the battle between the flesh and Spirit is ended, we shall be rid of our "thorn."

Paul caught a glimpse of the perfect spiritual man, and he wished to manifest at once the true reflection, thinking he could do his work better out of the flesh. He failed to realize that he had work to do first in purifying the human element in himself; that then and then only could the "thorn" depart from him. It is well-nigh impossible to believe that Paul suffered from some incurable disease, as the material interpretation of the text would lead one to infer, when we know that Paul had so great an understanding of Truth that he raised the dead and healed the sick, and would certainly have been able to overcome any physical trouble in himself.

We read that Jesus overcame all things and put matter under his feet, and we must do likewise, for he was the Wayshower. Then, as Isaiah says, "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it;" and again we have that confident assurance of Job, "In my flesh shall I see God," and as Mrs. Eddy explains, this text "gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases" (Science and Health, p. 320). Can we ever be grateful enough to our dear Leader for pointing the way for us, and giving us an understanding whereby we can overcome the flesh and work out our own salvation!

CONTINGENCIES.

J. MILES CHAMBERS, M.R.C.S., ENG., L.R.C.P., LONDON.

How often we are tempted, when thinking over events which are past or still proceeding, to make use of the words, "It would have been better if we had done this, or that," instead of what we actually did do; and much valuable time is thus spent in ineffectual speculation as to what would have happened if we had done what we did not do. In the days when we believed that right effects were the result of actions prompted by that which had its origin in our own finite minds, there might possibly have been urged good reasons for encouraging such rumination as a mental exercise, but to the Christian Scientist, whose earnest endeavor is to progress in the understanding of the Mind which was in Christ Jesus, there is a much more instructive and valuable lesson to be learned from experiences which have seemed to be wholly or partially discordant, than that gained from speculation on results which we think might have appeared under a different set of conditions which were not present.

If we would reap the greatest benefit from our various human experiences, we must use our understanding of divine Principle to the fullest extent in order to interpret each experience in the light of its full spiritual import. For example, if a trusted friend has been found to have acted fraudulently toward us, and perhaps also vilified us in excusing his fault to others, we have not completed our demonstration over this incident when our work has resulted in repentance by our friend for the wrong done, and in full human reparation by him, and when our forgiveness has been extended to him. These human footsteps are absolutely necessary; we have been "tilling the ground," but we should not be content to leave the incident at this stage, nor to learn from it only human wisdom; we should look for, and reap, the fruit of our labor.

In the 1st Psalm we are told: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." In "Miscellaneous Writings" (p. 60) our Leader has said that "every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality." Let us pause for a moment and consider, What is the knowledge possessed by Mind in respect to such an incident? Is it of error? Is it of fraud? "Thou art of purer eyes than to behold evil, and canst not look on iniquity," the Scriptures tell us. Is it in the punishment of

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fraud, in the destruction of evil that God engages? is it for the annihilation of that which is a negation, that which is "nothing, no thing, mind, nor power" (Science and Health, p. 330), that the activity of omnipotent Mind is exerted? Is it not, rather, "that the works of God should be made manifest"? Is it not that divine Principle, Truth, and Love, in whose presence evil is self-destroyed, may be revealed to men?

It is an incontrovertible fact that the only activity which is, and therefore from which effect can result, is the activity of Mind, the effect of which must always be positive, substantial good, and is available to man as such. Hence, while the human sense of an incident such as the one suggested above, cannot be said to evidence the articulation of divine Principle with false human concepts or conditions, we have not, as stated before, obtained the full benefit from such an experience unless, in addition to neutralizing the error which appeared to material sense, we have also apprehended the truth which is perceptible only to spiritual sense; unless through this "spoiling of our goods" we have also sought for, and obtained, the "better and more enduring substance" which was being unfolded; viz., increased understanding of divine Principle, for it is only by making full use of these opportunities that spiritual sense is developed and we grow in grace "unto a perfect man, unto the measure of the stature of the fulness of Christ."

If we would obtain power with God and man we must wrestle with the "angel," as did Jacob at Peniel, and even after light begins to dawn on our consciousness, and the darkness of mortal error is clearing away, our determination must still be as firm as was his, "I will not let thee go, except thou bless me;" then we shall receive the angel ministrations which will be our support and strength in future trials, for we shall have earned the approbation of the Father, which was bestowed upon the patriarch, "As a prince hast thou power with God and with men, and hast prevailed."

NOW.

HELEN L. YOUNG.

THOUGH often reminded, we are apt to forget that the present moment is the only time we really possess; it is the only time that is really in our keeping. "Now," the apostle Paul declared, "is the accepted time: behold, now is the day of salvation." Every overcoming of evil with good marks the birth of the Christ-child in the mind of him who overcomes the animal instinct of retaliation.

Every moment that we think good thoughts is bringing us into at-one-ment with the divine Mind, into communion with God; and this communion should be continuous. Every day, indeed every hour, is judgment-day. Jesus said that for every idle word we speak we must give an account; for every wrong thought we must pay the penalty; therefore the command, "Judge not, that ye be not judged." When Christ Jesus judged the sinful woman she was healed, she was free. "He that is without sin among you," said the Christ to her accusers, "let him first cast a stone at her." Every thought of criticism or condemnation strikes back at the offender. On page 91 of her "Messages to The Mother Church," our Leader reminds us that we must "square accounts with each passing hour."

As the light of Truth comes to dispel the darkness, so the resurrection thought bursts upon the human understanding and floods us with the light which enables us to see man as the perfect image and likeness of God. This idea of the risen Christ is always with us, and is redolent with the life, hope, and activity of the divine Principle of being, and this light shines clearest when we are enabled to rise above the mortal sense and conquer hate with love, replace sickness with health, sorrow with joy, resentment with forgiveness.

REQUIREMENTS IN CHRISTIAN SCIENCE PRACTICE.

EMMA C. SHIPMAN.

THE question is often asked, "What are the qualifications for a practitioner of Christian Science?" and in trying to answer this question it may be well to define the term Christian Science. No one can do this as clearly as has Mrs. Eddy, the Discoverer and Founder of Christian Science and its pioneer practitioner.

In "Rudimental Divine Science," in answer to the question "How would you define Christian Science?" she says, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." In Science and Health she writes: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man." "The term Christian Science relates especially to Science as applied to humanity" (pp. 128, 127). Again, in "Retrospection and Introspection," we read: "I named it *Christian*, because it is compassionate, helpful, and spiritual" (p. 25). From all this it will be seen that the requirements for practising this Science are not superficial. They must reach to the depths of one's nature and exact the final destruction of all that is not Christian, not based on divine Principle.

The first necessity is honesty, absolute integrity of thought. A certain frankness in surface relations with others is considered honesty by many. Such persons may not consciously cheat, lie, nor steal, yet they constantly deceive themselves regarding their motives and desires. Selfishness largely actuates their acts of supposed kindness and charity. This being the case, there is need for each one to obey the terse injunction of the old Greek, "Know thyself!" There are two ways in which one must know himself. He must be able to recognize his faults, weaknesses, and sins. He must also comprehend in some degree the actuality of his true being as the perfect expression of divine Mind, God's own image and likeness. This knowledge of himself enables one to overcome human weaknesses and manifest in their stead the qualities of God.

The right motive for the practice of Christian Science is the establishment of God's kingdom, here and now, through the elimination of all evil in our consciousness. One must intelligently study the Bible and "Science and Health with Key to the Scriptures" in order to form a concept of Life from the standpoint of Spirit. The spiritual concept of Life and man is the basis of true healing. One learns from Mrs. Eddy's teachings that the process of Christian Science practice is moral and spiritual, not coldly intellectual and formal. This is the point not grasped by some philosophers who criticize Christian Science. In their pursuit of a philosophy based on the human mind, they have overlooked the fact that there is a spiritual philosophy which transcends the human mind and can be grasped only as the human mind becomes meek and exchanges its limitations for the boundless unfoldments of Spirit.

The practitioner must prove by his work that Christian Science is not personal magnetism. He must guard against fear, self-will, self-seeking, and conceit, for these prevent progress. Worldly success and high-sounding talk do not bear witness to a real Christian Science practitioner, neither do mock humility and puritanical pretense. The witness to real success is healing—disease banished, grief assuaged discordant homes made happy, and sin overcome. In the serene activities of good and in the eradication of every thought of self-aggrandizement, the Christian Science practitioner gains dominion over human beliefs.

Broad-minded compassion and much patience are needed to deal rightly with the sick and sinning. Each day one needs to seek a deeper insight into the ways and means of Spirit. He should expect and be content with nothing less

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than a manifest and continuous growth in the understanding of God, as shown by the ability to apply this understanding to the problems of daily living. The inspiration of today will not serve for tomorrow, unless it is increased and deepened. It is well to take time for self-examination and self-correction. The ignorance of the human mind is not overcome by ignoring it, but by acquiring knowledge of the divine Mind.

One may well ask, Have all who are practitioners of Christian Science attained to these requirements? The answer is, No; but all who have consecrated their lives to this great work daily "press toward the mark," and keep their model, Christ Jesus, always before them. The more they learn of Spirit, the less they lean toward materiality, and so the way grows less complex. They do not forget that they have much to overcome in themselves, and that unceasing watchfulness is the price of liberty.

CONVERSATION.

ANNE DODGE.

How uplifting, refreshing, and revivifying are the inspired utterances of divine Truth and Love! Only ponder the marvelous beauty of the following words: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Watch a gentle summer shower descend! How tenderly, softly, easily, and evenly it falls. And then the sweetness of the vapory dew that spreads as a bridal veil o'er hill and dell, and leaves a blessing resting on the thirsty earth beneath, a token of the brooding watchfulness, care, and protection of divine Love. How peacefully, gently, and naturally falls this dew, leaving a divine benediction in its wake. Like this is the speech or teaching of Truth, the conversation "ordered aright" and governed by divine Principle.

Such holy conversation distils, or communicates, Truth, Love, and Life, comforting, blessing, edifying. It leaves in its track revived hope, strengthened faith, mercy, tenderness, sweetness, and peace,—all spiritual blessings. It is charitable and compassionate and kind, full of grace, gratitude, and praise. How thankful we should be to the Giver of all good that He has bestowed upon us the power to express in speech His hidden beauty. Right conversation flows in an even, harmonious stream, as the natural result of right thinking, benefiting all who have "ears to hear," glorifying God, and showing forth His salvation. If we would but turn our gaze toward the contemplation of the invisible, the "beauty of holiness," we would be surprised to learn how easily and naturally we may express in language that inner spiritual vision. The right words will fall as naturally as distils the dew or drops in gentle shower the summer rain. But, if we allow our thoughts to dwell upon error, instead of on the truth of being, our conversation cannot be ordered aright.

What wonderful language our Master used at all times—in the Sermon on the Mount, the parables, in teaching his disciples, yea, even in his carefully worded rebukes. He never said a word too much, or left out a word that should have been spoken. And at the last, in telling of the dispensation of truth to come, he said, "They shall speak with new tongues." Is not the spiritual language used by our Leader in Science and Health, and in all of her writings and teachings, a new tongue? Is it not the language that Christian Scientists should use, the "doctrine" that distils as the dew, bearing healing in its wings, leaving healing in its wake, blessing all who listen and even those who will not listen; falling as softly and gently as the "small rain;" refreshing, and giving new life, publishing salvation? How necessary, then, for us to base our conversation upon holiness, and to order it aright.

SELECTED ARTICLES.

[Special despatch from Washington, D. C., in Chicago *Record-Herald*.]

Striking illustrations of the rapid decline in the use of drugs in the hospitals of the country featured the session of the eleventh annual conference of the American Hospital Association here. They were shown in the report of the committee on hospital efficiency, hospital finance, and economics of administration, which was presented by Dr. R. R. Ross, superintendent of the Buffalo (N. Y.) General Hospital.

Dr. Ross declared that fifteen years ago the annual cost of medicines for each patient in the Massachusetts General Hospital was over two dollars, while last year it was only ninety-one cents. He showed that the cost of drugs in the Buffalo General Hospital also had shown a decrease for the last year. "It is difficult to predict what the future of medicine in hospitals is going to be," said Dr. Ross. "Undoubtedly drugs will continue to be used, but other agencies or some agency still unknown to us will have a place. They will perhaps be doctors to preach and pray, doctors to prescribe the correct methods for the use of the mind, specialists on fresh air and exercise, and doctors to prescribe drugs and operate. These statements may seem to be in lighter vein, yet hospitals are beginning to adapt themselves to the changed conditions."

[Frederick Dixon in *Observer*, London.]

The words translated "miracle" in the Greek text of the Bible do not mean anything supernatural. They mean sometimes something wonderful, but more commonly simply a sign. The word, for instance, translated "signs" in the passage, "And these signs shall follow them that believe," is the word elsewhere translated "miracle," so that the passage should read, "And these miracles shall follow them that believe," if the word "miracle" is ever a legitimate translation. As a matter of fact, the word "miracle" is of Latin origin, and was adopted at a much later period. Even then it had no supernatural significance, but was simply a term in use among the pagan philosophers.

The Bible use of the word "miracle" is, consequently, not in the least a matter of opinion, and signifies nothing more or less than something wonderful to the human senses, which Christ Jesus made use of as a sign—that is to say, as a demonstration of the truth of his teaching. Faced by the dense materiality of his listeners and their inability to understand the spiritual import of his message, he made use of the miracle, or, to be more accurate, of the sign, to substantiate the spiritual facts he was endeavoring to explain to them. And that, of course, is exactly what he meant in saying that those who believed on him would be able to give the same signs,—to work the miracles he did.

The message that Jesus brought to the world was the knowledge of the spiritual truth which, he explained, would make the world free; and just as a man grasps the absoluteness of this spiritual truth the mere relativeness of the human sense of truth becomes apparent to him, and he is able to demonstrate his new knowledge, as all knowledge is demonstrable, by the signs or miracles through which Jesus promised that it should be made demonstrable. "Ye shall know the truth, and the truth shall make you free" —free, that is to say, from the belief that sorrow and sickness and sin have any existence save as a relative fact in the human consciousness.

[Alfred Farlow in *Shreveport* (La.) *Times*.]

This age cares little for dogmas and creeds; the value of religion nowadays is estimated by its effectiveness, and surely Mrs. Eddy's teaching is a religion of good works, since thousands of persons in this country and abroad are

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alive and well today through the benign influence of Christian Science, after having failed to recover through other means. Many a drunkard has been reclaimed, many a family feud has been destroyed, and thousands have been reformed through the strength gained in Christian Science.

A careful study of the Christian Science text-book, Science and Health, is convincing that Mrs. Eddy plants herself unreservedly upon the teaching of the Master, the fundamental lesson in Christian Science being our Lord's declaration, "God is a Spirit." She does not deviate from this premise in any of her conclusions. She endorses the Christ of the Bible, and the proof of this fact is the practicality of her religion. Jesus said, "He that believeth on me, the works that I do shall he do also." Christian Science proves its divine orgin, its consistency with the Christ, by its good fruits; even as the Master proved his divinity by good works. Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." He taught that his departure was necessary to usher in the Spirit of truth. Thus the Master confirms Mrs. Eddy's teaching that the definite rule by which he performed his mighty works would be perceived as a result of a correct understanding of his life and works. The Spirit of truth is the spiritual understanding of Truth as distinct from material observation. It is that understanding which is deduced from the premise, "God is a Spirit," in contradistinction to the evidence of the material senses. Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

All these statements go to show that Jesus was guided by a consciousness which was wholly apart from material evidence. His ascension proved the unreality of mortal existence. He taught that flesh and blood cannot enter the kingdom of God, and yet he left no body of flesh to be buried. This mysterious disappearance, when properly understood, constitutes a demonstration of the unreality of matter. Pondering this question, Mrs. Eddy discovered the Science which it teaches. She had before her the convincing demonstration of the Master, and was thus strengthened in her faith, which otherwise might not have been sufficient. She ventured upon this discovery, and has proved its truthfulness by healing the sick. Her followers have done likewise, and are therefore quite as certain in the understanding of Christian Science as is the mathematician in his understanding of mathematics.

Our critic declares that Mrs. Eddy "places Christian Science above Jesus Christ." On the contrary, she teaches that Christian Science is the "Spirit of truth" which Jesus understood and demonstrated, and points to Jesus Christ as the perfect example of the ideal manhood, to his life as the perfect demonstration of Christianity.

[Jesse Pickard in *Brooklyn* (N. Y.) *Life.*]

In a recent issue there appeared an article containing this statement: "Almost everybody outside of the Christian Science persuasion already believes in prevention and skilful surgeons." Now Christian Scientists believe most emphatically in prevention, and by mental resistance to all suggestions of disease, and by casting out the fear of disease, they preserve themselves notably free from all forms of prevalent disorder. They also believe that the world has still need of skilful surgery. Where they take issue with popular belief is in their implicit faith in the power of God under all circumstances, and whereas Christian Scientists have not yet reached a point where they have demonstrated the Principle of Christian Science in its entirety, and do not therefore claim to be entirely immune from all disease and accident, there are few conditions which have not already been met by Christian Scientists. They are striving individually and unobtrusively to overcome evil at every point, and thousands of healthy and pure-minded individuals who belong to this denomination attest the fact that they are proving this dominion with increasing success. Those who are not ready to believe as thoroughly in the power of God as do Christian Scientists, should not quarrel with them because they are consistent with their Principle, and certainly Christian Scientists do not seek to deprive those who desire the aid of the skilled, or of remedies which they think will prevent the development of disease, of that in which they desire to put their trust. The world is better for Christian Science. Its *modus operandi,* its Principle and laws, may not be understood by the community in general, but its works are forcing a more general and wholesome conviction that a practical and entirely spiritual remedy for every evil condition is now available.

[George A. Law in *New London* (Conn.) *Telegraph.*]

While reading a communication in a recent issue signed "Spectator," it seemed to me that much difficulty might arise in determining which of the many different methods of treating disease should be classified as "false and ignorant systems." And if parents are not to select the kind of treatment for their children, more or less conflict might arise over the question as to which system should be used. One parent might object to allopathy for his child and prefer homeopathy, while one who had adopted the eclectic school might protest if osteopathy were insisted upon for his child. There also arises the question of responsibility. Where is the responsibility going to rest; on the parent or the state?

Just so long as the state regards the parent as the natural guardian, and requires the parent to provide all necessities for the child, nothing can take from the parent the duty of electing what system of healing shall be used. This being so, the parent would certainly select the system which in his experience has proven the most efficient. He naturally would not have faith in a method which had failed him and which he had abandoned. Christian Scientists teach their children at an early age to decide for themselves what they will rely upon for their healing, and any one observing a company of such children will certainly note the absence of any evidence of neglect.

Many thousands of children have been healed by Christian Science after *materia medica* has failed. The writer at this time recalls two such cases which came under his own observation, where the doctors declared they had done all that was possible, and nothing could save the children. Both of these children are today well, having been healed through Christian Science, to which they owe all. This healing took place several years ago, and since then these children have depended entirely upon Christian Science for their healing. The injustice of requiring their parents to deprive these children of that which saved their lives is too apparent to call for comment.

[W. J. Bonnin in *Birkdale and Southport* (Eng.) *Pioneer.*]

It would be impossible for any one to believe more firmly and unequivocally in the divinity of Christ than Christian Scientists are taught to believe in it. It would be impossible to read the Christian Science text-book, "Science and Health with Key to the Scriptures," and mistake that teaching, for it permeates the entire book. For instance, on page 333 one may read: "The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God." Christian Science finds no warrant, however, in Scripture for teaching that the personal and corporeal Jesus was God. His own words certainly do not justify any such contention. "Why callest thou me good? there is none good but one, that is, God." "Nevertheless

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not my will, but thine, be done." Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus."

Much confusion, it is safe to say, has arisen from regarding Christianity as a religion or creed, instead of as the truth about God and man as revealed in and demonstrated by Jesus and as having neither beginning of years nor end of days. Christian Science teaches that Jesus' mission was to disclose to humanity man's eternal spiritual nature, the truth of man's unity with God. "To this end was I born, . . . that I should bear witness unto the truth."

Christian Science declares that if we comprehend this truth to which Jesus bore witness, we shall find the freedom promised by him; that bondage to sin and sickness and misery is but evidence of want of knowledge; that the dawning consciousness of man's real existence as the image and likeness of God is the coming of Christ to the individual. And Christian Scientists know that to dispute the statement that Jesus was human and Christ divine would be to rob Christianity of its availability to man, and to deprive Jesus of his character as the "Wayshower." For by following the Pauline injunction, "Let this mind be in you, which was also in Christ Jesus," as far as each may be able, they find themselves on that highway of which it is promised that the wayfaring men shall not err therein!

[W. C. Williams in *Baltimore* (Md.) *American.*]

Our critic states that "Christ is the same yesterday, today, and forever; and is just as able to heal today as when he said to the leper, 'Be thou clean.'" He must also believe Jesus said that all those who followed him could do the works, and greater works, and commanded that they heal the sick as well as preach the gospel. Because Mrs. Eddy has made prominent this neglected command and obeyed it, she is maligned and denounced by those who do not obey it. It is because Mrs. Eddy teaches that the Christ doctrines are the only doctrines, that Jesus' personality, "his atonement, his miracles, and his resurrection" are true, and for our example, and because she glorifies his works, that hundreds of thousands all over the world are Christian Scientists, helping to prove that Christ is the same today, and the majority have been healed of all manner of diseases. Is it belittling divine Truth to acknowledge it as the only truth and to endeavor to live up to it as far as it is conceived? Is it belittling to endeavor to understand it and to prove your understanding by the fruits? We read in the Bible, "Knock, and it shall be opened unto you." Mystery is not truth.

Bald statements without their context made by our friend do not appeal to those who have studied Christian Science (and as it is a science, it has to be studied) and are not arguments. For instance, he quotes: "Matter has no existence; all is mind." This, though, is being acknowledged by many natural scientists. Christian Science states that as God is Spirit, man, the child of God, is spiritual. This does not mean that man as he appears is not very material to those who believe that materiality is reality; nor does it mean that spiritual man is realized by all as the only man at the present time, and the nothingness of matter proved to the satisfaction of all now as Jesus proved it. Disease like materiality, does not exist in reality, but the lie of disease, like all lies, is very real to us until we know and prove that it is a lie; then we know it is not the truth and did not emanate from Truth.

The claim is made that Christian Science is inconsistent, because it heals diseases that do not exist. If disease did really exist—was God-ordained—Christian Science could not cure it, nor could any science; but the apparent disease is healed, and though this is generally understood, in common usage the word "apparent" is left out. Reality to Christian Scientists is that which is eternal, never-changing, made in the image of God. All that is temporal, therefore, in this sense only, is unreal. It is the misconception of this distinction that causes the unthinking criticism of Christian Science. If our critic believes in the immaculate conception he must realize that Jesus had less materiality to overcome than most of us, but there is nothing in Christian Science that claims he was "not a personal man." The Christ-truth, the God-element that inspired and actuated Jesus, was not personal, though individualized in him.

Christian Science has nothing in common with mystic or occult philosophy or Hindooism which teach mostly the subjugation of the body to the control of mortal will-power and not the uplifting of man by the realization that God will control him absolutely if man will but seek Him.

[Gray Montgomery in *Boulder* (Col.) *Camera.*]

Mrs. Eddy recognizes that to the sense of mortals there is sin in the world, but she maintains in accordance with the Holy Scriptures that God is All and God is good; hence sin is not of God, is not spiritual, eternal, or real. The mission of Christian Science is to reform mankind by showing the sinner the way out of the bondage of ignorance and sin. It teaches, as did the Saviour, that sin brings its own punishment; but through suffering and Christ the sinner is reformed and saved. Christian Science so clearly and logically explains the divine teachings of the Bible that all may learn how to become more Christlike, to cast sin out of themselves and others, and to heal the sick. Christian Science is bringing about the banishment of evil, and for its good fruits it should be commended by all men.

[Olcott Haskell in *Pacific*, San Francisco, Cal.]

Christian Science relies wholly upon the power of God to heal; and since God is all powerful, it follows that there is no disease that cannot be healed through the correct application of the method taught in Christian Science. This conclusion is not only a logical deduction from correct premises, but it is substantiated by numerous well authenticated cases of the permanent cure of the very diseases which our critic has concluded, in accordance with his theory, cannot be healed.

Christian Science does not depend upon the influence of the human mind, nor does it consider this mind a healing factor; rather does it teach men to seek that Mind "which was also in Christ Jesus," in order that the "signs" of healing, both of sin and sickness may follow those that "believe," even as was illustrated in the early Christian church.

[William C. Kaufman in *Billings* (Mont.) *Journal.*]

Christianity is and should be the outcome of the life of Christ Jesus. He taught the only essentials necessary to man's salvation. They are the oneness and omnipotence of God, Spirit, and the unity of man with his Maker. Christian Science teaches these points, and proves them by demonstration. God, understood and reflected in daily life and demonstration, would be manifested in the destruction of evil and the healing of the sick. When Jesus taught these points he was strongly opposed by the religious teachings of his time.

Christian Science teaches the divinity of Christ, the sacredness of the inspired word of the Bible, and that we should love our neighbor as ourselves.

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[Nellie M. Johnson in *Omaha* (Neb.) *World-Herald.*]

Nineteen centuries ago a teacher startled a slumbering world by presenting in a new way the eternal truth concerning God and man. Reiterating the Decalogue as enunciated by Moses, he declared that his mission was "not to destroy, but to fulfil" that law. Although the teaching was elucidated by works, it was seriously questioned by many, but his success in imparting his teaching is recorded in the history of the churches founded by his immediate disciples. These churches taught and practised the healing of the sick, together with the reformation of the sinner, for a period of about three hundred years. The promise was perpetual, and though lost to sight, the ability to heal through divine power remained intact, to be again discerned and restored to Christianity.

This great Teacher, known as Christ Jesus, wrought life's problem correctly, teaching and proving that through spiritual understanding God's immutable law is ever available, supplying adequately every human need. This perfect example of our Master has stood, and still stands, distinct and refulgent, against the background of the ages. Mrs. Eddy discovered, discerned, the spiritual import of this work, and presents it to this age as Christian Science. She so designates it because it repeats the full chord of Christ's teaching, and obeys the apostolic admonition to prove its faith by its works.

Today, as in bygone centuries, some may pronounce this teaching a human vagary, but the demonstration of its rules, even in a small degree, convinces the student that it is the power of God, bringing deliverance to earth-bound humanity. Let us patiently work and wait for the establishment of God's kingdom upon earth, until we "in the unity of the faith" recognize and realize the glorious liberty conferred by God upon His children.

[Written for the *Sentinel.*]

RECOMPENSE.

LILLA ELLEN BOWLEY.

GONE! all the struggle and the vain regret.
Gone, with the hope I strove for and could not attain.
Gone, like the childish dream about a joy; and yet
The dream was not the real desire, deep-hidden in my heart by pain
And all the surface jangle of a mimic life.

Vain words! that could not hint my soul's true speech;
Vain efforts to arrest the freezing touch of hate;
Vain tears! dropped on the frosted pane; they could not reach
The heart of winter, but they thawed the ice which late
Obscured a fairer vision from my longing eyes.

. . . . . .

Dawn! on a scene of glistening beauty white!
Dawn, with its soft gray background for the fairy lines
Traced on each blade and branch and twig by hoar-frost light,
And limned with myriad detail on the feathered pines—
Soon, all will shine resplendent, though 'tis winter's day.

Live! that the hope so striven for shall range
On wings of freer thought to worthier words, and leave
The strife and jangle till they cease and change
To truer judgment; then shall radiant justice cleave
The heart of winter. Live! do not strive or cry!

Love! that the true desire shall yet arise
With sweet and tender songs of joy from out its grave.
Love! that the hardened scales shall fall from other eyes
With swifter, kindlier touch. Love! with the hope to save
Vain strife and tears. Love is impartial. Live and love!

AMONG THE CHURCHES.

SAN FRANCISCO, CAL.

That the members of First Church of Christ, Scientist, have determined to erect an imposing temple in the Western Addition is now assured, and the church will be erected upon their lot at the corner of Franklin and California streets. It will be class-A, with a steel frame and made thoroughly fire-proof, and will cost about one hundred and twenty-five thousand dollars.

San Francisco News Bureau.

CLEVELAND, O.

Second Church of Christ, Scientist, has moved into its new and commodious quarters in Euclid Point Building, Euclid avenue and Huron road. New furniture, draperies, etc., have been contributed as love-offerings by members and friends. The church had outgrown its former quarters, and the new rooms will amply meet the present requirements.—*Correspondence.*

GLENS FALLS, N. Y.

The Christian Scientists of Glens Falls have purchased a plat of land at the corner of Lincoln avenue and Davis street, in the residential section of the city, on which a new church will be erected. At present the church meetings are held in a remodeled residence on Warren street, which will now be sold. The new church will be a handsome stone structure. The plans are incomplete, but the building will probably cost fifty thousand dollars.

Troy Times.

WELLESLEY, MASS.

A large lot of land has been purchased in Wellesley by the Christian Science church, upon which it is intended to erect a church edifice at some future date. The land is situated at the corner of Wellesley avenue and Brooks street and is centrally located. For the past few years Christian Science services have been held in the town weekly, and owing to the large attendance it has been decided to erect a church. When the work of construction will begin has not yet been settled definitely.—*Boston Herald.*

HAMILTON, O.

A deal of more than ordinary interest was closed today [Oct. 8] when the Cornell property, 128 North Second street, passed into the hands of First Church of Christ, Scientist, of Hamilton. It is the purpose of the Scientists to remodel completely both the exterior and the interior. The seating capacity will probably be two hundred, and the interior will be beautifully and appropriately decorated.

The Hamilton Christian Science church was organized in the year 1902. The early meetings were held in the homes of the members; then in the Webster Building on High street. In 1906 the church rented a room in the Hammerle Building, Main and C streets, and it is from the last-named location that the congregation will move to the new church building in North Second street. It is planned to open the new church in November. The program will be very simple, but quite in keeping with the customs of the Christian Science church. The purchase of the Cornell property indicates that the Christian Science church in Hamilton is growing rapidly; in fact, so rapidly is the work spreading here that despite the fact that the new location is expected to be a permanent home for the church, plans are already under way for erecting, some time in the future, a handsome new building.

Republican-News.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

DEMOCRATIC GOVERNMENT.

SINCE the publication of the amended by-law, Article XXIII., Section 10, in the *Sentinel* of May 22, 1909, there have been received at this office a number of inquiries as to what properly constitutes a democratic form of government, and as most of the questions thus asked had been previously covered in an editorial which appeared in *The Christian Science Journal* of December, 1902, we have been requested to reprint that editorial, which was as follows:—

Many of the branch churches are to hold their annual meeting within the next few weeks, and since some of them contemplate changing their by-laws in order to meet new requirements, a few words of counsel may not be amiss.

It is of great importance that the by-laws conform to the laws of the state in which the church is incorporated, and if the state law prescribes a line of procedure to be followed in the amendment of by-laws, strict attention should be paid to it. If the state law does not prescribe a method for amending the by-laws, it is necessary that the by-laws themselves provide for this contingency.

Some of the branch churches, in their zeal, have adopted a by-law to the effect that any rule promulgated by our Leader shall immediately become a part of the by-laws, without formal action by the society. The loyalty and good intention of such churches are commendable, but by-laws cannot be legally changed or amended in this manner. Formal action is called for in every instance.

We believe that our friends in the branch churches will be glad to have us advise them that a democratic form of church government, which lodges the responsibility for the management of church affairs with officers elected by the membership at large, instead of with some one or two persons in whose election the members do not participate, will be found to be more conducive to unity and harmony, more consistent with the liberty which all desire, and more certain to enlist the hearty cooperation of progressive and capable students.

In the election of officers, personal attachment and partisanship should have no place. What is most needed is the service of competent persons to do the work, and in selecting them nothing less than infinite intelligence can guide us without mistake. Individual demonstration is as necessary here as elsewhere. Personal ambition and desire for authority are very poor equipment for the responsibilities of office in a Christian Science church, and such qualities have not worked for the advancement of our Cause. Humility and unselfish consecration are as necessary for the harmonious conduct of the business affairs of a church, as for the advancement of its spiritual interests.

ARCHIBALD MCLELLAN.

"BE COURTEOUS."

LONG ago the apostle Peter gave this counsel: "Be ye all of one mind, . . . love as brethren, be pitiful, be courteous." We are very apt to think that courtesy is a grace which results only from education and culture, but this is a mistake. True courtesy springs from innate refinement, and is of the heart rather than the head. It forgets self in thinking of others and betokens that healthful mental condition which indicates breadth of thought and progressiveness.

The apostle who admonishes us to be courteous had learned of the great Teacher the value of those qualities which express the one perfect Mind, and in his many years of Christian endeavor he had doubtless seen the lack of these qualities on the part of those who were not finely attuned to the things of Spirit, whether these people were great or lowly in station. It is quite likely that he was present on the memorable occasion (mentioned in the seventh chapter of Luke) when Jesus dined in the house of a Pharisee, and when a woman said to be a sinner came there as an unbidden guest. We are told that she bathed the Master's feet with her tears, kissed them, then wiped them with the hairs of her head and anointed them with precious ointment. For this gentle service she had the rich reward of sin forgiven,—destroyed by the consuming fire of divine Love.

At this point Simon the Pharisee, who had dared to criticize both the lowly penitent and the one who had accepted her homage, received a much needed lesson on courtesy. Jesus proceeded to uncover, by a parable, Simon's self-righteousness, and made him render a decision against himself. He then turned to the woman, and gave all present a lesson which can never grow old. He reminded Simon that he had wholly neglected the deference usually shown to a guest,—but that this omission had been more than supplied by the unwelcome visitor. Jesus said, "Thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head." Well might Peter say years after, "Be pitiful, be courteous."

There are many today who come to our services as did that woman in the olden time, to draw nearer to the healing Christ,—indeed that is why we all attend,—and shall the gentle Christian courtesy enjoined by the apostle ever be missing there? Whether the visitor be a stranger to Christian Science or one of our own faith who may have come from another field, it should never be said that any such leaves a Christian Science church without receiving a loving greeting and a fervent Godspeed on his way. We should never forget the Master's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If a lingering doubt as to the need of Christian courtesy should remain, let us read what Paul says in the sixteenth chapter of Romans. He begins by commending a good woman to the kindness of the brethren, then he sends greetings and salutations to one after another, and he says, "the churches of Christ salute you." Shall the churches of Christ, Scientist, do less? A kindly word may be as the water of life to the wayfarer, and our courtesy will be a small but fitting token of our gratitude for the truth which has so richly blessed us.

ANNIE M. KNOTT.

CORRESPONDENCE BETWEEN A COMMITTEE OF INQUIRY AND THE DIRECTORS.

First Church of Christ, Scientist,
New York City, Oct. 21, 1909.

The First Church of Christ, Scientist, Boston, Mass.

Dear Sirs:—The committee of inquiry, appointed by the board of trustees of First Church of Christ, Scientist, New York city, to inquire into conditions, teachings, and practices in said church, has before it certain evidence to the effect that members of this church have sent you complaints or notices regarding errors alleged to have been manifested by members of this church.

The committee of inquiry requests that you will forward to me, as its chairman, the names of members of this church

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who have done this, and also the nature of the errors complained of. Unless there be some reason why this would be improper, the committee would like to have the letters themselves, or copies, and at your earliest convenience, in order to expedite the inquiry now in progress.

Very truly yours,
E. F. HATFIELD, *Chairman.*

Boston, Mass., Oct. 23, 1909.

Mr. E. F. Hatfield, Chairman, Board of Inquiry, First Church of Christ, Scientist, New York City.

Dear Sir:—We do not know of any complaints or notices from members of your church, such as are described in your letter dated Oct. 21; the evidence received during the inquiry recently held by this Board was given orally. Since then we have received many letters from members of your church, but none of them could properly be called complaints, and the most of them only expressed the writer's satisfaction at the prospect of a house-cleaning in your church.

The absence of such complaints need not, however, hamper your inquiry; there are plenty of witnesses, both within and without the present membership of your church, who can furnish the evidence for which your committee is seeking, or ought to be seeking. Their names should be known to you by reason of your presence for many years in the inner circle of Mrs. Stetson's students. And if your committee would permit the First Reader of your church to take part in the inquiry, as provided by Article III., Sections 7 and 8, of the Manual, he is able and willing to furnish the names of witnesses, and to aid in obtaining their testimony, unless your committee has resolved itself into a committee solely for the defense of Mrs. Stetson. The fact that your committee has excluded Mr. Strickler from this function, and the fact that your committee has appointed in his stead a person whose card has been removed from *The Christian Science Journal*, and to whom this Board recently gave an admonition that is as yet unheeded,—these facts are circumstances tending strongly to impeach the good faith of the inquiry now being conducted by your committee. Nor do these facts stand alone; for instance, when the persons who now constitute a majority of your committee were in our room in The Mother Church on Sept. 24, 1909, and we were inviting them to listen to a statement of the conditions disclosed by our investigation, their sole purpose appeared to be the defense of their teacher, whom their spokesman referred to as "the teacher."

During the recent inquiry held by this Board, it was put in evidence that you had on three different occasions spoken to Mr. Strickler of Mrs. Stetson's practice in regard to treating persons without their consent, as being contrary to the teachings of Christian Science. According to the entries in his diary, you had a conversation with him on Feb. 13, 1909, in which you referred to her practice in this respect as "shocking;" you also said to him, on March 22, 1909, while referring to the audible treatments which she gave in the "practitioners meetings" held in your church edifice, that it fairly made you tremble to hear her make those attacks against persons; and on March 26, 1909, you showed him extracts from the writings of our Leader, Mrs. Eddy, to prove that Mrs. Stetson's practice was contrary to Mrs. Eddy's teachings. If these statements are true—and we have not heard them denied—your position as the writer of the letter now before us is quite anomalous.

The membership of your church includes a large number of splendid people, and we hope that your committee will not subordinate their interests and the actual interests of all parties concerned to a "mere personal attachment" (Church Manual, Article VIII., Section 1).

Sincerely yours,
The Christian Science Board of Directors,
JOHN V. DITTEMORE, *Secretary.*

THANKSGIVING NUMBER OF THE MONITOR.

The completion of the first year's publication of *The Christian Science Monitor* will be signalized by the issue, on Wednesday, Nov. 24, of a special Thanksgiving number of sixty or more pages, which will embody all that this name implies. The usual high standard of special articles will be maintained, and the extension of the regular features and the addition of many new ones will serve to make this issue both unique and interesting.

Regular subscribers to the *Monitor* will receive the Thanksgiving number without extra charge. The price of single copies will be five cents each, and a plan has been arranged by which individuals who send to the Publishing Society a list of fifteen names and addresses, with one dollar (which will cover the cost of papers and postage), can have the papers mailed to their friends direct from this office. In the Thanksgiving number the regular readers of the *Monitor* will have a particularly good opportunity to introduce the paper to their friends and neighbors.

LETTERS TO OUR LEADER.

Brookline, Mass., Oct. 19, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Suspense is always trying, and the past week has been one of especial joy that the Directors of The Mother Church have been found brave enough to separate the "tares from the wheat." I am so grateful for the many rousing "bugle-calls," in our last *Sentinel*, to the necessity of studying our by-laws, which have always been a marvel to me in their adaptation to our needs and growth. Many of us needed to be awakened to our privilege of finding out for ourselves what Principle requires us to do, as taught by our Manual and your writings. I am glad you do not stay behind to be troubled with our difficulties, but that you are pressing on, bearing such a brilliant torch-light of Truth that its rays will reach us as rapidly as we are ready to respond to them.

I am beginning to see plainly the necessity for obedience in all the small things, that we may have the power and courage to overcome the bigger temptations as they arise, and we learn that by becoming obedient in small matters even the greatest temptations become less and less significant. My constant desire is that I may grow in gratitude and in comprehension of the great work that is being accomplished by your efforts to bring out the "structure of Truth and Love" in our consciousness.

Ever sincerely yours,
EVA S. LOMBARD.

MRS. EDDY'S REPLY.

Box G, Brookline, Mass., Oct. 21, 1909.

Mrs. Eva S. Lombard, Hotel Beaconsfield, Brookline, Mass.

My Dear Student:—In return for your letter please accept my love and thanks. You have turned to the central light and gained an illumination. Flickering beams do not give the object its proper proportions.

Lovingly yours,
MARY BAKER EDDY.

[Telegram.]

New York, N. Y., Oct. 19, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of Third Church of Christ, Scientist, of New York city, at its annual corporate

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meeting, held this evening, desire to express our love for you and our appreciation of the help we have received from the inspired interpretation of the Bible, as given by you in "Science and Health with Key to the Scriptures," and we pledge our loyalty to the teachings therein contained, and to you, our Leader.

W. H. VOGELL, J. ALLEN BARRIS,
EDITH SACKETT, *Committee.*

[Telegram.]

Indianapolis, Ind., Oct. 19, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the delegates from the Christian Science churches and society of Indiana, assembled in conference in Indianapolis, are reminded, in the midst of the varied activities of our beneficent Cause, that our sole obligation is to you for such an opportunity to serve Christ and suffering humanity. Our hearts go out in gratitude to God for benefits thus coming through your spiritual insight into Scripture, and we long to express in words, however feebly, our allegiance to you, our dearest friend and the efficient and honored Leader of the age's greatest reform.

R. STANHOPE EASTERDAY, CLARE G. CAMERON,
EMILY WRIGHT HOOD, STEPHEN METCALF,
OLIVE ALLISON, EMERSON W. CHAILLE,
Committee.

New York, N. Y., Oct. 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—May I occupy a moment of your valuable time to thank you for giving to humanity in your writings and life the answer to all of life's problems. In giving us the answer to the "infinite query!" "What is the Principle and rule of Christian Science?" (Miscellaneous Writings, p. 337) you have enabled all who desire to know what the Principle of life is and what the golden rule of action is, covering every problem without exception, when this Principle and rule is interpreted according to the divine metaphysics and ethics of Christian Science. You have indeed demonstrated the illustration you give of this "infinite query."

I am so grateful to you for making possible the spiritual healing and the healing of physical conditions, and also to all who have helped me to know God better. For the revelation of divine Love that has opened the kingdom of heaven within to me, and made it possible for me even to wound in order to heal those whom I would bless as I have been blessed, I am trying to make my life bespeak my gratitude.

Gratefully and lovingly,
ARTHUR E. OVERBURY.

Ithaca, N. Y., Oct. 15, 1909.

Dear Leader:—Though you may not read these lines, I know that I am blessed in accepting the privilege you have granted us of writing to you to express our gratitude for this wonderful truth. With every faithful struggle for a conquest over evil comes at length the joy of victory, and a new, a sweeter revelation of God, good. Through what have seemed most awful failures, that made life seem a desolate, black waste, I have found this truth more than a deliverer. Life was never so rich, God never so near as since these experiences have taught me the inexpressible joy of finding that there is but one Life, but one Mind, but one God and that good. Your article "There is no Death" brought to me also the deep realization that there is also no sin and no sorrow. Oh, to be always conscious of this great fact in Science! I am only one of the many thousands for whom sorrow has been turned to joy.

You will be interested to know that the work in the Christian Science society of Cornell University is growing in the hearts of its members. The foundation here was honestly laid by earlier students, and though they are gone away their interest is still manifest and the new workers that have come are taking hold with much earnestness; and this year promises to be the best of its existence. For what you have done and are doing for mankind I thank you.

Faithfully yours,
MRS. GRACE S. VOORHEES.

Jamestown, N. Y., Oct. 13, 1909.

Dear Leader and Teacher:—For months and years I have wished to thank you for all you have done for me and mine, but could not, for it would be impossible. It is a long time since I have written you, but I am indeed grateful to you, my teacher, for healing the sick and comforting the sorrowing.

Yours gratefully and lovingly,
ROSE E. KENT.

Boston, Mass., Oct. 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I know that to you words in themselves are idle and meaningless; fruit is what you demand, and to you it is the only evidence of growth, but an expression of gratitude from one who has been blessed beyond measure by your writings, and also by having the privilege of personal teaching from you at intervals during a period of nine or ten years, may be allowed.

The fog of personal "mad ambition," like that which appears upon sea and land, evaporates when the sunlight of Truth shines upon it. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up;" and you tell us that "success in error is defeat in Truth" (Science and Health, p. 239). You also say: "Through the channels of material sense, of worldly policy, pomp, and pride, cometh no success in Truth." "Though the divine rebuke is effectual to the pulling down of sin's strongholds, it may stir the human heart to resist Truth, before this heart becomes obediently receptive of the heavenly discipline. If the Christian Scientist recognize the mingled sternness and gentleness which permeate justice and Love, he will not scorn the timely reproof, but will so absorb it that this warning will be within him a spring, welling up into unceasing spiritual rise and progress." "Nothing except sin, in the students themselves, can separate them from me. Therefore we should guard thought and action, keeping them in accord with Christ, and our friendship will surely continue" (Retrospection and Introspection, pp. 79, 80, 81).

These quotations from the Bible, and from your writings, ought to awaken all, and cause the scales to fall from dim eyes, and the dull ears to be unstopped.

Loyally and lovingly yours,
CALVIN C. HILL.

Wolfboro, N. H., Oct. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader and Teacher:—I feel that I must write you just a word. Every wind of error that would overthrow you and the Cause of Christian Science draws me nearer to you; makes me love you more; makes me lift my heart in prayer: "Cleanse thou me from secret faults." God is with you, His messenger, and sustains you. The waves of error beat vainly against the eternal Rock, Christ.

Yours in truth,
HANNAH M. EVANS.

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THE LECTURES.

GRAND RAPIDS, MICH.

The Rev. Arthur R. Vosburgh lectured on Christian Science at Powers' Theater Sunday afternoon Sept. 26. He was introduced by Percival B. Garvey, First Reader, who said in part,—

Christian Science stands on its own merits—the fruits of the Spirit. The world at large is yearning for Truth, hungering for "crumbs of comfort from Christ's table," and Christian Science comes to supply the needs of humanity here and now, "feeding the hungry and giving living waters to the thirsty." Its healing, saving, and regenerating message from Life, Truth, and Love is educating and elevating all mankind into better, purer, holier thinking and living, through a clearer apprehension of Principle. It asserts the practical possibility of understanding God as all-inclusive good, the creator, and the Giver of every good and perfect gift.—*Correspondence.*

SOUTH BEND, IND.

William D. McCrackan, M.A., addressed a large meeting in the interest of the Christian Science teaching at the Auditorium last night [Oct. 1]. J. F. Gaylor of Mishawaka, in introducing Mr. McCrackan, said,—

It has been said of Christian Scientists, that their religion is the "great fact" of their lives, and this is true, for Christian Science enters so entirely into every activity of the one who practises it, that in truth it becomes more than a fact in his life,—it becomes his very life. And this will account for the optimism and intense enthusiasm which is so apparent in every Scientist; he has found something which in reality transforms his being; which is more to him than a religion; more, vastly more than a Sabbath-day affair; it is hourly, momentarily, a present help to him in every need, affording relief not only from sin and sorrow, from misery and woe, but from disease and want and every ill that flesh is heir to.

The Christian Science lecture is designed to tell you the truth about its teachings, and incidentally to correct false reports which from time to time are put into circulation through various agencies. Happily, however, for the Cause of Science, and even more happily for the race of men, these false reports are becoming less and less frequent, and there is evidence on every side that the world is growing into a better understanding of the great truths which are presented in this Science; and with this better understanding there has come also a higher appreciation of the character and nobility of the woman who discovered its laws and, through the magnificent church organization which she has established and still so wisely directs, is endeavoring to establish among men the religion of Christ Jesus, and restore that element of physical healing which gave primitive Christianity its vitality and force in the early centuries.

Christian Science preaches by its healing and heals by its preaching. Its practitioners cure by their understanding of the fundamental laws of health, not by their knowledge of disease. The salvation it offers is for today, and its philosophy so simple that the child can grasp it. It comes readily to the receptive heart, but never to the prejudiced mind.—*Times.*

LECTURES TO BE DELIVERED.

Braintree, Mass.—Prof. Hermann S. Hering, Music Hall, Quincy, 7.45 p.m., Oct. 31.
Elmira, N. Y.—Frank H. Leonard, Assembly Room, City Hall, postponed to Nov. 4.
Kansas City, Kan.—Hon. Clarence A. Buskirk, Auditorium, 6th street and Minnesota avenue, Nov. 5.
Lynn, Mass.—Prof. Hermann S. Hering, Olympia Theater, 406 Washington street, 2:30 p.m., Nov. 7 (note change of hour).
Winchester, Mass.—Prof. Hermann S. Hering, Town Hall, Nov. 8.
Harrisburg, Pa.—Frank H. Leonard, Majestic Theater, Nov. 8.
Logansport, Ind.—Bliss Knapp, Elks Hall, Nov. 9.
Amesbury, Mass.—Prof. Hermann S. Hering, Town Hall, Nov. 11.
San Mateo, Cal.—Rev. William P. McKenzie, Harts Theater, B street, Nov. 11.
Paris, Tex.—Bliss Knapp, Opera House, Nov. 12.
New York, N. Y.—Prof. Hermann S. Hering, Third Church, 125th street, between Fifth and Madison avenues, Nov. 12.
Rome, Ga.—Frank H. Leonard, Rome Opera House, Nov. 12.
Denver, Col.—William D. McCrackan, M.A., Nov. 11 and 12.
San Jose, Cal.—Rev. William P. McKenzie, Victory Theater, Nov. 12.
Plainfield, N. J.—Prof. Hermann S. Hering, Hartridge School Auditorium, Nov. 13.
Memphis, Tenn.—Miss Mary Brookins, Bijou Theater, Sunday afternoon, Nov. 14.
Newark, O.—Hon. Clarence A. Buskirk, High School Chapel, West Main street, 3 p.m., Nov. 14.
Easton, Pa.—Clarence C. Eaton, Able Opera House, 3 p.m., Nov. 14.
Salt Lake City, Utah.—Judge William G. Ewing, Salt Lake Theater, 8 p.m., Nov. 14.
Seattle, Wash.—Judge Septimus J. Hanna, afternoon and evening, Dreamland Rink, Nov. 14.
Utica, N. Y.—Prof. Hermann S. Hering, Majestic Theater, 3:30 p.m., Nov. 14.
Syracuse, N. Y.—Prof. Hermann S. Hering, Weiting Opera House, 8 p.m., Nov. 14.
Dallas, Tex.—Bliss Knapp, Dallas Opera House, 3 p.m., Nov. 14.
Atlanta, Ga.—Frank H. Leonard, Grand Opera House, 3:30 p.m., Nov. 14.
Florence, Col.—William D. McCrackan, M.A., Sunday afternoon, Nov. 14.
Wenatchee, Wash.—Judge Septimus J. Hanna, Wenatchee Theater, Nov. 15.
Rochester, N. Y.—Prof. Hermann S. Hering, Lyceum Theater, Nov. 15.
Kalamazoo, Mich.—Frank H. Leonard, Academy of Music, Nov. 15.
Boulder, Col.—William D. McCrackan, M.A., Curran Opera House, Nov. 15.
Fresno, Cal.—Rev. William P. McKenzie, Barton Opera House, Nov. 15.
Amarillo, Tex.—Bliss Knapp, Grand Opera House, Nov. 16.
Ann Arbor, Mich.—Frank H. Leonard, Newberry Hall, Nov. 16.
Fort Collins, Col.—William D. McCrackan, M.A., Opera House, N. College avenue, Nov. 16.
Geneva, Switzerland.—Rev. Arthur R. Vosburgh, Nov. 30.

Out of th' abysmal past,
Up from the Stygian darkness drawn,
Into the light at last—
Night's gate unbarred—escapes the dawn.
The truth hath set me free:
Bleak chaos and old night succumb.
Lord, ever up to Thee,
On wings of love, I come! I come!

T. E. SCANTLIN.

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TESTIMONIES OF HEALING.

I accepted Christian Science, took a few weeks' treatment, and after studying the Bible in connection with Science and Health, in one year I was back in business, and have been constantly growing stronger in the Lord, seeking to follow as a little child in the way shown us, and experiencing that blessed assurance of God's love and His watchful care with a sense of peace, harmony, and trust in Him that is very satisfying, and that I never knew before.

The first of the evils to go was the tobacco habit. I had not thought it possible for me to quit smoking, and had not intended to quit, but I was honest in my search for the healing power of Christ, and while I was being treated for another ailment, I was healed of this habit in accordance with God's will, not mine. The healing from tobacco converted me at once, as I realized that it was no human power that had done the work, and I did not doubt from that time on. The healing was comparatively slow, and what seemed to me the greatest affliction was the last to go, for which I am now very thankful, as I can see the wisdom of God's way. I am now a well man, having experienced in a very large measure the spiritual and physical healing that makes us whole. First in importance I count the spiritual uplifting, that has enabled me to begin the construction of a new habitation, to build this new house upon a rock and not on the sand as was the old; to possess a structure not made with hands, but eternal in the heavens.

The second blessing I will name was the physical healing, and the other was the reunion with my beloved family, with whom I have been rejoicing now for more than a year. Coming to me from the East, after many years of enforced and cruel separation, we have been wonderfully blessed, our every need is supplied, and there is no more fear of poverty. Our faith is sufficient to carry us through this life, fearing no evil, for our trust is in God, who doeth all things well. The "old man" is being "put off," and the "new man" is growing in the knowledge of our Lord and Saviour Jesus Christ a little every day, and will some day attain that perfect state when Truth is altogether understood.

With a sense of rejoicing in this new-found hope, and a realization that it is God's good pleasure to give us the kingdom, with unspeakable love and gratitude to the Giver of every good and perfect gift for the mercies and forbearance extended to me throughout all the years of my disobedience, I am glad to acknowledge to Almighty God the debt of love I owe and can never repay, and to His Son and our Saviour, who overcame all evil, sin, sickness, and death, that we might have everlasting life, thus showing us how we may enter in "at the strait gate," after having taken up the cross and followed him as best we could. I know that God will abundantly bless our dear Leader, whom He has sent with a message of healing to this age, and to whom we owe so much for having pointed out to us anew the old way. Of a truth her reward will surely be very great.

I realize that by my works I may best express the deep sense of love for all the blessings that have come to me and mine, and it is my dearest pleasure to help some suffering mortal out of the pit of despair, as I have been helped.

P. L. YARBROUGH, Sacramento, Cal.

[Translated from the German.]

Thanks be to God that I have lived to see the pure Christ-teaching brought to light again through Mrs. Eddy, who has made practical the wonderful teachings of Christ Jesus, which were obscured by material theories and false doctrine. I shall never cease the striving to make this view of life my own, even though there may be some stumbling and rising again on the way thereto. Besides this main point, I must give thanks for repeated healing, and will tell about one of the most important instances.

I had suffered for years with my eyes; the trouble had set in suddenly, and I felt very ill. The specialist whom I consulted declared it to be a serious affection of the iris, and for weeks I was tormented both by the pain and the treatment employed. Even after the disease was temporarily overcome I was unable to see well for several weeks, owing to the after-effects of the remedy prescribed, and the disease came back for years at shortening intervals, so that besides leading a solitary life I was in a sad condition. A physician told me that my eyesight would be impaired through the frequent recurrence of the trouble, and finally gave me a remedy to use with the remark that, as a result of its frequent use, blindness might follow. I did not use this remedy, however. Thank God, I was then treated in Christian Science, and the effect was a most happy one. The disease began to go away when Christian Science treatment was resorted to, and it has disappeared entirely within the last few years. My sight is also strengthened.

FRAU EMMA VON GANSANGE, Wernigerode a|Harz, Germany.

I wish to express my gratitude for what Christian Science has done for me. About nine years ago I seemed to be a nervous wreck, suffering from several ailments. A physician stated that I must undergo an operation to gain relief, but he could not promise complete healing. He said that I might have to undergo two or three operations before I could be well. This seemed very uncertain to me, and I was suffering so much that I turned to Christian Science, which I had previously scorned. My trouble was said to be internal, a malformation which caused tumors to form on various organs, and all material means had failed, after three years' trial. In two weeks' treatment from a Christian Science practitioner I was healed, and I have been perfectly well ever since.

Nearly three years ago I married, and now have a little daughter who has never been ill a day. She has passed through her second summer safely, and is the happiest baby I ever saw—a little sunbeam. I could offer many proofs of the beneficial effects of Christian Science. I am thankful also for the spiritual uplift, and gladly give this testimony.—MRS. ELENOR BROWN-MORT, Dayton, O.

I have long felt that I wanted to add my testimony to those of the many who are endeavoring to live their lives according to Christian Science. My interest in this Science dates from about nine years ago, but the greatest demonstration for me was when my youngest child, now eight years old, was born, as the conditions were all so very harmonious, and so totally different from what I had experienced with my other children. This little girl has been an exceedingly healthy child; almost her only illness having been an attack which occurred last winter, and which was overcome by Christian Science treatment in a very short time. We now rely upon Christian Science for the cure of all ills that come up, and feel that God is indeed the only physician for us. There have been some very persistent difficulties, but I feel that we are making progress and have every reason to be hopeful that in time they will all be met.

For the loving and constant help I have received I am indeed grateful, and feel as so many have said, that words are not adequate to express my deep gratitude to God for sending, through that pure-minded woman, Mrs. Eddy, this healing message to our age.

LOUISE STARR CONRAD, Chicago, Ill.

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Seven years ago I was healed in Christian Science of a throat ailment which had baffled six physicians. They had told me that it had come to me from some possibly remote ancestor, thus fastening the belief of heredity upon me; but I was cured in about two weeks, and because of my ignorance of Christian Science I accepted this healing without making any return other than a dazed sense of gratitude. I became interested in Christian Science in a desultory fashion, still clinging to worldly ways which did not interfere at all with my church relations; but several years later I had a bad fever, which was followed by a long period of general breakdown, one manifestation of which was a contagious skin disease which was spreading rapidly over one hand and foot. I had a physician, considered the best in our city, to attend to it, but without any seeming results. I then asked for Christian Science help on Monday, and by Saturday the bandages were left off and only a slight redness remained. Since then I have had Christian Science only.

The last year has been one of travel from sense to Soul, with me, and there have been times of mental darkness, but I can now see that there has been growth,—more discernment, and a willingness to wait patiently on God. I have many reasons to be grateful, but only in the last few months have I had real waves of gratitude break into my consciousness—gratitude to God for the illumination of His Word, and gratitude for the "Key" which opened it up to me, so that I was awakened to the truth.

LILY M. FELLERS, Jacksonville, Fla.

[Translated from the German.]

I had been suffering from a chronic cystic disease for some time, and had also become mentally ill, in which condition I was for nearly a year. I did not enjoy my work nor my life, and medical treatment had only made me give up all hope of ever being well again. My attention was then called to Christian Science. I turned to it and, thank God, I was healed of this trouble in a short time, for which I have always been very grateful.

FRAU BALSIGER WIRZ, Zunzgen, Baselland, Switzerland.

I am pleased to acknowledge through the pages of the *Sentinel* what Christian Science has done for me. I am seventy-two years old. I had suffered from bowel difficulties all my life, having had to take medicine continually for relief. I had also suffered intensely for the last twelve years with gall-stone, the doctors not being able to help me in any way, and they finally told me that I could never be relieved without undergoing a surgical operation, to which I could not consent. I had always trusted in God, that is, in a vague way. I often said that I felt things would work out all right, and so it has proven, even in this instance. How sure are His precious promises: "Commit thy way unto the Lord; trust also in him: and he shall bring it to pass;" and "I will never leave thee, nor forsake thee."

About a year ago my married daughter was beautifully healed through Christian Science, and wanted me to try it, so I bought a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it. In a very short time I was entirely healed of both of the above-mentioned troubles. I now feel perfectly well and so fresh and young. I have also begun in a small way to help others. My son has been relieved from suffering just from my reading the book to him. He is now interested in reading for himself, and we both enjoy the *Sentinel* very much. I cannot find language with which to express my heartfelt gratitude to God, and to Mrs. Eddy, through whom all these things have been made possible for me here and now. I trust that this testimony may enable others to come to the true source and find the fountain of life which flows so freely for all.

MRS. L. J. LUCAS, Brentwood, Tenn.

My attention was called to Christian Science by the healing of a friend from a very serious ailment, and it was through her that I was induced to call on the practitioner through whom she had been healed. My trouble had been diagnosed by several physicians as an ovarian disorder, and I had previously been through an operation for a similar trouble without getting any relief. At the time when I came to Christian Science for help, I was scarcely able at times to be about the house. After one week's treatment I was, however, completely healed, could run up and down stairs, and found myself singing as I went about the house. I consider myself well, and feel that I owe it all to Christian Science. I sincerely hope this testimony will help some sufferer to turn to divine Love for the health which one may have for the asking. I am reading and studying Christian Science, as is also my entire family, and I feel that I cannot be grateful enough for what this truth has done for me.—MRS. E. I. BROWN, Monterey, Cal.

A few months ago, when spent with disease, my steps were directed in a marvelous way to a Christian Science practitioner. In three days a troublesome cough was gone, and in less than three weeks a cane, which had been absolutely necessary in walking, was laid aside entirely. The sense of gloom and depression gave way to the joy of living, and today my soul is sounding a pean of praise to God, good, that He was ready and waiting to heal me. I am profoundly grateful for the earnest, intelligent, and spiritual guidance that has led me far into that realm where there is perfect harmony, the peace "which passeth all understanding."

LUELLA W. POWELL, Brooklyn, N. Y.

I feel it a duty as well as a privilege to tell others what Christian Science has done for me. After a lingering illness of about five months, in September, 1898, my case was diagnosed by a physician as a severe form of rheumatism. At that time I was almost helpless in my lower limbs, but through Christian Science treatment I was enabled in five or six weeks to spend almost all day at my employer's place of business (he being a retail grocer) and to render some assistance in handling the books for him, but as I seemed to be slow in regaining strength and activity, it was about two months later before he felt that I could take up my regular work. On Dec. 16, 1898, I was, however, permitted to resume my work, and from that day to the present time (over ten years) I have not lost a single day on account of illness, although about two or three years after the above-stated experience, I was spared by Christian Science from being brought down by severe nervous illness.

For these and many other blessings received through Christian Science, I wish to thank God, and also our dear Leader, Mrs. Eddy. I am very grateful to The Christian Science Publishing Society, and to each and every one of God's children who have labored so patiently to help me in time of trouble and who have enabled me to gain some understanding of this truth which makes free indeed.

JOHN H. PRICE, Chattanooga, Tenn.

My experience of July 4, 1908, may be of help to others, should they ever find themselves confronted by the same form of error that confronted me on this day. In the afternoon I gathered a large quantity of what I thought were

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edible mushrooms, and prepared them for supper. My mother, my little boy, a trained nurse who was caring for a relative in the house, and myself partook of them, and as I am especially fond of them, I ate the most. About a half hour after supper I became quite ill, and my mother also was experiencing the same condition. My little boy was out playing, and I had no idea where he was. I went upstairs to try to treat myself, when I found the nurse almost overcome. I asked her if she wanted a doctor, and she answered that in this case a doctor was useless; so I hurried over to a friend's house and called for help in Christian Science. I seemed to be affected through every part of my body, and we continued to get rapidly worse. I had almost no strength left, but I went to the telephone and the helpful reassuring words that came to my ears from the practitioner did their work. When I reached home we were all very much improved, and in about one hour all were well again.

I am indeed grateful for my deliverance, and I consider this a wonderful demonstration of the Christ-healing. I am so happy each day to find that I am growing in this truth which our God-inspired Leader has given us, and my daily prayer is for more of it. If this testimony should convince some one that Christ's promise is fulfilled here and now, I shall be more grateful than I can express. May it put new courage into those who are disheartened at some supposed obstacle in their path.

LILLIAN LEWIS VOSE, Hyde Park, Mass.

I wish to express my gratitude for what Christian Science has done for me. It has been my only physician for ten years. In August, 1908, I had a very convincing proof of the protecting care of divine Love. One Sunday morning, as I started to come down stairs, I fell from the top to the bottom, striking on my head. My shoulder was badly injured by my fall against a heavy iron hook with sufficient force to break it. My husband, much alarmed, ran to my assistance, but I immediately declared the truth and these words from our text-book were most helpful: "Resist evil—error of whatever sort—and it will flee from you" (Science and Health, p. 406). Four hours after the accident I was able to attend church. There was no discoloration and the swelling on the head was scarcely noticeable. In less than a week the injury to the shoulder was entirely healed, and all lameness had disappeared. During this time I was able to attend to all my household duties as usual.

Another proof of Truth's power was the overcoming of poison. One of my fingers was badly swollen, and some of my friends were fearful as to the result, but after a few days' treatment in Christian Science all swelling and inflammation had disappeared and the healing was complete. My work necessitated the using of this hand in ways which under *materia medica* would have seemed impossible. For these, and a great many other demonstrations, I am indeed thankful to God, and grateful to our Leader, Mrs. Eddy, for showing me this way.

LETTIE A. MOORE, Vinalhaven, Me.

I have been interested in Christian Science over four years, and all honor and gratitude are due from me for its teaching. The liquor and tobacco habits of long years' standing have been overcome, and I am completely healed. The benefits that I am daily receiving and rejoicing over, are from the light of Truth that shines forth in my consciousness, the light of spiritual understanding, which alone brings health and peace of a satisfying nature. These words are written in the highest sense of appreciation for all that is good and true, as made known in Christian Science.—JOHN M. CRAIG, Louisville, Ky.

For a long time I have felt that I should tell of my healing through Christian Science, which took place about four years ago. I had been taken with an attack of appendicitis and other abdominal trouble, and after an illness of seven weeks, with only a liquid diet for nourishment, the physicians said that an operation would be absolutely necessary as soon as I had sufficient strength. I decided to try Christian Science before submitting to the knife, having been interested for some time before in the spiritual uplifting which I had seen demonstrated on visits I had made to a dear friend who is a practitioner. I had my husband telephone to this friend and ask for treatment, and she advised my coming to her the next morning. At that time we did not see how it could be possible for me to make a trip of one hundred and fifty miles, but my friend assured us that "with God all things are possible," and that the needed strength would come from Him. I was able to leave the next morning, and reached the home of my friend that afternoon.

My healing commenced from the time we telephoned, and continued rapidly. In a week's time I was like a new person; at the expiration of two weeks I was well and strong, and have been ever since. After this healing I began the study of Christian Science, and it has been a help and comfort to me in every way. I joined the Christian Science church here about one year ago. I feel deeply grateful for the faithful work done for me, and for all the benefits I have received through a knowledge of Truth.

MRS. ETTA M. DOTY, Nashville, Tenn.

I wish to express my gratitude for the numerous blessings that have come to me through Christian Science. Two years or more ago, I appealed to a practitioner for treatment. At that time I was out of employment, and a heavy user of liquor and tobacco; but these conditions have been overcome with this healing truth, as well as the use of glasses and many ailments. I am deeply grateful to God for the spiritual understanding which I have received through the study of Science and Health, also to Mrs. Eddy. Christian Science has indeed supplied every need.

JOHN MUIR, Alameda, Cal.

During the month of August, 1906, I was suffering from a form of malarial fever, as diagnosed by a physician, and had no normal action of the system for weeks. I tried at first to help myself, but did not seem to understand sufficiently, and only grew weaker each day, till at last to please my family I consented to see a physician, who prescribed the usual remedies; but still no good came of it. My bowels were much enlarged, and I began to feel the gravity of the situation. I told my family that I knew that God could heal me, and I asked for pen and paper in order to write to a Christian Science practitioner at Jacksonville, Fla., whom I had once met. On the second day after my letter was mailed the fever left me, and painless action of the bowels followed; the swelling went down, and I was free from all pains or aches, and so happy! I felt as though I could fly. The third day after writing to the Scientist I received a letter from her, which stated that she had commenced to treat me the very evening I was so greatly relieved. My strength came back gradually, but from the first day I was a well and happy woman.

Jesus said, "Ye shall know the truth, and the truth shall make you free." I am indeed glad to be able to say to my friends who do not understand this great truth, when they ask if I still believe in Christian Science, "I not only believe, but I know!" and then a great desire goes out that they, too, may know that Christ is with us today, for do we not read, "Lo, I am with you alway."

ELIZA MANN, Bulow, Fla.

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[Translated from the German.]

Last spring I was taken with a serious indisposition, which within a few days brought about a severe affection of the lungs. For a few days I seemed to be at death's door. As I had often talked about Christian Science with my sister, and also had read much on this subject, I turned to it. I asked a neighbor who came to see me daily, to write for me to a Christian Science practitioner. As soon as the letter reached its destination I felt the pain grow less, and a few days later I was able to get up, and although I was very weak, I felt that the disease had yielded. I am truly grateful that I was ready to hear the voice of Truth. My heart is full of gratitude to God, and to our Leader, Mrs. Eddy, that she has shown us so patiently and lovingly the way to apply this saving truth. I know that any one can recover his health who puts his trust in God and believes what He says. I do thank God for this healing.

FRAU IDA MEIER, Laubberg-Saland, Ct. Zuerich, Switzerland.

I am moved by deep gratitude to God to add my testimony to the thousands that have already been given in our periodicals. When my little son was five days old he was taken with an attack of convulsions, which lasted about a half hour. Our family physician was in doubt as to what had brought on the trouble, but the child did not have any more till he was four months old, and then he had another very severe spell, after which he remained rigid for seven hours. The physician then began to experiment with different kinds of food, but the baby seemed to grow steadily worse and the attacks came more and more frequently. Finally we seemed to strike the right food, and we thought surely he was cured, but alas, the attacks returned and one night he had fourteen convulsions. I thought surely he could not outlive the night, but in the morning he was better. That night's experience, however, proved to me how utterly powerless the physicians were even to relieve his awful suffering.

Soon after this I heard of some wonderful cures through Christian Science, and determined to try it for my baby. One night when he was taken with a terrible attack, I called up a practitioner and he was quickly relieved. He was entirely healed of this awful trouble in that one night, and has never had a return of it. It is now over two years since he was healed, and he is a perfectly healthy, bright child. My gratitude is so great that my heart is full to overflowing, and I cannot find words to express myself. I feel as though I could not do enough, or be good enough, to show my great love for God, who healed my little child. I myself have been cured of a severe form of rheumatism, also of a heart trouble which physicians had pronounced incurable. Surely Mrs. Eddy has brought back to the world the true life which Jesus taught, and I feel that too much love or respect can never be shown her for the great boon which she has brought to all who will accept it.

MRS. CHARLES F. MAXWELL, Chicago, Ill.

For several years my husband and I have spent a few weeks in the summer at a watering-place in New Jersey. During the winter one of our friends remarked that there were fever germs in the water at that city, and although I mentally denied the statement, I did not go farther and realize the perfection of God's creation, and that He is All. The next visit we made to that city, I would think of what my friend had told me nearly every time I drank water; consequently, after about two weeks, I awoke one morning very ill and in great pain, with every symptom of the disease mentioned. After trying to realize the unreality of pain for two or three hours, but growing rapidly worse, I felt sure I was safe in relying on Mrs. Eddy's statement in Science and Health (p. 420), in which she says that "if students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them."

I asked my husband to treat me, which he did for about ten minutes, and I then made an effort to dress myself; but I seemed to be even worse than I had been before, and I asked him to repeat the work. He immediately did so, and in about two minutes the pain had all left me and I was perfectly well. He, too, knew when he had touched the hem of Christ's garment, for without any comment from me he began to prepare for the routine of the day. In less than an hour we were taking our regular surf bath. I have always been very grateful for this instantaneous healing, which proved to me beyond a doubt the power of Truth.—MRS. GRACIE D. MORIN, Boston, Mass.

I wish to express my gratitude for what Christian Science has done for me. Eight years ago I was hurried off to Colorado, as I was suffering from serious lung trouble. After many months of medical treatment, which was of no avail, I turned in my extremity (which proved to be God's opportunity) to Christian Science. I sought a practitioner, threw away all material remedies, and was healed of the lung trouble; but the demonstration did not end there. After this healing I returned to Pittsburg, and my former physician and friends felt very fearful for me, but I am thankful to God and to Christian Science that there has been no return of the old trouble, although error has since presented itself in many different forms, only to be destroyed by Truth.

One ailment which I will especially mention was chronic stomach trouble, of which I was also permanently healed. The greatest of all is, however, the mental and spiritual uplift gained by studying the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I feel truly thankful for this wonderful truth.

J. H. RIDEOUT, Pittsburg, Pa.

With loving gratitude do I testify to what Christian Science has done for my little girl. It has healed her of numerous ailments,—of an eruptive fever, a severe cough, and of throat and stomach trouble. It has helped us in a financial way, and has given me great cause to be thankful to our dear Leader, Mrs. Eddy.

MRS. INEZ RIDEOUT, Pittsburg, Pa.

[Written for the *Sentinel*.]

THE HOUSE OF LIFE.

HARRIET F. PICKARD.

O LOVE! O Love divine! didst Thou
In very truth draw near?
When sleep had drowsed my waking eye,
Had closed my outward ear?

Was it a vision, or did I
For a brief moment go
From this environment wherein
I feel life's ebb and flow?

Or didst Thou, all-compassion, ope
Mine inner eyes to see—
That here and now within Thy house
Of life I live with Thee?

Yea, here and now—for death is not,
And all that is Thou art!
Life, Truth, and Love in whom we live,
Nor may from Thee depart.

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FROM OUR EXCHANGES.

[*Christian World.*]

Religion is an integral and necessary element in human affairs. We cannot, as communities, get on without it. Among the competing faiths Christianity exhibits itself as the religion of the foremost races. It holds its place as, in its essence, a manifestation of the highest life. During its course through the ages it has been encrusted with divers errors and evils, but has developed in itself the force by which these contradictories have been successively discovered and thrown off. In all ages, in our own not the least, where its spirit has been loyally accepted, it has developed the noblest types of humanity, has shown its capacity to lift the soul to the highest possibilities. Its future depends on the extent to which it prunes itself of its excrescences, and works on its ultimate principle, as the pure love of God and the pure love of the brotherhood of man.

[*Christian Work and Evangelist.*]

To reconstruct society on the basis of brotherhood is the aim of modern democratic Christianity; and a Christianity of any other nature is now clearly impossible. Though Jesus was not a politician, he created the democratic idea which reigns over the modern world, and which is subduing organized Christianity also to itself. The democratizing of the churches hastens apace. They are coming to see that Christianity is wholly for equality before God as against usurpation, false prestige, and hollow degree; for the poor as against his despoiler; for the people as against those who exploit them. Rejecting as unphilosophical the theory of an actual equality of personal worth, and as impossible the aspiration after a rigid equality of condition, it is the more necessary to assert, as the root of all social justice, the divine impartiality which respects no man's person or property.

[Lyman Abbott in *Outlook.*]

The time to interrogate conscience is in the morning before the day begins. It is well to forecast the day; to consider beforehand the questions that are likely to arise, to demand of conscience its judgments on those questions, and so to be prepared to meet them with some measure of prevision. This is better than to wait till the day is over and then pass its events in review and call on conscience to pass judgments on what can no longer be changed. This also may be sometimes wise, but chiefly as a preparation for similar events that are likely to recur in ensuing days. Conscience is intended to be our guide rather than our judge; and a judge only that it may be a better guide.

[Rev. William S. Morgan, Ph.D., in *Christian Register.*]

Religion has its obligation in bringing about the better day. Individual piety does not exhaust the business of religion. Righteousness must not only be hidden in the heart, but must express itself in the various forms of our life together. Its final purpose is the kingdom of God. Its watchwords are a perfect man in a perfect society. This is civilization, this is religion incarnated in human society. And, while we are here to render thanks to Almighty God for all that has been accomplished,—and much has been accomplished on this continent,—let us face our ideals, face the problems that we must, willy-nilly, proceed to solve.

[*Universalist Leader.*]

The social problem is not half so complicated as we think. Were the world really converted to the spirit of Jesus Christ, half our evils would fold their tents like the Arabs and silently steal away, and the other half would melt before the world-heart of love.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly,* subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Published every afternoon except Sunday

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 20 pages.

CHRISTIAN SCIENCE: A RELIGION OF DOING. A Lecture. By JUDGE WILLIAM G. EWING. 26 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 37 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. This pamphlet is also printed in French. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. This pamphlet is also printed in French. 28 pages.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By BLISS KNAPP. This pamphlet is also printed in French. 31 pages.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. A Lecture. By FRANK H. LEONARD. 31 pages.

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CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. A Lecture. By MRS. SUE HARPER MIMS. 28 pages.

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CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. A lecture delivered in London. By BICKNELL YOUNG. This pamphlet is also printed in German. 31 pages.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL. Four articles reprinted from the JOURNAL. This pamphlet is also printed in German. 50 pages.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. A Lecture. By REV. ARTHUR R. VOSBURGH. 33 pages.

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THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science. 80 pages.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, NOVEMBER 6, 1909

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ITEMS OF INTEREST.

National.

President Taft, in his long tour of the country, which has taken him through the Northwest, the Pacific coast, and the Southwest, reached the Mississippi river last week. He was accompanied on the trip down the river to New Orleans, where he attended the fourth annual convention of the Lakes-to-the-Gulf Deep Water Association, by thirty-six governors, seventy-six United States senators, more than one hundred and fifty congressmen, and ten foreign ministers. At a banquet to the governors aboard ship, he invited them to come to the White House in December when the civic federation is to meet to consider the question of securing uniformity in state laws. This question of uniformity was touched upon also in the late convention at Louisville, Ky., of the National Tax Association, when it suggested a conference in the future of all state governors to consider the matter.

A decision of the court of appeals gives New York city a margin of $100,000,000 in its borrowing capacity. This condition results from releasing the subway and dock bonds, which are self-supporting, from the computations of the debt limit. The amendment allowing this to be done and so enabling the city to undertake further subway work, has been opposed by some who have believed that it opened the way to various extravagances, and by others who were in sympathy with the efforts of the Interborough Rapid Transit Company to keep the city's hands tied in the matter of building subways until the city should yield to the traction combination the monopoly it has until recently demanded in the construction of new routes.

That a bond issue for the improvement of the inland waterways will not be recommended by the national waterways commission, is the information brought to Washington unofficially by members of this commission who have just returned from a tour of Europe. The national rivers and harbors congress, which is to hold its annual meeting in Washington in December, is demanding an annual expenditure of fifty million dollars for such improvements, the money to be raised through a bond issue. President Taft has on several occasions since he started on his present tour of the country, declared in favor of such an issue.

Judge Holt, in the Circuit Court at New York, has sustained the plea of the statute of limitations in favor of the American Sugar Refinery Company and its directors, charged with conspiracy in restraint of trade in closing up another modern and completely equipped refinery, the control of whose stock had been gained by a loan of money under misrepresentation. The offense occurred more than three years ago. The decision affects the whole of the Government's case. The case also involves violations of the laws of conspiracy. An appeal will be taken.

The head of the hydrographic department of the Government declares that the work of the department should be extended so as to include the charting not only of home waters, but foreign waters as well. The purchase of charts from European countries he declares a mistake. He explains, as an illustration, that it was necessary to buy thirty-five thousand charts of foreign waters from England just before the fleet went on its recent tour of the world.

Half the excavation which the engineers estimated would be necessary when the completion of the Panama canal was undertaken, after the purchase of the French interests, is already completed, according to calculations made by the Isthmian canal commission, the total excavation made to the end of September being 87,172,058 cubic yards. The amount excavated by the French amounted to 81,548,000 cubic yards.

The state guaranty bank system in Oklahoma is said to be working unsatisfactorily. A similar law has been declared unconstitutional in Nebraska, and the question of its constitutionality is pending in the state courts. Following the adoption of the statute, more than sixty of the national banks of Oklahoma renounced their Federal charters and became state associations. Trouble began a short time ago, when the state banks were called upon to pay their assessments to meet the failure of another bank.

Justification for the radical reorganization of the customs service by Collector Loeb at the port of New York is found not only in the disclosures made in the late trial in the United States Circuit Court of a cheese importing firm, which was charged with conspiracy to defraud the Government by underweighing its imports, but also in the earlier case of the sugar-weighing frauds.

During the recent visit of the honorable Japanese commission of merchants to Boston and its vicinity, the ladies of the party went by special invitation to Wellesley College. They expressed pleasure at finding on its walls the portraits of the Emperor and Empress which were presented by the Emperor a few years ago.

More than thirteen million dollars is represented in church edifices reported in the *Manufacturers' Record* as having been built, in course of erection or definitely planned during the first nine months of 1909 in the fourteen southern states, the District of Columbia, Oklahoma, and Missouri.

To train the Indians in agricultural pursuits on a broader and more practical scale, the Indian Bureau has undertaken the project of installing model farms on all Indian reservations, with teachers who have been trained in scientific agricultural schools.

International.

Premier Asquith has announced in the House of Commons that on Nov. 5 he would move for the rejection of the entire House of Lords amendments to the Irish land bill. This bill is of tremendous importance. By its terms all estates and untenanted lands of Ireland are put into the power of a body of commissioners, who may fix the price for their sale. Under this bill loans for Irish land purchases amount to $015,000,000, while recompense to landlords, etc., will raise the amount to nearly a billion dollars. For the purchase of land in the allotted districts it is necessary for the applicant, in case he is refused sale by the holder, to appeal to the estates commission, which is then authorized to take the land by compulsion, the price to be settled by the commission. The price, however, is subject to appeal to a higher board or land commission. The jurisdiction of the estates commissioners comprises almost two thirds of the island. The remainder, which embraces the whole of the five counties of Connaught, is under the dominion of the congested districts board, which may condemn land for sale to tenants upon demand. The bill is opposed by the great land-owners. In this matter the British peers are standing behind their Irish compeers, seeing in the radical measure for Ireland what may happen in England. In spite of this, however, the Upper House voted for the principle of compulsion on the measure, but when it went into the committee stage it was very seriously modified.

An actual revolt in the Grecian navy took place last week. The band of naval officers which quitted the capital and withdrew to Salamis, an island ten miles to the west, seized the arsenal there and intrenched themselves. Later they were driven from their position by the loyal fleet and forced to surrender. The eight ringleaders were put in solitary confinement and will be courtmartialed. This revolt follows close upon the narrow escape a couple of weeks ago of a revolution engineered by the officers of the army. The trouble opened with the demands of the military men for army reform. The chief objects of attack were the positions held by the royal princes. At first it was merely asked that these be removed from actual command, maintaining honorary titles. Finally, as their withdrawal was pressed, the princes handed in their resignations, but the officers refused to allow them to be accepted, and forced their dismissals to be published in the official gazette.

An international federation of shipowners has just been formed. Delegates from the shipowners' federation of Great Britain, Germany, Holland, Belgium, Denmark, and Sweden, representing more than sixteen million tons of shipping, met in London recently and registered the new federation with the British law. This federation is intended to embrace ultimately all shipowners' federations of the world. The objects of the federation are declared to be purely defensive. It is "designed to resist unreasonable attacks which may be made by trades' unions and others upon the shipowners, and for freedom of contract in the employment of labor."

One of the chief topics that is being discussed at present by British motorists is the road bill introduced by the government in Parliament, which contemplates among other things the construction of special roads for the exclusive use of motor vehicles. The increased use of self-propelled vehicles has caused great damage to the highways, and, confronted by the tremendous expense of maintenance, the government has put forward the idea of the construction of special motor roads with no speed limit, and the exclusion of motor vehicles from the other highways.

According to official statistics, the first six months of 1909 show a continued decline in the population of France.

Industrial and Commercial.

The House of Representatives of Colombia has adopted a resolution disapproving of the contract by which the Muzo emerald mines were leased to a British syndicate by former President Rafael Reyes. This lease had long been a subject of severe criticism.

A company will erect a sugar refinery in St. John, New Brunswick, to cost two million dollars and to employ at least five hundred men. The city will grant a free site and exemption from taxes and water rates for a term of years.

The British government has instituted a fishing school for boys, to provide captains and mates for the fishing fleets which are so numerous.

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CHRISTIAN SCIENCE SENTINEL

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

UNITY.

M. G. KAINS, M.S.

THE dominant desire of every human being is the attainment of good. It prompts well-nigh every thought that the individual thinks and every act that he performs in his own behalf, and, until it is held in check by a higher motive, it arraigns every thought and act of other individuals who seek good in a different direction. Thus on the one hand it tends to separate mankind into groups led by differing desires, and on the other to bind these segregations together within themselves by the common bond of similarity of interests. The individuals in each group will be intent upon what they believe to be the best thing for them and those with whom they are associated, and they will be more or less pronounced in their views concerning the futility or at least the inadvisability of searching in other directions. Only as the individual comes to recognize that the search for good is equally the right of every other individual, even of each individual who differs radically from his views, is he willing to make allowance or concessions, and to manifest that spirit of tolerance which is peculiar to the generous mind, the Christian character.

He who naturally has gained such an altitude of thought can look down upon the seething of adverse motives with equanimity, because he knows that all are prompted by the one primary motive, the search for ultimate good; and no matter how wofully wrong any individual or group of individuals may be as to the direction in which to search, he can feel only compassion for those who are pursuing a wrong course. He will see that the infidels, the atheists, the agnostics, and the free-thinkers are just as earnest for ultimate good as are others; in fact that, no matter what the varying shades of belief or unbelief, the primary object of each is unity so far as aim is concerned, namely, good. The only wrong is in the direction in which the search is made.

Without going deeply into the subject, let us discuss that phase in which the professed followers of Jesus of Nazareth are concerned. All these agree as to the authenticity of the record in the New Testament, the fulfilment of prophecy concerning the Master's nativity and mission, and the historic incidents of his career. But not all, by any means, are agreed upon the direction and manner in which these teachings are to be applied; hence the many differing sects, all purporting to follow the true path but leading in radically different directions and by many routes. Surely the Master's own recorded teachings should be the sufficient guide. If we are to judge by the emphasis Jesus laid upon healing the sick as characteristic of correct preaching, the one purport of the Master's ministry was to teach mankind to worship the Father "in spirit and in truth," and thus to destroy the falsities, sin, sickness, and death, over which he triumphed step by step until he reached the climax, as Enoch and Elijah had done centuries before.

It is evident from this that Jesus' aim was to establish one religion; and yet there are more than one hundred and fifty sects still existent, to say nothing of countless moribund and defunct ones, all claiming to be founded upon the Master's teachings but each failing for the most part to show the "signs" which he specified should characterize the teaching of "them that believe." History records that these signs of healing continued for two or three hundred years after the Master's ascension and that sporadic cases have occurred through the centuries. It is noteworthy, however, that these cases occurred only in the careers of spiritually-minded men and women, who thus showed in some degree unity of thought and result with those of the Master.

Every one who reads the seventeenth chapter of John's Gospel must be struck by the exalted thought Jesus presented in this wonderful prayer. Not only was the Saviour praying for the disciples, but for "all," as shown in the tenth, twentieth, and twenty-first verses: "All mine are thine, and thine are mine; . . . Neither pray I for these alone [the disciples], but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The one most prominent thought of this prayer is unity. Not only was Jesus certain of the rightness of his attitude and of his mission, but he was unwavering in his conviction and the expression of that conviction, that all mankind must at some time recognize and act upon this same basis. From the one statement, "My words shall not pass away," it is evident that he knew and taught that Truth is imperative, inexorable, final, and that every falsity must disappear, be demolished by the manifestation of Truth. As Truth becomes better and better understood through apprehension and demonstration, then will the fulfilment of Jesus' prophesy approach nearer and nearer its completion: "There shall be one fold and one shepherd," and the long centuries of disunion and separation recede into the darkness with which they are already merging.

We of today can rejoice in our privilege to aid in this movement, which took its most modern, most definite, and most tangible form when, "at a meeting of the Christian Scientist Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17). Upon this foundation "the chief corner-stone whereof is," as we read further, "that Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, and restores the lost of Israel," the Christian Science movement has grown, until, as may be seen from the church directory in *The Christian Science Journal*, it has branches in nearly all the civilized countries of the globe. These branch churches and societies are striving, each to the extent of its understanding, to prove the present-day practical utility of Jesus' teachings by healing the sick, reforming the sinful, and progressing toward the actual realization upon the earth of the brotherhood of man and the fatherhood

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of God, when all shall attest and by their brotherly love prove that there is only, as one of our hymns reads,

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent.

THE NINETEENTH PSALM.

AGNATA F. BUTLER.

THE 19th Psalm was learnt by the writer in early childhood, and in later days she had often pondered over the statements in verses seven to nine, and tried without much success to understand the distinctions involved. Even a slight understanding of Christian Science has made the sense clear and practical, and no doubt a fuller understanding will bring out wider and deeper meanings, for when statements are founded on Principle their applications are infinite.

"The law of the Lord is perfect, converting the soul":

In the Revised Version the last clause is rendered, "restoring the soul." Science and Health (p. 578) explains this phrase to mean restoring the spiritual sense, and in "Miscellaneous Writings" (p. 73) we learn that "the appearing of divine law to human understanding" constitutes regeneration. As we come to perceive what divine law, "the law of the Lord," really is, that it is indeed the law of perfection, the law of unchanging goodness, of Life and Love at all times and to all persons, and that this law underlies and governs all real existence, we lose the material instincts of fear, rebellion, selfishness, hatred; the mortal personality is regenerated, and the true individuality, or spiritual sense, is "restored," brought to light. There is no longer any ground for enmity against either God or man.

"The testimony of the Lord is sure, making wise the simple":

The restoring of spiritual sense enables us to recognize the testimony of the Lord, the testimony of Spirit, speaking through the spiritual sense and contradicting the false evidence of material sense. The voice of Spirit bears eternal witness to the perfection of God and man, the omnipotence of Truth and Life and Love. It is a sure and ever-present guide, imparting to the simple and humble-minded who are willing to listen and obey, the wisdom and power of omniscience. How often it has happened to the student of Christian Science to be confronted with some practical question which his experience and judgment seemed unable to decide; and how often, withdrawing from the turmoil of his own conflicting thoughts, he has entered the "quiet sanctuary" of Truth and heard the "still small voice" of Spirit making his way plain before his face, and guiding to a happy issue beyond the foresight of the most prudent human judgment!

"The statutes of the Lord are right, rejoicing the heart":

The statutes or precepts of the Lord must surely include all rules of conduct derived from Principle and declared to men through the higher perception of a spiritual leader. Inaugurated in the Ten Commandments, restated and explained in the Sermon on the Mount, their application is defined and adapted to present needs in every by-law that safeguards the Church of Christ, Scientist, in the narrow way of Truth and Love. When we understand these rules, and discern their purpose, they do indeed rejoice our hearts, for we see that they are all right, dictated by the spirit of justice, Truth, and Love, tending to the life, peace, and happiness of mankind.

"The commandment of the Lord is pure, enlightening the eyes":

Every impulse of divine Principle, the Principle that is Life and Truth and Love, received in the heart of man, is a commandment of the Lord, and obedience to any such commandment brings the sure reward of fuller light. If we act on the impulsion of Spirit, our vision is cleared, we rise in some degree out of the mist and confusion of materiality. The commandment of the Lord is always pure. Spiritual intuitions are by their very nature pure and perfect, "counteracting all evil, sensuality, and mortality" (Science and Health, p. 581).

"The fear of the Lord is clean, enduring for ever":

The worship of God, of Spirit, is essentially clean; it admits of no element of evil, sensuality, hypocrisy, worldly compromise. Therefore it endures forever. In the truthful and spiritual worship which the Father approves, there is nothing to be destroyed by the cleansing fire of Spirit.

"The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward":

Judgment, discernment between truth and error, good and evil, is the perpetual function of the enlightened human mind. Strictly speaking, the term seems to imply knowledge of evil, and in this sense it cannot accurately be applied to divine Mind, which is conscious only of good. Hence in John's Gospel we read: "The Father judgeth no man, but hath committed all judgment unto the Son: . . . and hath given him authority to execute judgment also, because he is the Son of man." And yet, in the truest and deepest sense, it is only divine Mind, the Principle of goodness, which by its very nature denies and excludes falsity and evil,—that can execute unerring judgment. It is because the Son is inseparable from the Father that he is empowered to judge aright. Said Christ Jesus: "I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."

When the human mind is governed by divine Mind, its judgments are judgments of the Lord. Every genuine Christian Science demonstration is such a judgment made manifest, being a practical and effective discrimination between truth and error. In Science and Health (p. 291) we read: "The judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error." True and righteous are these demonstrations of divine justice and law. No material symbol is adequate to describe the joy and enduring happiness resulting from the destructive action of Truth upon disease and sin. But the judgments of the Lord are not confined to outward demonstrations. They must surely include every clear inward perception whereby the Spirit of truth distinguishes between right and wrong in the thoughts of man's heart. These search-light rays which show up error in its true colors, and separate good from evil, are our warnings; and great is the reward of those who diligently heed them. So shall they come more and more to discern their errors and to be cleansed from their hidden faults.

PERSISTENCY.

DAISY BEDFORD.

THE snowdrop, tiny flower though it be, and despite frost and snow, is the first harbinger of the coming spring. As is well known, it is the sturdiest plant, for its size, of nature's kingdom, and the tiny green shoot will be seen forcing its way upward, despite the apparently great difficulties in its way. It will overturn a piece of earth four times its size by its seeming concentration of purpose, its instinctive reaching up to the light; and in this concentration and persistence there is a lesson for the earnest Christian Scientist, who by unwavering obedience to Truth may prove the nothingness of all seeming obstacles with which error appears to obstruct his path.

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The green sheath of the plant unfolds, disclosing the tiny white bell, a symbol of hope and purity, no matter what the discordant conditions around—the biting wind, the chilling frost are powerless against its steadfastness, and why? In the tiny inverted cup the warmth is preserved which is necessary to its growth; in this secret hiding-place it stores it up secure from the forces which to material sense are destructive; nor does it attempt to do more than this or to dissipate the warmth in endeavoring to alter conditions in the ice-bound world around it—rather does it faithfully do its own work, telling its glad message of life, and of hope for the coming spring.

It is said of Mary, the mother of Jesus, that as her wise child said wondrous things, she kept them, "and pondered them in her heart." How often, instead of keeping safely the things which are so helpful to our growth and true understanding, pondering them in our heart until the harvest-time when they shall bear much fruit, do we rashly fling our pearls before the unprepared thought, and then find ourselves astonished and hurt because it turns and rends us.

Our flower symbol may further teach us a lesson. The crocus and other spring flowers, tempted by one or two balmy days, follow the snowdrop's example, only to find too late that their blossoms are destroyed by the biting frost. So many, when first starting along the straight and narrow path of Christian Science, instead of pondering on the pattern shown to us in the mount, rashly talk about it to every seemingly receptive thought, and speedily find themselves chilled by the icy winds of contemptuous criticism. Had they gone on quietly putting into practice what they knew, while dwelling "in the secret place of the most High," endeavoring in meek obedience and steadfast concentration of purpose to follow in the steps of our Master, they would have been saved very many bitter pangs of experience.

It is well for the rash flowers if the frost only checks their overzeal and does not effect the loss of their blossom and leaves for that season, and it is well for us if the biting wind of adverse comment serves only to check our too ardent desire to impart the small understanding of Truth we have gained to every one who may listen to us, and does not entirely destroy our work for the time. Like Mary, we shall do well to ponder these things in our hearts. The Father who seeth in secret will reward us openly, because our light will then be the true reflection and wisely directed.

"THE POWER OF THE WORD."*

HARRIET M. ARMSTRONG.

HAVE we ever tried to realize the power of the word of Truth, whether spoken, written, or silently declared? Many times, when reading the *Sentinel* or *Journal*, I have wished to express my gratitude for the beautiful thoughts found therein, thoughts so uplifting, pure, and spiritual that the cares and perplexities which sometimes arise, pass away like mist before the sunshine, and a sweet sense of peace and quietness reigns within.

Our beloved Leader, Mrs. Eddy, with wonderful foresight, has made clear to thousands the power of the word, through "Science and Health with Key to the Scriptures," and the truth taught therein permeates all the Christian Science publications. One turns from the usual daily record of news to *The Christian Science Monitor*, with a sense of relief and gratitude that we have been able through divine wisdom to secure this gift, and to know that through the power of the Christ-thought the purification of the press has begun. I can give but a faint idea of what this means, not only to myself but to all who are looking for the reign of righteousness here and now.

* "Miscellaneous Writings," page 398.

One day in the early spring, while walking among the foot-hills of the mountains in California, I came across a stream of clear water, and followed it for some distance toward its source. On either side and far above me trees, bright shrubs, and brilliant vines were clinging to the grayish green mountain-side, and the crystal stream reflected them in delicate tints from its pebbly bottom. I sat down, in a silence unbroken save by the musical ripple of the water and of distant bird notes; all nature seemed peaceful and harmonious. I knew that the source of this pure stream was far above me, even as the source of all purity is far above mortal sense, in the "mount of holiness;" and as the water of that mountain rivulet satisfied and rejoiced the thirsty, so does the spoken and written word of Truth nourish and gladden the weary ones of earth.

In Science and Health (p. 570) our Leader says, "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

GOD REFLECTED IN HIS CREATION.

HERBERT T. PROUDFIT.

A MAJORITY of the greatest thinkers this world has produced—astronomers, scientists, and philosophers, whose utterances are regarded as authoritative—have acknowledged the necessity for a creative and governing principle in the universe. Observing the immutability of law, they have concluded that this principle must be at least mechanically intelligent. Christians call this Principle God, and ascribe additional attributes to Him. Resting their belief on the statements concerning God which have been made by the Founder of Christianity, they believe that the Principle they call God is synonymous with the Principle called Love, or the highest essence of absolute good of which it is possible to conceive. Further, the Christian, still relying on the words of Jesus,—words expressing far more than mere theories, as was proved by accompanying "works,"—understands the relationship that exists between the creative Principle and its creatures to be that of parenthood, with all that this implies of tender solicitude and affection.

In the main, these views are shared alike by both so-called orthodox Christians and Christian Scientists. It is true that the application of the word Principle to Deity is an offense to some, but schooled by the results of scientific research and philosophic analysis to realize that the "infinite and eternal energy from which all things proceed," to quote Herbert Spencer, can only be Principle, all advanced religionists must admit the correctness of the term. Beyond this point, however, the Christian Scientist proceeds alone, with the accompaniment of misunderstanding (and too often abuse) which is the invariable lot of the pioneer. He believes the creator to be eternally reflected in His creation. Other Christians either do not believe this, or else they are obliged to attribute qualities to God which violate every sense of the loving and pure relationship of parenthood. To defend his position the theologian quotes passages from the Scriptures, and, it must be confessed with seeming reason, points to things as they are, or at least as they seem to be, to the material senses. To defend his position the Christian Scientist also quotes from the same authority, and then calls attention to the fact that the highest intelligences of the world have reached the conclusion that the testimony of the material senses is unreliable, in that they do not and cannot afford us any glimpse whatever of the reality lying back of the things we seem to see.

Here, then, we have two points of view,—one, supported entirely by testimony, impeached at the very outset by those who understand it best; the other, resting on

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logical deductions from the concept of God's nature and essence which Jesus imparted, and which is held to be correct by practically all Christian religionists. Were the case to rest here, it would not be unreasonable for the agnostic to refuse to accept either of these views. It does not, however, for, like the original promulgators of Christianity, the Christian Scientist supports his words by his works; in other words, he proves the truth of his theories by bringing forward concrete, tangible facts in the way of thousands of cures of so-called incurable diseases. It requires little thought to see which of these two opposing views honors God, that of the Christian Scientist, who believes God to be all that our fondest hopes might wish Him to be, and also believes that the creator is an ever active agent in His own creation; or that of the orthodox Christian, who believes that God either exerts little or no influence in the universe, or else is obliged to admit that He who is "of too pure eyes to behold evil," uses evil as an implement in exercising His rule.

Which of these two views is true? There is but one way to find out. Jesus' statement that those who would know the truth of his doctrine could only prove it by actual practice, applies equally in this case. To those who study and apply this new-old doctrine of Christianity, proof after proof of its correctness presents itself to his experience, until all possibility of coincidental explanation is eliminated, and the wonderful fact comes to view that all material activity is but the shadow cast on the veil by the harmonious action of a perfect creator, moving in a perfect creation.

GIVING.

NELLIE B. MACE.

CHRISTIAN SCIENTISTS, when they awaken to the necessity of giving for the support of the Cause of which they are beneficiaries, find that the adoption of the early custom of tithing is a systematic way to begin. If, however, they are progressive, they do not rest here, but press forward toward that more bountiful giving which speaks of an increasing perception and realization of the true substance.

The first Scriptural record of tithing is when Abram rendered tithes to Melchizedek. He thus acknowledged that he was indebted to God for his victory and success, and took this way of expressing homage and gratitude. Next is found the vow of Jacob: "Of all that thou shalt give me I will surely give the tenth unto thee." Later, under the law, Moses ordained that "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." That the paying of tithes was regarded as an honoring of God, with an accompanying blessing, is shown in Proverbs, where we are bidden: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shalt thy barns be filled with plenty, and thy presses shall burst out with new wine."

The last word that the Old Testament gives on this subject is given by the prophet Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the New Testament, in the rules for giving expounded by Jesus, particular stress is laid not upon the amount given, but upon the thought underlying the outward expression; that, according to the inward or secret purpose, so shall the reward be. If the secret purpose in giving is to be "seen of men," then the praise of men alone will be the reward. If, however, there is the inward recognition of God as the only substance, and of man as reflecting this substance, then there will be the open reward from the Father—a better understanding of God and a correspondingly better and higher reflection of substance.

We read in Proverbs that "the liberal soul shall be made fat: and he that watereth shall be watered also himself." Liberal giving is virtually an acknowledgment of God as the source of unlimited supply, which cannot be diminished by any act of ours; whereas, a fearful or selfish withholding is based upon the belief of a material substance, and it fails to recognize the omnipresence of exhaustless spiritual substance. This latter condition of thought inevitably deprives the fearful or selfish giver of the blessing which accompanies the more spiritual sense.

It is this liberal giving, based upon the spiritual understanding of God, divine Love, as the one source, which underlies the outward expression of church building. Here, as in every phase of the activity of Principle, the primary work of church building is within; the inward upbuilding of the "structure of Truth and Love" (Science and Health, p. 583), and its outward expression in church edifices is our declaration to the world that inward spiritual building has been progressing through change of character, the restoration of health, the exchange of the "spirit of heaviness" for "the garment of praise;" and an awakening perception that all we have comes of God; that we have nothing of our own to give, but that, as Solomon acknowledged, "all things come of thee, and of thine own have we given thee."

As each individual church-member endeavors to gain this higher understanding that giving is reflecting, the sense of limitation, or belief in material substance, will be found proportionably diminishing, together with its manifestation of illiberal giving. The spiritual animus of the church, that which expresses the condition of its individual members, having thus declared for higher activity, the building fund will be found to be speedily increasing, and the necessary church edifice will appear, because it will have been learned that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

SELF-LOVE OVERTHROWN.

HARRY FRANKLIN PORTER.

NOT to proclaim but to do; not to relate but to meditate; not to perceive greatness but to aspire to goodness; not to seek fame but a better faith; not to assume anything but to hope all things—this is the humble spirit that gaineth all things. To prate of past glories, to predict future ones; to discourse constantly of personal prowess, to search out new ways for self-glorification—this is to invite disorder, dismay, and defeat. It is the vanity of vanities, of which cometh naught.

The true spirit—that which loses sight of self in the pure effulgence of the common good—goeth ever on to greater and more glorious destinies. Seeking neither notoriety nor reputation, and caring for neither praise nor condemnation, desiring only and wholly the approval of his own inner counsel—to such a soul, simple and inornate, gravitates all the goodness and beauty in the universe.

O BIBLE, ever open wide
That men of every race may read
How Jesus, dying, death defied
And rose to meet the wide world's need—.
Were all the ponderous tomes of earth
Incased in gold and given to me,
Their lore would be as nothing worth
Beside salvation's history!

FAITH HEARN.

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SELECTED ARTICLES.

[J. R. Mosley in *Atlanta* (Ga.) *Journal.*]

Years ago, when Mrs. Eddy first saw the healing and redemptive power of God and Christ which she named Christian Science, she left all to follow what she felt to be the leadings of God, of duty, and of love; and it should be a matter of joy to every fair-minded person that everything which she has found worthy of her interest, devotion, and love has prospered. She has been at work to alleviate the poverty as well as the sin and sufferings of the world. She delights to see every one live comfortably and would have no one live in poverty. She believes that all labor, the highest as well as the lowest, should be adequately rewarded. She uses her income not only to advance the specific activities of Christian Science, but also to meet all pressing human needs. Her charities are very large, much larger than any of us know anything about, as she prefers to give in secret and leave it to God to reward openly.

No one is deprived of the help of Christian Science on account of his poverty, and yet it is at work to help him overcome his poverty as well as his other troubles. It is a part of the work of the Christian Science movement to see that every one has the literature who desires it and who will use it rightly, whether he has the money to pay for it or not. Its motive and effort are wholly philanthropic and beneficent, though individual Christian Scientists are still at work on the problem of overcoming their own selfishness as well as the errors of those to whom they are trying to minister.

Mrs. Eddy revises her works in order to give to her followers the benefit of her own unfolding insight. She believes that truth forever unfolds to those who seek and obey these unfoldings. She believes that the Spirit of truth, if we will only follow it, will lead us into the way of all truth. Many of the changes that she has made have been at a financial sacrifice to her, and only selfishness could attribute selfishness to such a self-sacrificing, generous, and noble nature.

[Willard S. Mattox in *Age-Herald*, Birmingham, Ala.]

Christian Science analyzes all discord and inharmony as error, and declares that the remedy is Truth. The Christian Scientist believes that his method of healing is in conformity with Jesus' methods, and he refuses to believe that Jesus was a hypnotist. The idea is repugnant to Christians and Christian Scientists alike. In fact, it is the very thing Jesus was accused of by his scholastic enemies, and your contributor is doubtless familiar with Jesus' reply: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

If, as it asserts, Christian Science does its work in imitation of the practice of Jesus, it is important to know what he thought of his own methods, and how he described his healing. According to John, he declared, "My Father worketh hitherto, and I work." Again he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Here it is plain that Jesus ascribed his healing power, not to any hypnotic ability of his own; not to the human mind, but to his Father, to the one infinite intelligence called God. Paul understood this when he said to the early disciples, "Let this mind be in you, which was also in Christ Jesus." In other words, Christian Science is Mind-healing on a spiritual basis. Hypnotism is mind-healing on a material basis. The Mind employed by the Christian Scientist is not what in common parlance is called his own mind, but is the Mind that governed Jesus Christ, and which, he said, did the works.

If our critic is correct in asserting that Jesus was a hypnotist, and if we accept Jesus' statement that his Father was responsible for all that he did, then we must conclude that God is the master hypnotist of the universe; a conclusion so monstrous that it cannot be considered seriously for a single instant. God is "of purer eyes than to behold evil." This critic may have his own theories and beliefs about Christian Science practice, but until he has put them to test and has actually attempted to heal the sick, according to the rule of Christian Science, he will not be in a position to speak with authority.

Your contributor says, among other things, "Mrs. Eddy appreciated the fact that Jesus used very powerful suggestions when he fed the multitude with a few loaves and fishes, when he turned water into wine, when he healed the sick and cured the blind, and when he raised Lazarus from the dead." In other words, this writer means that Jesus was little better than a mountebank, and that he merely "suggested" to earth's sufferers that there was a way of redemption from sin and pain and human want. This is a parody on the Saviour's mission, and Christian Scientists, fortunately, have a more noble concept of Jesus and his work. In this connection it is interesting to read Mrs. Eddy's analysis of cures by hypnotism: "In no instance," she says, "is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic" (Science and Health, p. 101). In other words, if this critic is correct, it was only an illusion that Lazarus returned from the grave and was restored to his family. The five thousand were not really fed and were not really satisfied, they were only tricked into believing that their need had been met. I think our critic will find many earnest thinkers, outside the ranks of Christian Science, who will take issue with him on this most important question.

[Frederick Dixon in *Bedford* (Eng.) *Circular.*]

Great as was the intellectual change wrought by the renascence, it made no outward difference in men's views of miracles. The first change came when, with the advent of rationalism, men began to cast ridicule on them. And it was then that Hume committed himself to that famous and unfortunate definition of one, as "a transgression of a law of nature by a particular volition of the Deity." The inherent fallacy of this definition was pointed out by Huxley in his own luminous way. A violated law, he showed, had ceased to be a law; and if, to take Hume's own example, a man saw a lump of lead suspended without visible support in the atmosphere, so far from proving a violation of law, it would prove, on the contrary, evidence of a hitherto unsuspected law, which it would be more intelligent to examine than to ignore. That is exactly the position in which Christian Science healing stands to natural science today; and natural scientists would be better advised in taking Huxley's advice than in joining orthodox theology in smiling.

The fact is that Jesus, who, as Mrs. Eddy says, was not only the best man but the most scientific man that ever trod the globe (Science and Health, pp. 52, 313), met and overcame natural science and scholastic theology by his demonstration of Christian Science, and in bringing Christian healing to the sick man and the sinner today Christian Scientists are striving to walk in his footsteps. The natural scientist maintains that science is confined to secondary causes, or physical facts, and smiles at the recital of Christian Science healing or attempts to account for it in some other way. His whole attitude is an unscientific one, for if you declare in advance that nothing can be known of spiritual causation, nothing ever will be to you.

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The theologian, on the other hand, declares that the miracles were performed, but the power was supernatural, and was confined to Jesus and his disciples. This position is even more hopeless than the other. On two recorded occasions Christ Jesus, speaking not of the disciples, but of the world, not of that age, but for all time, declared that those who believed on him would be able to do the works, the miracles he had done. These passages occur in the last chapter of Mark and the 14th chapter of John, while finally, in the concluding words of the Gospel of Matthew, in the last of his recorded words, he commanded the disciples to teach all the nations "to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." If the miracles of healing were not among the things commanded, it would be difficult to say what were.

Christ Jesus knew more of God, that is, of Truth, than any other man, and he was consequently able to demonstrate this knowledge more fully in his miracles, which were, indeed, the object-lessons with which he brought his spiritual teaching home to a material world. He gave that world the spiritual truths which he had won through his purity and love, and when its material instincts revolted from the very spirituality of his message, he told it, if it could not believe him for his words, it must do so for the works' sake. The world asks frequently today what it is that is drawing men and women to Christian Science. It is the growing perception of this knowledge of God, brought home to them through the teaching of their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and demonstrated through innumerable cases of the healing of sin and sickness of every description.

[Eugene R. Cox in *Plattsburg* (N. Y.) *Press.*]

The Century Dictionary devotes more than a column to the definition of the word "Christian," and I will therefore give only brief extracts therefrom as follows: "Pertaining to or derived from Christ or his teachings;" "Having adopted or believing in the religion of Christ;" "In accord with or exhibiting the spirit of the teachings of Christ;" "A believer in and follower of Jesus Christ;" "Specifically, one who possesses the spiritual character proper to a follower of Christ; one who exemplifies in his life the teachings of Christ."

One very important command of Jesus to his disciples was, "Go ye into all the world;" "Heal the sick, cleanse the lepers, raise the dead, cast out devils;" and again he said, "He that believeth on me, the works that I do shall he do also." Now, therefore, according to the dictionary definition, to be a Christian one must be spiritual and one must be a follower of the commands of Christ Jesus; and these Christian Scientists endeavor to be.

The Century gives an equal amount of space to the definition of "science," as follows: "Knowledge; comprehension or understanding of facts or principles;" "Knowledge gained by systematic observation, experiment, and reasoning." Applied science is science "when its laws are employed and exemplified in dealing with concrete phenomena." If, therefore, we have a knowledge of the Principle on which the works of Jesus were founded, and if we apply that knowledge as directed by him and do the works which he did, how can it be said that Christian Science is a misnomer?

Christian Scientists endeavor to do this in a modest, quiet way, preferring to be judged more by what they do than by what they say, and it is hard to see, therefore, why any one should attempt to bar the gates of Christendom to the follower of a religion whose whole being is based on the Bible, as shown again by the Century in the following definition of Christian Science: "A system of religious teaching based on the Scriptures."

[C. R. Munro in *Brantford* (Ont.) *Courier.*]

In attempting to prove that the distinction made by Christian Science between Jesus and Christ is at variance with Bible teaching, the critic shows that he fails to perceive Mrs. Eddy's meaning. The Christian Science definition of Christ is, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). Jesus was, as Science and Health says (p. 364), "the best man that ever trod this planet." Christian Scientists look to Christ Jesus as the Wayshower and Exemplar, and try to follow in his footsteps, in destroying sin and sickness as he did.

We insist that every statement in the Christian Science text-book is in strict accord with the teachings of the Bible; that its premises are Scriptural, and that it adheres to its premises throughout, though in some cases it may differ from the interpretation given by some theologians.

Just a word as to the charge that Christian Science is anti-Christian. It is generally accepted that a Christian is one who believes in Jesus Christ, and Jesus' own definition of a believer is given unmistakably in the last chapter of Mark's Gospel. He says, "These signs shall follow them that believe," and then he enumerates the "signs," which include the healing of the sick. It is well known that the "signs" do follow the understanding of Christian Science, and among other "fruits" of the understanding of this Science are a greater faith in God, and a greater love for His Word, manifested in an increased desire to follow in the way mapped out by Jesus the Christ. Do these things indicate that Christian Science is anti-Christian?

Critics may continue to criticize Christian Science from now to the end of the chapter, but the time thus wasted might be spent to better advantage by trying to emulate the good works of Christian Science. The critics have tried in many ways and for many years to prevent the growth of Christian Science. They have tried first one argument and then another, and when their arguments are exhausted, they repeat the process. There is only one effectual method they might use by which to overcome Christian Science, and this method has never yet been tried. It is to provide a more practical and more satisfying religion to a world weary of sickness and sin and care, and which is crying out for healing and comfort. If all the time and energy that is used in denouncing our neighbors' religion were used in trying to follow out our great Master's teachings in a practical way, the world would greatly benefit.

The difficulty with most critics is that they fail to grasp the spiritual import of the teachings of Christian Science. They do not compare spiritual things with spiritual, but they interpret the purely spiritual teachings of Christian Science by their own material conception.

[L. H. Jones in *Owensboro* (Ky.) *Messenger.*]

Every form of mental healing that claims to work through suggestion or through the influence of one human mind over another human mind, is opposed to the teaching of Jesus and diametrically opposed to the Principle and practice of Christian Science healing. This is the great line of demarcation between Christian Science healing and every other form of mental healing; and any form of healing that departs from Jesus' method, however slight the departure may be and whether it consists in calling in the aid of suggestion or the aid of the doctor's pellet, has no right or title to be called a form of Christian healing. To claim to be doing Christian healing while using any other power or agency than the Spirit of God, is to fly in the face of the teachings of Jesus or reduce him to the level of a common hypnotist. This is blasphemy. Christian Science, in obedience to the teaching and example of Jesus, recognizes no healing agency other than the one Mind, or Spirit.

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You report the speaker as advising his hearers, when sick, to call in the best physician. This is good advice, and is exactly what the Christian Scientists do. They believe that the Father as revealed to us by Christ Jesus is the "great Physician." They believe that if there were a better physician or a better way, Jesus would have revealed the fact to the world. Why make a pretense of believing that God is present and exerting His healing power in favor of the sick, and yet maintain that He is not sufficient in Himself but must needs require the help of a human or material agency in order to accomplish His work? Why make a mockery of God and religion in this manner?

Everything from which the medicines of today are manufactured was in the world when Jesus was on earth: did he fail to recommend these so-called healing agencies because he was not sufficiently enlightened, and does the "best physician" of today know better how to heal the sick than Jesus knew? If God prefers to work through drugs and material agencies to heal the sick, would not Jesus have known it, and would he not have worked and taught his disciples to work in that way? Was not the healing done by Jesus, and by his disciples after him, better healing than the "best physician" can do today? Jesus healed the sick everywhere and of all manner of diseases, and taught his disciples to heal in the same manner that he healed; that is, without the use of drugs or agencies other than the Spirit of God.

What warrant has a Christian minister for advising the disciples of Jesus that there is another way which is better than the way Jesus taught and practised? The Bible does not teach that God sent drugs and nostrums into the world to heal the sick, but says, "He sent his word, and healed them." It also says, "My glory will I not give to another, neither my praise to graven images."

[Alfred Farlow in *Public Ledger*, Philadelphia, Pa.]

My attention has just been called to a London despatch which contains the following statement concerning a coroner's decision: "The verdict carried a rider to the effect that Christian Science treatment in serious cases was to be deprecated, and that the taking of money in fees by Christian Scientists was decidedly unchristian conduct."

This despatch does not contain sufficient information to give us any knowledge of its merits, but when we take into consideration the fact that persons set apart for the purpose, in all parts of the world, are allowed a fee for the very thing which Christian Scientists are doing in possibly a differing method, we are led to wonder to what class the persons belong who consider an item of this character of sufficient importance to justify cabling it from London. If Christian Science is a benefit to the sick, and this fact is conceded even by its enemies, why should not the Christian Scientist be entitled to a fee, as are the practitioners of any other school of therapeutics or religion? When we remember that thousands of "serious" cases have been healed by Christian Science treatment, a considerable percentage of which had not been cured by other methods, we are constrained to believe that the criticism of the coroner's jury is due either to ignorance of Christian Science, or to the fact that in this instance they made use of their opportunity to express an unwarranted opinion.

When we take into consideration that thousands of "serious" cases are permitted to go from bad to worse, even unto death, every day under the sort of treatment which the coroner's jury in question would be obliged to fall back upon in case they discarded Christian Science, and when we remember that a large percentage of cases which had failed to recover through medical treatment have been saved through Christian Science, whatever failures Christian Science practice may have had, we find no ground whatever to justify the declaration in question.

AMONG THE CHURCHES.

COLUMBIA UNIVERSITY.

The Christian Science society of Columbia University, New York, has begun its regular meetings for the academic year. These meetings, which are held the first and third Friday nights in each month, are open to all the students.—*Correspondence.*

PASADENA, CAL.

The magnificent new Christian Science church on South Oakland avenue was thrown open for inspection yesterday afternoon [Sept. 22] from five to six o'clock, and many availed themselves of the invitation to inspect it. The main part of the structure is advanced so that one may gain an idea of its proportions, but about four months will be required in which to complete it. The great dome is rising fast and will soon dominate all that portion of the city. The building is of beautiful design, in pure Greek Ionic architecture, and will be one of the most imposing edifices in the city when completed.—*Pasadena News.*

KANSAS CITY, MO.

Two additions to the Christian Science church at Ninth street and Forest avenue are now being built, and will be completed about the last of November. The congregation has grown to such an extent that more room is necessary. On the south side, facing Forest avenue, a Sunday School auditorium is being constructed. The dimension of this wing is 50 x 125 feet. This building, when completed, will be used for a lecture auditorium and a space will be partitioned off for class-rooms. The west wing will be built later. It will measure 30 x 75 feet, and will be used exclusively for a cloak-room. The additions will be the same height as the main church building. Phœnix stone is being used for the structure.—*Kansas City Post.*

GALESBURG, ILL.

Sunday, Sept. 5, was a memorable day for the Christian Scientists of Galesburg, as on that day, for the first time since the inception of the work here, services were held in their own home. Some months ago they acquired the Hale property on the corner of Cedar and South streets, and remodeled the dwelling sufficiently to permit of holding services there for the present. Sunday the room was filled with an attentive congregation, and while the service did not vary from the usual simple Lesson-Sermon, there was much quiet rejoicing over this first step toward securing a building suitable to their needs and commensurate with the growth of the Cause. The members feel much encouraged, and will work even more earnestly than before to the end that they may soon see the realization of their hopes —a beautiful and substantial church building.

Galesburg Evening Mail.

CORRECTION.

The reference in a late issue, to the purchase of a lot by First Church of Christ, Scientist, Minneapolis, Minn., should have read First Church of Christ, Scientist, of St. Paul, Minn.—EDITOR.

Not for tomorrow does the promise read,
But grace today to fill each present need;
Each day to feel Love's all-sustaining power;
Each day to know that Life is man's great dower;
Each day to grow still more to understand
That all things good and true are from His hand;
And, trusting daily in His tender care,
To climb the hilltops and find angels there.

ETHEL B. CHENEY.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THE LETTER AND THE SPIRIT."

We have been requested to reprint an editorial which appeared in *The Christian Science Journal* for November, 1906, and as the conditions which prompted this editorial have not been overcome, we are glad to respond to this request. The editorial is as follows:—

Our Leader has said of the Christian Science platform (Science and Health, pp. 330–340), "When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated," and we are reminded of this by the misstatements of the letter which so frequently appear in the writings of Christian Scientists. We believe that most of these misstatements are due to the inexperience of those who write, but when experienced and well-taught students of Christian Science fall into the same errors, the cause must be sought elsewhere.

As many of these inaccurate statements of the letter of Christian Science necessarily come under the notice of the editors in their work of preparing the *Journal* and *Sentinel*, it may be that a few words based upon editorial experience will prove helpful to our contributors, and what we shall say in this connection will account for the non-publication of some articles that have been received and for the editorial changes which have been made in others that have been published.

Perhaps the greatest number of these misstatements are in connection with the word *man*. Notwithstanding the clear definition of man given by Mrs. Eddy on page 591 of Science and Health, the answer to the question, "What is man?" on page 475, and the complete elucidation of man's relation to God in sections XXII. to XXIX., inclusive, of the platform (Science and Health, pp. 336–338), very many contributors fail to differentiate between man and mortals,—between the image and likeness of God and "material man" who "is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right" (Science and Health, p. 491).

To know and demonstrate Christian Science we must know God and man aright, and to state Christian Science correctly we must correctly define God and man. An exact Science cannot be stated except in exact terms. In multiplication both multiplicand and multiplier must be stated correctly in order to obtain a given product. If the product of two numbers is thirty-five, and the multiplicand is seven, then the multiplier must be five. Four and ninety-nine one hundredths will not do, neither will five and one one hundredth.

Another defect in not a few of the articles submitted for publication is the false assumption on the part of the writers that man has fallen from his original state of perfection, and that he is now engaged in an endeavor to regain his first estate. This is true neither of man nor of mortals. Mrs. Eddy writes in Science and Health (p. 476), "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;' that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal;" and again on the same page, "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained."

Still another defect in many articles is the failure of the writers to differentiate between

"Christ. The divine manifestation of God, which comes to the flesh to destroy incarnate error,"

and

"Jesus. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (Science and Health, pp. 583, 589).

Mrs. Eddy has treated this subject exhaustively in sections IX. to XVI., inclusive, of the platform (Science and Health, pp. 332-334), and diligent study of these sections is essential to a thorough understanding of Christian Science.

As an example of the accuracy with which both the letter and the spirit of Christian Science may be stated, and as an illustration of fine discrimination in the selection of words which convey the exact shade of meaning necessary for the expression of the author's thought, we refer our contributors to our Leader's article, "Where Art Thou?" on page 332 of "Miscellaneous Writings."

ARCHIBALD MCLELLAN.

FURTHER CORRESPONDENCE BETWEEN A COMMITTEE OF INQUIRY AND THE BOARD OF DIRECTORS.

New York, N. Y., Oct. 29, 1909.

The Christian Science Board of Directors, The First Church of Christ, Scientist, Boston, Massachusetts.

Dear Sirs and Brethren:—The gravity of the situation produced by your letter of Oct. 23, together with other occurrences, has made any reply impossible until the committee of inquiry of First Church of Christ, Scientist, New York city, could give such consideration to the conditions thus created as their importance demanded.

The board of trustees of First Church of Christ, Scientist, New York city, can alone speak officially for this branch church, but this committee of inquiry seems to have a duty in this matter while still engaged in the performance of the duties imposed by the by-laws of The Mother Church, and of this branch church, in view of the authority vested in this committee by the resolution which created it.

This committee regards as fundamental the following facts:—

1. The First Church of Christ, Scientist, in Boston, Massachusetts, is The Mother Church, and First Church of Christ, Scientist, New York city, is a loyal branch of said Mother Church.

2. Different jurisdictions are granted to The First Church of Christ, Scientist, in Boston, Mass., and to the several branch churches of Christ, Scientist; these jurisdictions being defined in the Church Manual of The First Church of Christ, Scientist, of Boston, Mass., in connection with the laws of the several states.

3. The Board of Directors of The Mother Church, and the boards of trustees of branch churches, have distinctive duties. Among these duties are the enforcement of church by-laws within their respective jurisdictions, and the scrupulous respect for the rights of each other.

4. The fulfilment of these duties includes not only the full and fearless administration of just discipline within their respective jurisdictions by each of said constituted authorities, but also non-interference with the other in the performance of its duty.

5. This duty of non-interference extends not only to the boards of The Mother Church and of the branch churches

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in their official capacities, but to each and every member of said boards.

6. Furthermore, the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, Discoverer and Founder of Christian Science, imposes permanently upon all persons concerned the duty of realizing and declaring that every one charged with a duty in the conduct of the church's business, and in the administration of its by-laws, is an individual manifestation or reflection of the divine Mind, and is governed by that Mind.

The daily papers have been conspicuous in the publication of erroneous reports tending to mislead the uninformed regarding the proceedings of this committee, and the purpose and outcome of this inquiry now in progress under the authority of the board of trustees of this branch church. These reports were manifestly the work of enemies of Christian Science, and they were properly answered by the publication of this committee's announcement of Oct. 18, copy of which was sent you in our letter of the 21st instant.

Notwithstanding the facts above set forth, your letters continue to charge this committee, as they previously charged the board of trustees of this branch church, with not knowing and not doing and not intending to do its duty under the conditions which now exist.

The facts are, that the board of trustees of this branch church instituted this inquiry as soon as possible after being informed of the conditions alleged to exist among its members, and that this committee has not ceased since its appointment to devote itself to the duties thus imposed upon it.

According to our understanding of Christian Science there is only one Mind, and this Mind is manifested in and through all that really exists. To acknowledge any other mind as existent or as operating, is to deny the fundamental spiritual fact declared and emphasized in our beloved Leader's writings, and constituting the corner-stone of all Christian Science churches.

In the name of Christian Science, this committee takes this occasion to call upon you, and each of your members to know that every one connected with this inquiry, or with the constituted authority of this branch church, is a reflection of and is subject only to the one infinite Mind, and is faithfully fulfilling the action which this fact makes possible and imperative under the operation of divine Principle, which our beloved Leader, Mary Baker Eddy, has once for all discovered, effectually declared, and continues to demonstrate for the salvation of the whole world from sin, sickness, and death.

Error cannot separate this branch church from The Mother Church, any more than error can separate man from God, idea from Principle. In the assurance of this fact, and of power, under our beloved Leader's divine guidance, to know and do our duty, we remain,

Faithfully in truth,
The Committee of Inquiry, of First Church of Christ, Scientist, New York City.
E. F. HATFIELD, *Chairman.*
JOHN FRANKLIN CROWELL, *Secretary.*

Boston, Mass., Nov. 3, 1909.

The Committee of Inquiry, of First Church of Christ, Scientist, New York City.

Beloved Brethren:—Your letter dated Oct. 29 is before us. With respect to your protest against what you call interference on our part, we beg to say that the jurisdiction of this Board extends to every matter affecting the Cause of Christian Science as a whole. Also, that this Board may deal with such matters directly, or take them up with the officers of branch churches, according to the exigency of each case, and in accordance with the by-laws of this church. The relation between The Mother Church and its branches necessarily gives to this Board such supervision over the branches as may be necessary to preserve the purity and integrity of the Christian religion which it represents.

We must, in Christian fellowship, call your attention to the fact that your concept of Christian Science as expressed in your letter is erroneous, and of itself shows the difficulty under which you are laboring. Your statement that you call upon the members of this Board "to know that every one connected with this inquiry, or with the constituted authority of this branch church, is a reflection of and is subject only to the one infinite Mind, and is faithfully fulfilling the action which this fact makes possible," etc., etc., is nothing more nor less than a claim on your part that mortals are the reflection of infinite Mind. Of such a claim Mrs. Eddy writes, on page 572 of Science and Health, "In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality;" and again, on page 27 of "No and Yes," "Mortal man is the antipode of immortal man, and the two should not be confounded." The logical effect of your demand is to require us to attribute to you, as mortals, the infallibility of divine Mind.

Finally, brethren, we assure you of our hope that you do know and will do your duty; but this will be disclosed by your report; for, as Christ Jesus said, "By their fruits ye shall know them."

Very sincerely,
The Christian Science Board of Directors,
JOHN V. DITTEMORE, *Secretary.*

LETTERS TO OUR LEADER.

[We are glad to give a word of commendation to the following letter, which so aptly expresses appreciation of our Leader's great work and its bearing upon the lives of men.—EDITOR.]

San Francisco, Cal., Oct. 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The assistant committees on publication, the Readers, boards of directors, and committees on the distribution of literature of the various churches, and the practitioners whose names are in *The Christian Science Journal* for the northern half of California, being assembled in San Francisco for the purpose of meeting with Willard S. Mattox, your associate manager of committees on publication, desire to avail ourselves of this gathering to express to you our deep love and appreciation of your untold and ceaseless labors for mankind. It will rejoice you to know that here on the Pacific coast, as elsewhere, Christian Science is growing surely and steadily in the affections of the people. It is growing because your discovery and loving life have brought to the understanding of human consciousness the eternal fact that matter, with all its accompaniments of sin, disease, and death, is but a false belief and has no genuine foundation, and that God and His idea are the only realities. How can we thank you for this glorious truth except in reformed lives. We realize that Christlike works alone can repay our measure of debt, and we resolve to consecrate ourselves more earnestly to this service. We are most grateful for the meeting this afternoon; it has been in every way helpful and instructive, and will aid us all to do more active and intelligent work.

Each day, dear Leader, we more truly love and honor your self-abnegating warfare for Christ and his church,

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and appreciate somewhat its great cost and value. Our tenderest love is always yours.

Signed for those in attendance:

WILLIAM E. BROWN,
Chairman of the Meeting.

HERBERT W. EUSTACE, FRANK W. GALE,
HENRIETTA ROSENGARDEN, OLCOTT HASKELL,
HUGH T. SIME, *Committee.*

New York, N. Y., Oct. 30, 1909.

Dear Leader:—I have recently awakened to the true meaning of hypocrisy—"feigning to be what one is not." I have tried to be a Christian Scientist, and to love you, also my fellow-beings. I see now that I did not. Why? Because I have for sixteen years been following (not willingly, but through the greatest rebellion) a mistaken sense of personality—trying to find God through a person. It had so limited me that finally I found myself face to face with death. It was then I turned away from all human sense to God, and was healed. What sublime patience you have had to lead us so lovingly along, until we were enough awake to stand the more radical awakening. Truly God has tempered the winds to the shorn lambs. With tender love,

Gratefully yours,
MARION E. STEPHENS.

New York, N. Y., Oct. 30, 1909.

Dearly Beloved Leader:—About five years ago the glorious truth which you found for this age in the Scriptures came to my knowledge and I was healed. Ever since my love and gratitude toward you has been unbounded. During the past months your tender love and watchful care for this little flock, felt in your own words of admonition as well as in those of the dear ones who are guided by the wisdom which you reflect, has done so much for many of us that my love and gratitude toward you, dear Mrs. Eddy, has taken on such proportions as to demand some expression from me. It is such a blessing to know that from now on we also shall have Christian Science in all its simplicity and beauty according to your writings. I love you and thank you, dear Leader, for my understanding of God as divine Principle, and for all that you have done and are doing for all mankind.

Very lovingly your follower,
MRS. IDA EHRICH.

Orange, N. J., Oct. 16, 1909.

Beloved Leader:—My heart is full of love for and gratitude to you, the Discoverer and Founder of Christian Science, for this beautiful life-giving, all-healing truth revealed to human consciousness. I thank you for the institution of class instruction, which has enabled me to obey, in some degree, the Master's command to heal the sick and reform the sinner. I am grateful to you for your loving messages of protection, tender correction, and admonition.

Dear Leader, "the eternal God is thy refuge, and underneath are the everlasting arms."

Lovingly yours,
WM. K. KITCHEN.

Seattle, Wash., Oct. 12, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Revered Leader:—The desire to express to you my gratitude for your selfless work for humanity will no longer be repressed. Personally I have been helped physically and morally, and uplifted spiritually more than words can tell. Christian Science has rescued me from the very depths of despair and agnosticism. Now the weekly Lesson-Sermon is my daily companion, giving me "strength for daily needs." Nothing could tempt me to do without your precious book, "Science and Health with Key to the Scriptures." From it, and your other published works, also our periodicals, I am learning the straight and narrow way to which Jesus constantly directed his followers. His words: "And I, if I be lifted up from the earth, will draw all men unto me," are being verified.

As point by point material law is being driven to the wall and made to surrender to your explanation of it, I stand in awe before your life of purity and truth. God sustains and protects you, His faithful messenger to this age. May I so live as to encourage and lead others to this "fountain of living waters," and "Thy rich promises in me fulfil," is my prayer.

Loyally and lovingly,
E. CAROLYN JACKSON.

Darlington, England, Oct. 8, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass., U. S. A.

Beloved Leader:—Nothing has rejoiced my heart so much for a long time as the meeting of the committees on publication of Great Britain and Ireland, and their assistants, held in London last night. It was a gathering of loyal Christian Scientists from all parts—like the first one I attended in Mr. Farlow's office in Boston; and you know better than all of us what that means for the future of Christian Science over here. We were in the "one mind" on all questions, the harmony of the meeting being most marked. Your mission to the world and the work of Christian Scientists in this department was stated by Mr. Dixon in unmistakable words, and this will inevitably arouse an interest in the publication committee work in every one of your followers on these shores. From my soul I earnestly pray that it may help to spread our literature, and thereby sustain our Cause and you. In the words of your inspiring Message of 1902, "Let us all pray . . . for more grace, a more fulfilled life and spiritual understanding, bringing music to the ear, rapture to the heart—a fathomless peace between Soul and sense—and that our works be as worthy as our words."

Yours gratefully and lovingly,
ARTHUR E. JENNINGS.

Denver, Col., Oct. 21, 1909.

Dear Mrs. Eddy:—When I had finished reading, in the last *Sentinel* (Oct. 16), your letter, the amended by-laws, and the editorial "Meek and lowly in heart," I felt a sense of the love, protection, and guidance which keeps us ever turned to God; and through the day, when the temptation came to dwell unduly on person or thing, I steadfastly turned to your words in "Miscellaneous Writings" (p. 135), "Principle, instead of person, is next to our hearts, on our lips, and in our lives." The evening brought to me peace and strength, and I could truly say, "I know that my redeemer liveth;" and "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Thankfulness goes out to you, and to those who have constantly pointed the way to "our Father which art in heaven."

Lovingly,
EMMA OLDFIELD.

South Bend, Ind., Oct. 19, 1909.

Beloved Leader:—For the many blessings which have come to me, through obedience to your teachings; for the ability, through spiritual understanding, to heal the sick and sinning, to comfort those that mourn, I humbly send you my love and gratitude. My prayer is, since taking up the active work of Christian Science, that my life may be of service to this grand Cause that you have brought to us.

Your student's student,
ELMER A. HIGGINS.

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THE LECTURES.

CHEYENNE, WYO.

At the Capitol Avenue Theater last evening [Sept. 23] Bliss Knapp delivered an able address on Christian Science. In introducing the speaker, Gen. John Charles Thompson said:—

As you know, we are here tonight to listen to an official lecture by a distinguished visitor to our city, upon Christian Science, a comparatively new phase of the oldest and most important subject which has held the attention of the human race, viz., religion. Knowledge of truth, or the laws of nature, should be the paramount concern of every rational creature, and is the only valid basis of religion. Although truth has been the constitution of the universe from the beginning, its achievement by mankind as to religion has been as slow and arduous as has been the conquest of all other laws of nature. However, mankind has at last transcended that worst false conception of primitive humanity, that there ever was or is now anything supernatural (or above law) in the universe; and as a natural consequence the free and intelligent minds of the present age are being lifted out of belief in any of those old theologies which are rooted in barbaric superstitions.

Science, or knowledge of truth, is now the goal of civilization. About the middle of the century last past there occurred a most remarkable revulsion in both science and religion from the dominant conceit of both for centuries, namely, that matter was the substantive cause of life phenomena; and a conversion to the truth that being and all phenomena connected with it is produced by Mind or Spirit; and coeval with that revolution in thought began what may be termed the second great reformation of Christianity. Great and devout scientists turned their attention to the discovery of the laws of nature, which they knew must be at the bottom of the philosophy taught and the phenomena of healing practised by Jesus of Nazareth, if there was any truth in the narratives of his life and deeds.

The preeminent constructive genius of that nineteenth century reformation of Christianity was a woman, Mrs. Mary Baker Eddy of Massachusetts. She essayed to crystallize into a book, entitled "Science and Health with Key to the Scriptures," the Science of the truth taught by Jesus, and founded a church to give practical expression to it as the correct rule of living and the right method of healing disease. The success of the gospel she reflected and the church she founded is the marvel of the ages. Christian Science has driven fear and worry and disease from the hearts and hearthstones of thousands, and enthroned hope and faith and happiness in their stead. It has transformed hate and envy and jealousy into loving-kindness, which is the expression of all divine emotions and deeds. It has transfigured our concept of God as our omnipresent and all-loving Father, and extinguished the personality of a devil and the existence of a material hell. It has established the truth that men's sins are the prolific causes of disease, and their return to righteousness of thought and action, the natural and available physician. In fine, Christian Science has practically transformed religion from a hopeless and helpless superstition into a Science of goodness, truth, and beauty, which can be reached and utilized by all.—*Wyoming Tribune.*

LECTURES TO BE DELIVERED.

Eugene, Ore.—Judge Septimus J. Hanna, Eugene Opera House, Nov. 9.

Fort Smith, Ark.—Bliss Knapp, Nov. 11.

Chattanooga, Tenn.—Frank H. Leonard, Auditorium, Nov. 11.

Sherman, Tex.—Bliss Knapp, Sherman Opera House, 8:30 p.m., Nov. 14.

Oakland, Cal.—Rev. William P. McKenzie, Oakland Dance Hall, 312 Twelfth street, Nov. 14.

Yonkers, N. Y.—Clarence C. Eaton, Library Hall, Nov. 16.

Berlin, Ont.—Prof. Hermann S. Hering, Opera House, Nov. 16.

Birmingham, Ala.—Hon. Clarence A. Buskirk, Jefferson Theater, Nov. 18.

Cambridge, Mass.—Clarence C. Eaton, Brattle Hall, Nov. 18.

North Yakima, Wash.—Judge Septimus J. Hanna, Yakima Theater Building, Nov. 18.

Peterborough, Ont.—Frank H. Leonard, Conservatory of Music Hall, Nov. 18.

Adrian, Mich.—Frank H. Leonard, Croswell Opera House, Nov. 18.

Pasadena, Cal.—Rev. William P. McKenzie, Chapel, corner Oakland avenue and Colorado street, Nov. 18 and 19.

Rock Island, Ill.—William D. McCrackan, M.A., Illinois Theater, Nov. 19.

Reading, England.—Rev. Arthur R. Vosburgh, Town Hall, 8 p.m., Nov. 19.

Mechanicsburg, O.—Frank H. Leonard, Main Street Theater, Nov. 20.

Cleveland, O.—Hon. Clarence A. Buskirk, Grays Armory, 3 p.m., Nov. 21.

Richmond, Ind.—Clarence C. Eaton, Murray Opera House, 7:30 p.m., Nov. 21.

Bloomington, Ill.—Judge William G. Ewing, Castle Theater, 3 p.m., Nov. 21.

Walla Walla, Wash.—Judge Septimus J. Hanna, Keylor Grand Opera House, 3 p.m., Nov. 21.

Pittsburg, Pa.—Prof. Hermann S. Hering, Nixon Theater, 3 p.m., Nov. 21.

Painesville, O.—Frank H. Leonard, High School Auditorium, 3 p.m., Nov. 21.

Long Beach, Cal—Rev. William P. McKenzie, Auditorium, 3 p.m., Nov. 21.

Sandusky, O.—Prof. Hermann S. Hering, Carnegie Hall, Nov. 22.

City of Mexico, Mex.—Bliss Knapp, Stillwell Building, 8:15 p.m., Nov. 22.

Marion, O.—Frank H. Leonard, Nov. 22.

Chicago, Ill.—William D. McCrackan, M.A., Church Edifice, 2385 Kenmore avenue, 3 p.m., Nov. 21, and 8 p.m., Nov. 22.

Bay City, Mich.—Hon. Clarence A. Buskirk, Riddotto Building, Nov. 23.

Franklin, Pa.—Prof. Hermann S. Hering, Opera House, 8:15 p.m., Nov. 23.

Toledo, O.—Frank H. Leonard, Church Edifice, Monroe street and Lawrence avenue, Nov. 23.

Pomona, Cal.—Rev. William P. McKenzie, Fraternal Aid Opera House, Nov. 23.

Geneva, Switzerland.—Rev. Arthur R. Vosburgh, Salle Centrale, Place de la Madeleine, 8:15 p.m., Nov. 30.

THE MANUAL.

The 84th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

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TESTIMONIES OF HEALING.

I have postponed writing my testimony, feeling that I could not do justice to the truth, or make one who has not learned to avail himself of God's mighty power believe or understand one half of my experiences, for the blessings and the healing which the study of Christian Science has brought me are beyond description. One year ago I bought a copy of Science and Health, a book which I had never seen until the week before, but I felt as soon as I began to read that it was just what I wanted and had long been looking for. I must have been healed of my various diseases at once, although I did not surely know it then.

I had been very miserable for years, in fact had never been considered by myself or my friends as at all strong, and always had something the matter. I had suffered intensely for nearly twenty years from an intestinal trouble which is considered incurable by many of our best physicians. I tried the strictest dieting, till finally there were only a few things which I could eat without their causing great distress. A few years ago I began to have rheumatism in different parts of the body, but did not pay much attention to it until last fall. At first my feet were very badly affected; then I was taken down suddenly with a disorder of the bowels, so severe that nothing would relieve the pain except a narcotic. I was in bed over two weeks, and although I took what the physicians considered the best medicine, the pain continued most of the time for a month, until the day I began to read Science and Health; and I have never felt it since. For a year, and the first year in my life, I have been a perfectly healthy woman, and in that time I have not taken medicine of any kind or treatment other than Christian Science, of which I have needed a great deal.

This cure is not by any means "faith without works," as some claim, for if one has ever had a sick mind, it takes time and effort to cure it. I have a few times thought that my old troubles were beginning again, but a short period of mental treatment has entirely cured them all—just by realizing that immortal Mind governs me, and that God is "All-in-all." I began to eat of everything as soon as I got the book Science and Health, and I can now eat those things which used to cause great distress, without any discomfort. I have gained in weight greatly. I used often to have very severe colds, but I have not had one during the year, although I have had the symptoms several times; but they have never lasted more than a few hours, and I used nothing but Christian Science.

One knee had troubled me for ten years. It started from an injury and I employed the very best specialists in New York city besides many doctors in other cities. They experimented with very painful remedies, but they did not cure me. In time my knee got better, but never well or strong. I never used it in going upstairs and never hoped to, and I fully expected to wear an elastic knee-cap while I lived, as I had done for years, and even with that on I would often be lame for weeks. Very soon after learning to rely on the infinite Mind for help, I left off the knee-cap, and have never felt the need of it. The knee seems to be perfectly well and strong, and I use it naturally in going upstairs. During the year I have hurt that knee twice very seriously by falling, but it caused me no trouble, getting well without any material medicine.

I cannot begin to tell of all the ways that I have been helped through Christian Science. I feel, however, that the increase in peace and happiness which has come to me is far beyond all the other help. I had always thought I was a good Christian, but I did not before fully know of that peace which passeth understanding and which is sure to be followed by health and happiness. I then read the Bible from duty; now I love to read it, and by reading it in connection with Science and Health I gain a new and inspiring apprehension of it. This healing by divine Mind does not now seem at all miraculous to me, but simply natural and right. The only wonder to me is that I could have lived so many years and not realized the truth of being. I cannot tell how thankful I am to God for giving this true understanding to one who had the courage and perseverance to put it into words which all can comprehend. When I try to convince others of the truth, I realize a little how hard it must have been for our Leader, when all were opposed to it. I wish I might help others to learn the truth, and I shall be glad to answer any one who may wish to hear further of my experiences.

I appreciate the *Monitor* very highly, as I have always wished for a paper which did not publish crimes and scandals. I also am a subscriber to the *Sentinel;* I love to read it very much, and get a great deal of help from it.

MRS. MARTHA M. WAKELEE, Southbury, Conn.

In the hope of helping some one in a similar case, and also as an expression of gratitude for what Christian Science has done for me, I send this for publication. In 1899 I returned from service in tropical Africa, where I had suffered severely from fever. From that date up to the end of 1907 I experienced constantly recurring attacks of digestive disorder, accompanied by great pain and high temperature. In 1903 I was on this account invalided home from the Mediterranean Station, and then had about half my teeth extracted, as it was believed that this would make me better; but the attacks still continued, and about two years ago I spent three weeks in hospital on account of this trouble.

In the end of 1907, while visiting some friends I became interested in Christian Science, and I was lent a copy of "Science and Health with Key to the Scriptures." Without any thought of being healed I commenced the reading of this book. Very shortly afterward I had one more painful attack, since which time I have not only been free from any further attack, but I have been far better in health than I can remember feeling since I was a boy. Physical healing—great as is the salvation in this respect which Christian Science is revealing—is, however, as almost nothing compared to the mental and moral healing which I have experienced through Mrs. Eddy's wonderful discovery. Evil habits and thoughts, together with the grossest sins, had for years held me in bondage; but almost unconsciously, as I read and understood a little of the Christ Science, these passed out of my life.

I had, in search of knowledge, read the Bible and studied more or less diligently Buddhism and various philosophies, but I had almost abandoned hope when this "Key to the Scriptures" revealed to me the fact that we can, as adherents of Truth, "take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Mrs. Eddy's writings, and the Bible which they spiritually interpret, have become to me an engrossing study. In place of fretfulness and insubordination, I realize more and more the peace of God and the authority of divine Mind, who bringeth forth Mazzaroth in his season and guideth Arcturus with his sons.

It is not possible to express in words what I owe to Mrs. Eddy for her splendid work and example. She tells us that "action expresses more gratitude than speech" (Science and Health, p. 3), and my endeavor must ever be to follow her as she follows Christ. Thus may I fulfil Paul's admonition, "Glorify God in your body, and in your spirit."

LIEUT. F. W. HANAN, R.N., H.M.S. "Defence," Home Fleet, England.

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After many years of poor health, I had four surgical operations for abdominal trouble. The incisions did not heal for over a year, and when they did, a growth formed which so enlarged my body that I could scarcely walk and could not sleep. "Weary and heavy laden," I was longing for rest, and when a dear neighbor told me that I need not return to the hospital for the fifth operation, because I could be healed in Christian Science, the clouds began to disperse, hope was awakened, and I wrote to a practitioner for treatment. She, too, assured me that "with God all things are possible," and how sweet it was to fall into the hands of divine Love, trusting all to God, who heals all our diseases. When that sweet peace of mind which passeth all understanding came upon me, I slept like a babe all night. The next day (this was June 27, 1908) my pains and aches had vanished, and at the end of three weeks' treatment the physical manifestation had all disappeared, and I was able to wear the clothing which I had been wearing before the growth had formed. Now I am perfectly well, just as God wants His children to be.

The spiritual blessing that comes with this healing is the best of all. Would that every one might cast aside all prejudice and take up Christian Science as a daily study, for it will prove to be a lamp to their feet and a light on their path. God bless Mrs. Eddy, who has striven to make plain these great Bible truths to sin-sick humanity, and through whom today unnumbered thousands are testifying to the healing and other blessings received.

JESSIE MOORE PONDER, Walnut Ridge, Ark.

[Translated from the German.]

For several years I suffered greatly from pain in the hands and knee-joints, but especially in the feet, and at times it was so bad that I could not walk at all. I asked medical advice and applied all the remedies I was advised to try, but without success. In the later part of September, 1908, my sister gave me a copy of *Der Herold der Christian Science,* which I read with great interest. I immediately wrote to Dresden, asking for help, and when a Christian Science practitioner wrote that she would treat me, but that I must do my share, I replied that I was willing to do so. Through my own prayers I had not before gained anything satisfactory; my prayers had always brought me some relief, but never permanent help. Now, however, I was confident that I would become quite well through the Christ-healing as taught in Christian Science. Two weeks later I found myself much better physically and mentally, and felt that this good health would be lasting. I have now enjoyed good health for a long time; I can walk all day without inconvenience and have no pain at all. I also have enjoyed foot-tours of several hours' duration.

I would also like to return thanks for the help my six-year-old boy received through Christian Science. He suffered from an ear trouble which caused him great pain, so that he would sometimes cry all the night through. Two years ago he had an attack which lasted very long, and the physician could afford no help at that time. When in December the boy again began to complain of his ears, and the pain became as severe as it had been two years previous, I asked the lady in Dresden with whose help I had regained my health, to give treatment to my child; and after a short time he was healed of the pain and of an excitable and angry disposition as well. After two weeks' treatment the boy was quite well, also good and happy. At the same time I learned how to bring up a child according to the truth, that is, in overcoming all evil with good.

My heart is filled with gratitude and love to God, and to Mrs. Eddy, the revered Founder of Christian Science, which has brought me so many blessings.

FRAU HILMA MUELLER, Schwarzenberg i. Sachsen, Germany.

It is with pleasure that I give my testimony, and I hope that my experience may be the means of bringing health to others. A year ago I was suffering from intense headaches, said to be caused by weak eyes, which troubled me very much, so that I was compelled to wear glasses. A friend recommended Christian Science. I immediately took treatment, and in a week laid aside my glasses, and have not needed them since, nor have I had a headache. I wish to express my gratitude for what Christian Science has done for me.—ADDIE E. WOLTER, Monterey, Cal.

I feel that the following testimonial of my gratitude is due for what Christian Science has done for me and mine. Some time ago my two children strayed away from their nurse and were playing with a tank of gasoline. The oldest got himself wet with the oil and called to the other for a match. He struck the match, and at once he and the five-gallon tank were in flames. The fire was quickly put out by those near, but the hair had been burned from the child's head and there was every appearance of his having inhaled flames. His screams were so loud that I was terrified and could do nothing, so I asked a friend to call up a practitioner in Jacksonville. In five minutes from the time the message was received the child was easy, and the next train brought the practitioner. In two weeks the burns, which were in many places over the child's body, were entirely healed. A doctor was called by my husband, but not a drop of medicine was used.

When "Science and Health with Key to the Scriptures" was first presented to me I was not sick, but was eager for the truth and read the book trustfully. In about a year from this time I had a very severe accident, and seemed to be in the "valley of the shadow of death." I prayed earnestly for help, and one night at midnight felt God's presence with me. When day dawned I was up, well and happy.

How can we ever cease to love Mrs. Eddy for having shown us the way to such understanding and peace! The half has not been told of the many blessings which have come to me during the last nine years, and words are inadequate to express my gratitude, but I can say with the psalmist, "I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."

MRS. AUGUSTA WILSON, St. Augustine, Fla.

My Thanksgiving season would not be complete without offering my thanks to God, and speaking of my gratitude to Mrs. Eddy for the understanding of divine Truth obtained through the study of her book, "Science and Health with Key to the Scriptures." As a Jewess my opinions as to Jesus and the Christ have undergone a radical and a beautiful change since I have come into Christian Science. The Bible is my daily companion, and I can now see why in the old belief my spiritual hunger was never satisfied. For ten years I suffered tortures from what seven different physicians, whom I at different times employed (some of them specialists), pronounced an unknown and incurable spinal malady. The days were full of dread and the nights even fuller of misery, when Christian Science was recommended. Now, after one and a half years of not only earnest seeking but of striving to have that Mind in me "which was also in Christ Jesus," I am a perfectly well woman; indeed, I can say I am "every whit whole."

Last spring, my son, sixteen years of age, was felled to the ground by a stroke of lightning and his eyes seriously injured. The wires were down, and I could not reach the nearest practitioner for two days by letter, so I took up the case myself. My trust was fully rewarded, for, with the practitioner's help to complete the work, my son had in a week's time fully recovered from the shock,

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and very soon his eyes were again normal. Many tests of our faith came to us within that first year, but we as a family relied solely upon the infinite Father, in whom "we live, and move, and have our being." We earnestly desire to bring to others the knowledge that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

EMMA FLEISHMAN FELDER, Wilbur, Wash.

I wish to express my gratitude for what Christian Science has done for me and my family. Eight or nine years ago I was healed of a bowel disorder which had become chronic. At the time mentioned I had an acute attack, which caused me much suffering and inconvenience. I called on a faithful Christian Science practitioner for help, and in two or three treatments I was healed. Only once since have I had a return of the trouble, and that but a slight attack, which was quickly overcome in Science, and I have had no return of it since.

About the time that the above demonstration was made for me, our youngest son was taken with a fever. The symptoms were alarming and he became delirious. We sent to the same practitioner for help, and in two or three days from the time he was first taken, he was entirely healed and was able to be about as usual. This seemed wonderful to us, because, some years previous to this, I had nursed him through this same disease, which under the care of one of the best physicians had kept him in bed three months. For the many blessings Christian Science has brought us, we are truly thankful to God, and to the Discoverer of Christian Science.

MRS. ELIZABETH CARR, Hurley, S. D.

I write this in behalf of my mother, Mrs. Louise Dunker, who does not know enough of the English language to write it herself. My mother was ill with what the doctor pronounced a neuralgic affection of the eyes. This was very painful, and after she had taken medical treatment for about two weeks, the doctor told her she ought to see a specialist, as she was getting no better. She did so, and the medicine was changed about every other day, but each new remedy seemed to make her worse.

I finally asked her if she would be willing to take Christian Science treatment. She said she would take anything to get rid of the dreadful pain. Her eyes were closed, as she could not bear to open them, and her whole body seemed to be affected, for she could hardly walk. She began with the Science treatment, and in three treatments she was able to come to the table and help herself, could keep her eyes open most of the time, and in ten days was able to go out and do her usual work. In less than two weeks after the first treatment she went to church with me. She is now perfectly well and happy.

AMANDA TRYON, Chicago, Ill.

I am deeply grateful for what Christian Science has done for me and my family, both spiritually and physically, through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. With the assistance of a practitioner my wife has been healed of a diseased leg, and my little son, aged six years, has been healed of hip disease. He was bound in steel bands, one round his body, another down his back, and two round his leg. He was in these irons for eighteen months and under the doctor's care all the time. When myself and my wife used to lift him from one bed to another his cries were distressing to hear. After the doctor had attended him for eighteen months he said he could do no more for him. He gave me to understand that the only thing to be done for the boy was to put him in a hospital to undergo an operation for the hip disease, but I refused to consent to it.

I was then recommended to try Christian Science, and thank God we did try it. I cannot tell how grateful I am to our dear Leader, Mrs. Eddy, for making this blessed truth so plain. We all have received many blessings from it. My little son was better the very first night he was treated. He was free from all the irons in about six months, and can now walk without the assistance of any one. I sincerely hope this testimony will be of help to some poor sufferer. I am better myself than I have been for the last twenty years. Four of my children attend the Sunday School, and everything seems glorious with them. I am deeply thankful to God for this wonderful truth. I cannot express in words the great change it has made in my home.—WILLIAM COULSON, London, England.

As I read the testimony of others I feel a great desire to tell of my own healing. I thank God for revealing this Christ Science to our Leader, Mrs. Eddy. This truth has helped me to overcome a quick temper, a jealous disposition, and many other errors of the senses. Since I can remember I had always been sickly. One of the most dreaded ailments was biliousness, with terrible pains in the stomach. In attacks of this kind the suffering was most severe. I was married at seventeen, and soon after the attacks came oftener and were more violent. One night I awoke very sick, and my husband did all he could for me. He finally called in a neighbor who is a Christian Science practitioner, but as we had little use for Science, not knowing what it was, they worked for me materially for a while, until it seemed that I would die. Finally I asked for Christian Science treatment, and in a half hour all were asleep. In the morning I felt fine, whereas, without Science, I would have been very sore. I took further treatment, and although I was not entirely healed right away, the pains were lessened and the attacks farther apart, until they finally disappeared.

It is now over two and a half years since I have had any sign of the illness, and for this my husband and I are most thankful. I have had many good demonstrations for myself and baby, who was born under Science treatment. To us she is certainly one of those "representatives of Life, Truth, and Love" of which we read in Science and Health (p. 582). Her goodness and sweetness are acknowledged by all who know her. We had two epidemics of contagious disease in our neighborhood. The neighbors thought our baby could not escape, but we can thank God she did escape these attacks and many other prophecies of mortal mind. I am striving to be a better woman, a better wife and mother; to love my neighbor as myself; to have the Mind that was in Christ Jesus.

MRS. F. A. CERVENY, Los Angeles, Cal.

In gratitude for all that Christian Science has done for me I wish to add my tribute to the anthem of praise going out "to the great heart of Love" (Science and Health, p. 448). I have been healed of several serious as well as many minor physical ailments, which the study and practice of truth revealed as the results of ugly temper, revenge, self-interest, etc. While there are still many weeds of error to be rooted out, I have confidence to "press toward the mark," resting in the assurance that with God all things are possible.

The Bible bids us sing praises with understanding. Mrs. Eddy has given to the world a religion which makes this understanding obtainable. This was realized in a case of ulcerated jaw-bone and lockjaw. I had been suffering for several days, and one night I walked the floor all night. At five o'clock in the morning I telephoned to a Christian Science practitioner; treatment was at once given, and in ten or fifteen minutes all pain was gone. There was no

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return of the pain, but the jaw remained set for a day or so longer. Even this healing does not compare with some other demonstrations which I have had, one of which I will mention,—the removal of an abnormal growth of twelve years' standing or longer. I treated myself for six months without a sign. At this stage I learned that some progress had been made, and in three more months the ailment was entirely overcome. The lessons learned during this experience are of incalculable value to me.

I thank God for the blessing of class instruction, and for all the provisions for our benefit which our dear Leader has made, in the several periodicals issued by the Publishing Society, etc. I thank God that there was one spiritual enough to become His messenger to a needy world, and my prayer is that I may live so as to be worthy to be called her follower.—MRS. E. CAROLYN JACKSON, Seattle, Wash.

I came to Christian Science for the physical healing, and to my joy found even more than I sought in the spiritual and moral. To say that I am grateful to God, also to Mrs. Eddy, for the help received is to express my gratitude very mildly; words are too inadequate to tell the joy in my heart because I have come to know of divine Love's watchful care. It is my aim in life to show to others the allness of God, and may Love be reflected by me as I move among my fellow-men.

LUCILE EVANS MULLINS, Marion, S. C.

During the winter of 1907–8 I was attending Yankton college, and one day I slipped in going down some steps, and fell to the bottom with my foot bent back under me. The pain was very severe, but I went about my work as usual. In the afternoon I went down town, and when I came back my ankle was paining me so I could scarcely walk. During the evening the pain grew worse, and after supper I felt that I needed help, so called up a Christian Science practitioner and asked for treatment. Before I went to sleep the pain was much relieved, and when I awoke in the morning there was no pain, my ankle was its normal size, and there was only a very slight stiffness in the muscles of the leg to remind me that I had had any trouble whatever.

That fall, a short time after I returned to school, a boil began to appear on my left arm. I tried to see the practitioner, but found that she was out of town; so I could not get treatment until the boil had become quite large and was somewhat painful. As soon as the practitioner returned home I had treatment, and immediately the pain ceased. During the time when a boil is supposed to be most painful, I suffered the least, as there was no pain, and it opened of itself, without the use of any material means. I am certainly grateful for the help received, and the fact that I did not need to have the services of a surgeon, as so many advised me to do.

ADESSA WERCKHEISER, Yankton, S. D.

It gives me great pleasure to testify in behalf of Christian Science healing. In August, 1907, I was taken with severe rheumatic pains in my right shoulder. My suffering was intense; I could not sleep, and in spite of massage and other material remedies I grew constantly worse. In October I telephoned to a Christian Science practitioner for treatment, and at the end of three weeks the pain had entirely left me. At the end of four weeks I was healed. To my surprise, I was not only cured of the rheumatic trouble but my whole body responded, so that now my health is perfect. I have also gained in weight.

I would like to add that when I asked for healing, that was all I wanted, or at least I thought so; but the audible explanations given, together with the treatment, produced such an interest in Christian Science that I bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the *Quarterly*, and study them daily. This truth is meat and drink to me. I am truly grateful for the benefits I have received.

H. F. WINN, Cambridge, Mass.

Like many others, I came to Christian Science for the physical healing alone. I had suffered for years with neuralgia, also had hard lumps form on the muscles of the arms until I could not raise my arms to my head, and I wore glasses. Members of my family who were interested in Christian Science would tell me about the wonderful things it was doing for them, but I thought they only imagined such to be true. I finally told my sister that she could ask her friend to treat me, but that I would not go myself. I had been suffering so much with my teeth that I could not sleep at all, but I slept that night and have not had neuralgia since. I believed right then and there in Christian Science; I forgot to wear my glasses, and the other troubles all vanished.

I now fully realize what a great thing Christian Science is, and I would not be without it for anything. It makes life so different when one does worry about everything, as so many certainly do in the old way. I could tell of very many beautiful demonstrations, but give this one with the thought that some doubter may try it as I did; for I was a doubter, but now know Christian Science to be the saving truth.—MRS. LIZZIE MARJENHOFF, Charleston, S. C.

[Translated from the German.]

I suffered with asthma for many years and used many material remedies, but without any improvement. Finally I sought healing through travel and change of air, but was not relieved by either; I always returned home with my ailments. In the summer of 1899 I happened to hear about the spiritual healing in Christian Science, and immediately decided to give it a trial; so I went to see a practitioner and asked for treatment. After having called upon her several times I was better, and although the trouble was a very stubborn one, I was completely restored with twenty-two treatments. Last summer I was suddenly stricken with a severe swelling of the face, so that my eyes were completely closed. I sent word to the practitioner, asking her to treat me absently. From the first treatment the eyes improved, and after the third I was completely restored. Having experienced this healing power of Truth, I consider it my duty to call the attention of all sufferers to Christian Science.

FRAU AUGUSTE FUHRBERG, Hannover, Germany.

[Written for the *Sentinel*.]

SHEPHERDED.

EVELYN GAGE KNIFFIN.

Behold, he that keepeth Israel shall neither slumber nor sleep.—PSALMS cxxi. 4.

FEAR not; though dark thy pathway lies,
Behind the clouds are azure skies;
And angels watch, and guide thy feet
By waters still, through meadows sweet;
For, lo, the Shepherd guards His sheep,
And doth not slumber, neither sleep.

And when the weary day is done,
And gathering clouds shut out the sun,
While lowering bends a starless sky,
And nameless fears come creeping nigh,—
Lie down in peace, thy slumber take;
The God who loves thee is awake.

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FROM OUR EXCHANGES.

[*Christian Register.*]

Men build supports for religion,—forms of worship, statements of faith, methods of spiritual discipline. And religion, a living thing in the midst of human life, outgrows these supports. Experience, ever reaching out in new directions, and truth, ever coming to us by new avenues, become larger than the old supports of faith and spiritual life. When Isaiah said that Jehovah had had enough of burnt offerings, that He said "incense is an abomination," and "your appointed feasts my soul hateth," he was but one of many men in a long series, through the generations, who have broken the hold that venerable forms had upon living religion.

[*Christian Intelligencer.*]

If the extraordinary deed is ever accomplished, it will be by one prepared by fidelity to the common tasks that have come to him day by day. And only he is made ready for the great moment who has lived fully and truly his common days. The commonplace is God's preparation for the larger and the higher. A man comes to do best what he does most. He gains efficiency by practice. The familiar task is his most beneficial contribution to the life of his fellow-men. And it seems folly for any one to grow impatient with that which makes him most useful in the world.

[*Outlook.*]

If a man is to be happy, he must be happy now; if he is to be happy, he must be happy here; if he is to be happy, he must be happy in himself and not in his conditions. A great many people speak of heaven as if it were a walled city, through the gates of which they hope, by some blessed mercy, to pass at some future time, at some distant place; not knowing that nobody enters heaven who does not enter it through the Gate of Life, and not the Gate of Death; and that life eternal begins now, or began long ago, but under no circumstances can begin in the future. It is a present possession.

[Rev. H. L. Haywood in *Dayton* (O.) *Journal.*]

The belief in a material heaven is a relic carried over from the old days when men thought of God as dwelling in a place above the stars. God is everywhere. Should you journey to the farthest star you would be no nearer to Him. And we must give up the idea that we must die and be transported to another sphere ere we can be in heaven or stand in the presence of God. Heaven is where God is, and God is everywhere. Heaven is not won by a change of locality, but by a change of heart. The heavenly gates are in the soul.

[*Congregationalist and Christian World.*]

The Bible, the church, the Sabbath are creations of men. Religion existed before they did. We believe the Spirit of God moved men to create this trinity of institutions by which Christian faith expresses itself. It is the faith that is essential, not the forms of its expression. The works that express the faith change with changing times. So long as faith is vital the institutions which spring from it will be renewed according to human needs and will be acknowledged by God as His own.

[*Christian World,* London.]

What is certain is that our gospel in all its thinking, in all its doing; in its theology, its ethics and its practice, must not stop with ourselves. In its commands and prohibitions; in its hope and its fear; in its justice and its compassion, it must include every creature that God has made.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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

Vol. XII. No. 11.



BOSTON, NOVEMBER 13, 1909

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ITEMS OF INTEREST.

National.

In his journey about the nation President Taft last week visited Jackson, Miss., named for a president. Governor Noel, in his kindly, generous words of greeting, said: "Today for the first time in its history Mississippi rejoices in the delightful opportunity of welcoming at its state capital as its guest the man whom our country as a whole honored by choosing as the head of our Federal Government, the greatest honor within the gift of any free people. As to the great essentials of good government, good people nearly all agree in demanding of those who seek the highest stations, unblemished honesty, skilled intelligence, and proved patriotism. The questions of political disagreement are points of less vital importance. Those of us who were against you, Mr. President, in last year's political conflict, enjoy the satisfaction of knowing we were defeated by the best and greatest man that could be found in the ranks of our political opponents; and our failure and your success proves that you and your policies most clearly reflected prevailing public sentiment, and that you are clearly entitled to our loyal support in your discharge of the great powers with which you are invested; and we are entitled to and I am sure will receive all the benefits that flow from a just administration of the executive department of the Federal Government."

Dr. James D. Angell, president emeritus of the University of Michigan, has received the following letter from K. Matsui, *chargé d'affaires* of the Japanese embassy at Washington: "I have the honor to inform you that his Majesty the Emperor of Japan has graciously been pleased to confer upon you the first class of the Imperial Order of the Sacred Treasure, in token of his high esteem for you as one of the foremost educators of the age and also his recognition of the distinguished services rendered by you during the period of no less than forty years as president of the University of Michigan, especially in the education of a number of our countrymen who have proved themselves extremely useful to Japan."

Boston has just had a successful and exciting ten-day campaign in raising a half million dollars for a new Y. M. C. A. building. Other campaigns are now being carried on in the neighboring cities of Quincy, Newton, Chelsea, Cambridge, Beverly, Lowell, and Lawrence, to raise sums varying from $25,000 to $150,000 and reaching in the aggregate another half million dollars.

By a majority of over seven thousand the voters of Pittsburg decided in favor of a bond issue of $6,775,000 for improvements to the city. Six hundred thousand dollars of the money thus raised will be used in cutting down "The Hump," a hillock in the heart of Pittsburg. Among other items is the expenditure of $3,000,000 for improving the water system, $500,000 for new playgrounds, $200,000 for popularizing the parks by placing ball grounds, lawn tennis courts, etc., in them, and $250,000 for a hospital.

Commander Robert E. Peary has been voted a gold medal by the National Geographic Society for having reached the north pole, this claim having been unanimously conceded after a careful investigation of his records. Whether or not any explorer reached the north pole prior to April 6, 1909, is a question which the society referred to a sub-committee of experts with authority to send for papers or make such journeys as may be necessary to inspect original records.

Wireless communication direct overland between the Gulf of Mexico and the Great Lakes of the North was established last week, when a message was flashed from the Port Arthur wireless station carrying the compliments of the *Houston Post* to the *Record-Herald* in Chicago. At San Francisco, the same week, a record wireless message was received from the steamer Korea on the Pacific ocean, 4,305 miles distant.

More than a half million dollars contributed by the state banks of Oklahoma, under the deposit guaranty law, has been used in paying depositors of the insolvent Columbia Bank and Trust Company of Oklahoma City. There remains more than $400,000 in deposits to be paid, with only $1,123 in cash on hand to pay them, though sufficient assets apparently are available to cover the remaining deposits.

After the trial of an accounting department at the Boston Navy Yard, Secretary Meyer of the navy has decided to establish a uniform central pay accounting system at all navy yards in the country. One of the important features of this plan is the separation of accounting from manufacture, thus according with the best practice in commercial life.

At a meeting of the Panama-California Exposition directors at San Diego it was decided to raise one million dollars as the nucleus of the fund that will be required for holding the exposition to celebrate the opening of the canal in 1915.

Over forty thousand dollars was collected recently in Chicago on a "tag day," to be divided among sixteen charities.

Boston's splendid new museum of Fine Arts will be opened to the public on Monday, Nov. 15.

International.

A contract has just been given by the Brazilian government to a French telegraph company to erect a wireless telegraph station on a small island two hundred miles off the coast of Rio Grande do Norte, the easternmost point of South America. The island is four hundred miles from Pernambuco. The station will have an operating radius of one thousand miles. It will be connected by an auxiliary station of Pernambuco with the Brazilian telegraph system.

Henry Farman, the English aviator, last week made a flight for the Michelin cup, beating all aeroplane records for duration and distance. He covered a little over 144 miles in 4 hours 6 minutes and 25 seconds. The previous best record was made by Farman at Bethany Aviation Field, Rheims, in August last, when he won the Grand Prix de la Champagne, traveling 111.78 miles in 3 hours 4 minutes 56 2-5 seconds.

J. Alden Loring, a naturalist, and Maj Edgar A. Mearns have returned from their expedition to Mount Kenia, East Africa. They ascended the mountain to an estimated height of 16,500 feet. This was within seven hundred feet of the summit. They collected specimens of more than two thousand birds and mammals and made many photographs of the mountain.

The Japanese-Korean residency has been withdrawn from Chien-tao in fulfilment of the agreement reached between Japan and China on Sept. 4 last and which recognized Chien-tao as Chinese territory from which the Japanese military forces, then held there for the protection of Japanese and Korean interests, should be withdrawn.

Work on the last section of the Jungfrau railway has progressed so well during the recent summer that it will probably be opened next year from Eismeer to Jungfrau Joch. A station at the former place has been hewn out of the solid rock, at an altitude of about 10,350 feet, capable of accommodating two hundred persons.

Beginning Nov. 1, the French government is applying maximum rates on American importations covered by the tariff agreement between the two governments which expired the last day of October.

A bill is pending in the Argentine Legislature to authorize the construction in Buenos Ayres of underground electric railways operating in connection with existing surface lines.

Industrial and Commercial.

President Gomez of Cuba has signed a decree providing for the registration and periodical inspection of all banks and other corporations. Men prominent in commercial life and bankers say that if the decree is permitted to become operative it will have a very bad effect on all classes of business, especially foreign corporations doing business in Cuba, whose methods of accounting render impossible compliance with the terms of the decree. It will also tend, they say, to discourage investments of foreign capital in Cuban enterprises.

The arrival in the Thames of a cargo of chilled beef from Australia, said to be in tip-top condition, is heralded as foreshadowing the relief of the British meat market "from the danger of being throttled by the American beef trust." Previous attempts to bring chilled beef from Australia have failed, the time of transportation being so great that the meat invariably was condemned upon its receipt. The frozen variety from that source brings scarcely half the price paid for American chilled beef.

A company capitalized at half a million dollars has been organized at Birmingham, Ala., to build a model city on property between Ensley and Wylam. It will be planned after the order of the United States Steel Corporation plant at Gary, Ind. The property adjoins that recently added to the holdings of the Tennessee Coal, Iron, and Railroad Company, which contemplates extensive industrial additions.

The Standard Oil Company has compromised its controversy with the state of Oklahoma by organizing the Oklahoma Pipe Line Company to build an eight-inch pipe line to carry oil to the Standard refinery at Baton Rouge, La. The company will be exclusively a common carrier and will not buy oil or own property of any kind in Oklahoma, save for the purpose of operating its pipe line.

The great irrigation dam across the Nazas river in Mexico will cost eleven million dollars and will form one of the largest water storage reservoirs in the world. The whole valley of the Nazas river will be irrigated from this reservoir.

Lieutenant Tibaldos, the naval officer who led the recent revolt against the Grecian government, and a companion, Lieutenant Dimoulis, have been captured. All the principals in the mutiny are now in custody.

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CHRISTIAN SCIENCE SENTINEL

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

THE GULF BETWEEN PERSONALITY AND PRINCIPLE.

New York City, Nov. 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I have never before felt so grateful to you for pointing out the great gulf that is fixed between personality and Principle. Recent experiences have shown me clearly how imperative it is to choose which of these two we will serve.

In an article from your pen in the *Sentinel* of July 7, 1906, on "Personal Contagion," you say: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." The wisdom you have shown in protecting the Cause of Christian Science from this "mental malady" is a perpetual marvel to me.

In the same article you ask: "'What went ye out for to see?' A person, or a Principle? Whichever it be, determines the right or the wrong of this following." Looking back over the ages in the light of your teachings, it is apparent that the "temptation produced by animal magnetism" has always tended to deify some one's personality.

In the last paragraph of the article you say: "Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism wherein the remedy is worse than the disease." Although I have been a student of Christian Science for nearly seventeen years, I have never before comprehended the paramount significance of your teachings on this subject.

With a heart full of love and gratitude, I remain

Sincerely yours,

RICHARD P. VERRALL.

TRUE REPENTANCE.

CLARENCE W. CHADWICK.

THE word repentance is a very common one in the Christian's vocabulary. It is hoary with time. Both prophet and apostle were familiar with it. The modern preacher and exhorter continues to use the word with all the emphasis that it is possible to give it. But who has grasped its full meaning? To some, repentance may mean simply sorrow for wrong-doing, the admission or confession of guilt, followed by an effort to do better in the future; but is this its full significance? A careful study of the Scriptures brings out a far more comprehensive meaning.

The apostle Paul struck the key-note when he said that "the goodness of God leadeth thee to repentance." Unless one loves the good more than he does the evil, he is not in a repentant condition of thought. Through fear of punishment he may acknowledge his wrong-doing, but unless the love of God is uppermost in his affections, he will not forsake his sins. He may try to do so, but he will repeatedly find the scales tipping in the wrong direction, until he gains an affection for the good which is so genuine that he cannot be tempted to let go of it. If his sorrow for the wrong done is of the godly sort spoken of in Scripture, it "worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." The sorrow that knows no relapse or recurrence is accompanied by humility, honesty, and sincerity; it is something more than lip-service; it is a godly desire and determination to become obedient to the law of righteousness.

Webster gives this as the theological concept of repent: "To be sorry for sin as morally evil, to turn from it, and to seek forgiveness." The turning away from sin is the important step. It is evident that this cannot be done successfully without some adequate idea of what sin is. One may discountenance certain evils and still remain the unconscious servant of others. This is not true repentance, although it may be a step in the right direction. The admonition of the Scripture is that the truly penitent bring forth fruits to prove their sincerity and honesty. If the lips confess guilt and express sorrow therefor, while the heart still clings to the sin, the fruits of righteousness will not be in evidence. The turning from sin means nothing short of reformation in thought as well as in course of conduct. Neither is complete without the other. The prophet's counsel to "amend your ways and your doings" strongly suggests the thought of reformation in thought and deed. The psalmist expresses the true thought of repentance in these words: "Depart from evil, and do good; seek peace, and pursue it."

Evil cannot be put off so long as it is believed in as having power or reality. The student of Christian Science is daily striving to think and to live above the idolatrous belief that evil has actual power, presence, or reality. By so doing, he becomes the conscious servant of the one God, becomes obedient to His laws, which annul the so-called laws of matter. When sickness overcomes him, he recognizes it as a false mental argument devoid of law or reality, and this brings surcease from suffering. When tempted to sin, he strives to know that there is nothing within the consciousness of God's man which can be induced to believe that there is pleasure or satisfaction in doing wrong; that "whosoever is born of God doth not commit sin;" and if he stands firm for man's spiritual at-one-ment with God, good, the temptation is overcome. In this way he is proving his genuine repentance and fidelity to God. He is seeking spiritual peace and pursuing it; he is amending his ways and his doings. Every sin that he turns from, with no lingering desire to indulge it, is thereby forgiven, for it is destroyed. If tomorrow finds one repeating the offense of today, thinking that lip-service will bring remission or absolution from sin, he has not truly repented.

The ebbing and flowing of human thought does not indicate a repentant or forgiven state of consciousness. Repentance is manifest in steadfast devotion to the truth, not in spasmodic attempts to escape the penalty for repeated wrong-doing. It is the "patient continuance in well doing" spoken of by the apostle. To the Christian Scientist it means a radical change of thought from a material

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to a spiritual basis, and the exercise of this thought in daily living. It means to stand guard at the door of consciousness and to bring into captivity every wrong thought. It means to surrender all belief in the supposed reality of matter and its assumed laws and to acknowledge the infinitude of Spirit or Mind. It means implicit reliance upon divine power at all times, yielding no obedience to the arguments of the so-called physical senses. Genuine repentance will be made manifest in obedience to the Ten Commandments in thought as well as deed, and Christian Science maintains that such obedience is impossible so long as one believes in the reality of both Mind and matter, good and evil. Good must be accepted as supreme and omnipotent before true repentance ensues. No one is truly repentant until he has touched the hem of Christ's garment and can acknowledge physical and moral healing. Then he is mentally equipped to watch his thinking and to obey one master, Mind and not matter.

The prophet Jeremiah makes the discernment of the fatherhood of God one of the requisites of true repentance: "Thou shalt call me, My father; and shalt not turn away from me." And Ezekiel goes so far as to require the renunciation of the belief in death as a necessary element of penitence: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." The necessary preparation of the heart "to meet thy God" here and now certainly demands a most radical departure from the world's standards of thinking and living. Christian Science differentiates between true repentance and the human belief in repentance, which is "ever learning, and never able to come to the knowledge of the truth."

John the Baptist emphasized the thought of practical repentance, but it is evident that he did not fully comprehend the metaphysical signification of the word or he would have been enabled to heal the sick. As it was, neither he nor his disciples had the understanding necessary to heal. John admitted that his baptism was only to the point of repentance, so to speak, and that the baptism of Spirit was necessary to bring about real repentance. This is further evidenced by the fact that Jesus, when he entered upon his public ministry, found it necessary to repeat John's very words, "Repent: for the kingdom of heaven is at hand." John believed in, but did not fully understand Truth. He could carry his disciples no farther than he himself discerned. Jesus, through his understanding of divine Truth, could impart the spiritual illumination that enabled his disciples to heal by the power of Spirit. They in turn preached repentance, and then healed the sick to prove that they understood the full meaning of the word. All Christian believers are commanded to go and do likewise.

"FOR OUR SAKES."

ANNIE M. PAYNE.

FILLED with the Holy Ghost; conscious through meekness and obedience of his nearness to the Father; hearing with joy his great kinsman's humble acknowledgment of his unspoken claim; and crowned during the initial step of his career by a heavenly voice which characterized him as indeed the Son of God,—there came to Jesus after his baptism that human sense of reaction which shadows the footsteps of the reformer and which has hurled many from the heights of assurance to the depths of doubt. Driven by mortal strain into the wilderness, Jesus tasted in full measure its "loneliness; doubt; and darkness" (Science and Health, p. 597); yet, like the knight in Briton Rivière's fine picture, he could say, "Into thy hands, O God!" even as the pitchy darkness of the unknown path closed around him.

Was he the Son of God? Why, then, was he here in the wilderness, alone and hungry? Even the rebellious children of Israel had their manna, but before him lay nothing but stones. What then! If he were indeed the child of omnipotence, he could surely command that those stones be turned into bread! So argued the tempter, ready as he always is to suggest the mingling of evil with good, to cause disheartenment by suggesting the material, or by demanding a higher demonstration than one is ready for.

But Jesus was equal to the wiles of his subtle foe. He realized that materiality could not disappear so long as a sense of despondency, or absence of God, obtained in consciousness, and he replied significantly: "It is written, that man shall not live by bread alone, but by every word of God." The phrase, "every word of God," reminds us of many passages in our Leader's writings, among them these: "The human footsteps leading to perfection are indispensable. . . . When we wait patiently on God and seek Truth righteously, He directs our path" (Science and Health, p. 254). The hour would come when through the bounty of perfect understanding and trust the thronging multitudes would find five loaves sufficient to meet their need. The hour would come when to a crucified body a great stone at the grave's mouth could offer no resistance. But the time of such fruitage was not yet.

O the silences of the Bible! Did the "man of sorrows" return hungry and unkempt to Mary, and humbly bear with her gentle reproof the while the hastened meal was set before him? Or did some good Samaritan offer the poor Nazarene a share of his journey's provision? Or, the temptations not being over, was hunger again forgotten in their intenser strain? It matters not; we have ample proof in a later Scripture, namely, when the fathers were asked whether they would offer a child a stone in lieu of bread, that Jesus' recollection of the wilderness included Love's ample provision.

The writer prefers the order of the temptations in Luke to that given by Matthew. Luke finishes with the lonely mountain retreats before bringing Jesus back to the city. He also deals first with the mission in general and the danger of regarding this from the mountain-top of personal ascendency, before turning to the specific and hazardous work of cleansing the temple. Again, it seems that when the appeal to his sonship failed to move Jesus, the tempter tried next the motive of human power, and this effort also proving abortive, he came back again to the sonship, seeking to overwhelm the sufferer by another and stronger appeal to this in its connection with the exigencies of the national religion.

The severity of the retort to the second temptation imports that it was the most hateful (yet perhaps the most insidious) to the pure sense it strove to wreck. For one moment the young reformer saw the world at his feet, not paying vulgar homage as to a Cæsar, but welcoming him as the bringer of peace to men and praise to God. Just a little reliance on popular good will, a little use of personal influence, a little silence where truth was unpalatable—then he might quickly take his place as that great ruler for whom all the world was looking, the king who should govern the nations in righteousness.

Beloved fellow-laborers in the Cause of Christian Science, let us ponder well this temptation, and its contrast to the road really taken by Jesus—the road that led by way of the cross to the resurrection and ascension. Our Leader well understood the contrast of the two paths when she wrote: "Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means, of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance" (Mis-

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cellaneous Writings, p. 152). Jesus was destined to reach many a mountain-top of holy teaching and transfigured thought, but never again, surely, for one instant did he glance at his life's work from the heights of personal ascendency.

Having vanquished, in one form at least, the temptation of the disobedient neophytes who "rush in where angels fear to tread," having further defied worldly methods to attract him with their plausibility, "the Anointed" (on some festal occasion, it may be) turns his steps toward Jerusalem. Mary is doubtless at his side, and together they share many a holy thought concerning the beautiful city, its past greatness and foretold glory. But already the trend of the son's thought has diverged from the mother, and she is becoming a little tremulous at his strange deliverances. Surely this her son, born to her after such marvelous fashion, must be the great "Prince of Peace" for whom the nation has prayed so long, and yet—and yet—

Meanwhile the thoughts of Jesus have passed quickly from national joy and desire to a sense of burning indignation at the worldliness of the priests and the rulers of the people. At night perchance, while Mary sleeps, the contrast between what he has witnessed in his "Father's house" and the purity of his own holy ideal, makes thought an agony. The hour will come when again approaching the favored city he will shed tears over his failure to win it to righteousness; but tonight action allures him, and the tempter in his usual anticipatory style would have him hurl himself from the very highest point of the nation's hope into the battle with egotism and hypocrisy: You know yourself the Son of God, and yet dare not make it known, dare not begin at once to point out to the priests and scribes their wickedness. Rely upon God's protection and cast yourself down without fear.

Ah, wise serpent; but not so wise as thy God-governed conqueror. Yes indeed he is the very Son of God, and therefore will do nothing except at the Father's call. Quietly this time does Jesus dismiss the tempter, knowing that the step suggested will verily be taken in due course, though not until Love demands it. And so the tempter vanished, at least "for a season," and the angels of hope, faith, patience, constancy of purpose, with many another winged expression of God, came and ministered unto him, sustaining and encouraging him by their wondrous power, so that he felt no longer the gravitation of earth's hard doubts, but instead the infinite attraction of Spirit.

THE BEST WAY.

WALTER M. DIXON.

ABOVE all the many contradictory opinions about physical, mental, moral, social, civil, political, religious, national, and international reform movements, there must be a best way; and it must be best for mankind to walk in this best way, which must necessarily transcend all other ways because it is based on truth, and all other ways must lack in some degree the faultlessness of truth. It has been called the straight and narrow way for the very reason that it is based on the straight and narrow line of truth. It is straight because it leads direct to God. It is narrow to mortal sense because it admits of no error in premise or conclusion; but to spiritual sense it is as broad as the universe, for truth is all there is, all there ever can be.

This best way has been the world's quest throughout the past ages, and yet to mortal sense there was never more unrest, uncertainty, dissatisfaction, and distress in every walk of life than there is today, and why? Why has mankind failed to attain to its high ideals? Because their quest has been carried out on the line of worldly wisdom—the traditions of the elders have led them astray like sheep. We have occasion to be thankful, however, that in our day there has been found one, pure, humble, and true enough to perceive this best way, unselfish and courageous enough to give it to the world. This way is open to all who will approach it with purity of motive, with honesty and humility, and to them its every step can be demonstrated. But how, it may be asked, is one to know that Christian Science is the best and only way? In reply it may be said that Christian Science does not ask the inquirer to place any impossible faith in its teachings, but only to make reasonable investigation into the subject, as he would in regard to any other that he was anxious to learn about. Christian Scientists know that if this is done with honesty and humility and without prejudice, all will find in Christian Science the pearl of great price.

The writer met a gentleman the other day who said he had read the books on Christian Science, but he was sorry to find he could not accept all its teachings. I said, "Do you accept all that mathematics claims to be able to do?" "Yes." "Why?" "Because I can work out some of its minor problems and am thereby encouraged to believe that all its claims are true." "That is quite all that Christian Science asks of you," was my reply. People say they cannot accept all that Christian Science teaches for the reason that they open their eyes to spiritual facts for a moment and say, "I believe what Christian Science says about God, that He is all-mighty, all-presence, all-science, in a word, infinite being;" then they close their eyes to spiritual facts and open them to matter, thereby letting in material sense, which impels them to say, "We cannot believe that there is no matter;" but Christian Science tells them they will never see that matter is non-existent while they keep their gaze fixed upon that which is temporal. People believe that the planets are spherical, that they rotate on their axes and revolve around the sun, because there is nothing in this beyond their reasoning power, but when they are told that the diameter of the sun, which is ninety-two million miles away, can be measured, they may say they cannot accept the statement, and the reason for incredulity lies in the fact that they have not sufficiently investigated the science of astronomy. The text-books on physical science tell us that there is no such thing as color or sound as we understand these words; that if a cannon could be fired in the center of a desert out of the range of hearing it would go off in perfect silence, and yet the mortal sense of hearing seems very convincing and we are led to believe in it.

These instances of the unreliability of physical sense are cited to show how wonderful it is that Mrs. Eddy should have uttered such momentous statements of truth forty years ago, and that since then step by step the errors of belief which she pointed out have been uncovered to all the world. Physical science does not know what to do with these fallacies, while Christian Science does. It teaches how this false sense can gradually be replaced by the true, by spiritual sense. This is the best and only way—the way that leadeth out of sense to Soul, out of discase to health, out of sorrow to joy, out of pain to true pleasure, out of matter to Spirit, out of death to Life.

OVERCOMING EVIL.

FRANK B. HOMANS.

AN item which is going the round of the papers says that a western farmer has discovered that artichokes will crowd out Canadian thistles, and that now some other farmer must find something to crowd out the artichokes! This suggests the line of action which very many are pursuing today. They are relying upon one evil to destroy another, without giving due consideration to either first cause or ultimate result. It was supposed that the English sparrow, when it was introduced into this country, would

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destroy the grubworm; now the cry is, What shall we do with the sparrow? A levee built to prevent a river from overflowing its banks simply tends to raise the river-bed, and more embankment is needed until this attempt to check the evil is proven to be only a temporary relief. Thus it is ever, until we learn that we must strike at the root of error and destroy it, rather than temporize with experimental means that may become a greater evil.

This lesson is applicable to the business world as well as to the physical. Many are they whose lives have been made hard because they were led to borrow money to pay their obligations. With no apparent means of repaying the loan, they continued to pay large interest until finally principal and interest became a nightmare and they were driven to do something desperate. The result is as it always must be if we put off the day of reckoning, instead of boldly facing it. The child who is continually fed on candy to keep it from crying, or soothing-syrups to lull it into quiet, is very liable to become the man who keeps himself well supplied with tobacco and liquor, regardless of the fact that his wife may not have proper clothing; or the woman who dresses far beyond her husband's income, with no thought as to how the bills are to be paid.

Error seems to adapt itself to its surroundings, and from its present position it is surely symbolized by the "great red dragon" spoken of by St. John in Revelation. While the modern name of this dragon is mesmerism or hypnotism, it has so many *aliases* that its true identity is sometimes hidden, and under these conditions it is frequently employed where if it were clearly recognized it would be rejected.

Christian Science emphasizes the clear distinction between human suggestion and divine guidance. It teaches that it is God "who healeth all thy diseases," and that to recognize any other power is to break the First Commandment. In Science and Health Mrs. Eddy has made clear the way for us to practise this Christ-healing. After having fully tested its applicability to present human needs, she taught the method of its application to others, and thousands of her followers have proved her statements true. The work is done in the same manner which Jesus taught; hence there is no occasion for us to try other methods.

The attempted removal of one ill by that which proves a more serious ill is seen today when a trusted physician prescribes, as a remedy for the malady, some stimulant or opiate. Very frequently the person's first desire for these drugs is the result of a doctor's prescription, and the cruel appetite grows until the patient becomes a pitiful slave to a debasing habit. He has been relieved, perchance, of his first complaint, but how fearful the price he pays for this relief.

Is there no adequate remedy for both "thistle" and "artichoke"? Yes, Christian Science goes to the bottom of all evil, not simply to relieve but to destroy the evil by annihilating all belief of pleasure in it, all fear of disease and death. This is accomplished not on a material basis or by material means, but on a spiritual basis and by spiritual means. Such is the only sure and safe method of treating disease.

Beyond the clouds
Shine the sweet stars:
Forever shining clear and still,
A symbol of the Love that doth fulfil,
In all and always, His most perfect will.
Though blind with tears, I know right well
The stars shine there,—
And in the blackest night they seem
An answer to my prayer.

LAURA B. DOORLY.

AMONG THE CHURCHES.

OMAHA NEB.

On the sixth day of October, 1909, First Church of Christ, Scientist, of Omaha, Neb., laid the corner-stone of its new church edifice now being constructed at 24th street and St. Mary's avenue. The ceremony was in conformity with the Manual of The Mother Church, the only persons present being the elective officers of the church and the resident charter members. The church, when completed, will have a seating capacity of twelve hundred.

Correspondence.

KANSAS CITY, KAN.

First Church of Christ, Scientist, of Kansas City, will erect a twenty-five thousand dollar edifice at the northwest corner of Eleventh street and Washington boulevard. The lot has a frontage of one hundred and sixty feet on the boulevard, and was purchased for three thousand dollars. Work on the building will begin as soon as the plans are drawn. This will be the first Christian Science church in Kansas City, Kan.—*Kansas City Star.*

NEW BEDFORD, MASS.

Christian Scientists of this city are much gratified over the fact that arrangements have been completed for the purchase by First Church of Christ, Scientist, of the lot at the southeast corner of County and Mill streets, known as the rink lot, and residents of the neighborhood are equally pleased that a handsome church edifice will eventually be erected on what has for some time been an unsightly and unimproved corner. A binder was paid by the society yesterday afternoon [Oct. 22], and within thirty days the deeds of transfer will pass. The price to be paid is six thousand dollars, which is a maximum price for real estate in the residential district. The society probably will not begin building for a year. The church will be planned to seat about five hundred persons.—*New Bedford Times.*

BROOKLYN, N. Y.

Inaugural services in part of the new edifice of First Church of Christ, Scientist, of Brooklyn, at New York avenue and Dean street, were held yesterday [Oct. 17], and two thousand persons attended the three services held during the course of the day. Not until the entire church edifice is completed will formal dedicatory services be held. The present portion of the structure, while complete in itself, will be utilized as a Sunday School room when the major portion is put up, two or three years hence; but even as it stands at present the church is an attractive and imposing structure. When completed the building, which stands on a plot one hundred and fifty feet square, will have cost, together with the site, over two hundred and twenty-five thousand dollars. The building was started in the fall of last year, but the foundations were not laid until April.

First Church of Christ, Scientist, of Brooklyn is made up of what were originally First and Second churches in this borough. Both these churches outgrew their accommodations, and in 1905 they merged, the congregations forming the present First Church in Brooklyn.

Brooklyn Citizen.

CORRECTION.

The reference to Second Church of Christ, Scientist, Cleveland, O., in our issue of Oct. 30, should have stated that the reading-room of the church (not the church itself) had been provided with more commodious quarters.

EDITOR.

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SELECTED ARTICLES.

[From *The Christian Science Monitor.*]

MRS. EDDY MAKES FURTHER GIFTS TO HER SON AND HIS FAMILY. HER ADOPTED SON ALSO PROVIDED FOR.

A family settlement between Mrs. Mary Baker Eddy and George W. Glover (a son) and Ebenezer J. Foster Eddy (an adopted son), has been concluded and the deeds evidencing the terms of said settlement have been duly executed and delivered. Under these settlement arrangements and the trust heretofore established by Mrs. Eddy, George W. Glover and his family receive the sum of $245,000, and Ebenezer J. Foster Eddy the sum of $45,000.

On Feb. 25, 1907, Mrs. Eddy conveyed to Frank S. Streeter, Archibald McLellan, and Irving C. Tomlinson, $125,000 in trust for her son George and his family, which these trustees now hold. To that trust fund of $125,000 is now added $50,000 of the present payment to George W. Glover, making the total amount held by said trustees the sum of $175,000, which, added to the balance of the moneys now paid, make $245,000 either paid to Glover or set apart in trust for the benefit of himself and his family.

The two sons, in consideration of these moneys, have executed deeds relinquishing all their present and prospective rights or expectant interests in their mother's estate, either as heirs-at-law or as legatees under any will now or heretofore made by Mrs. Eddy; and the sons respectively covenant that neither they nor any one claiming under them will contest or retard the probate of any will which their mother may leave, or attempt to set aside any gifts, deed, or other disposition of property which she has heretofore made, or make any further claim at any time to any portion of her property or estate. They also severally acknowledge that full particulars regarding her estate have been exhibited to them. The details of this settlement have been under consideration since last September.

William E. Chandler, John W. Kelly, and Martin and Howe were counsel on behalf of the sons, and Henry M. Baker with Frank S. Streeter represented Mrs. Eddy. The settlement deeds were submitted to Samuel J. Elder and were approved by him.

[Alfred Farlow in *New York* (N. Y.) *Tribune.*]

The conjoined propositions of the Christian Science textbook, that God is Spirit and that Spirit is the only Life, substance, and intelligence, are not to be found anywhere in literature outside the Scriptures and in those writings which are founded upon Mrs. Eddy's premises. Thus it may be noted that Mrs. Eddy's teachings are based wholly upon the Bible, and that they do not include any of the magnetic or philosophical beliefs which were in vogue previous to her time.

It is not correct to say that Christian Science is a mere therapeutic system, unless we be permitted to use the word therapeutics in the broad sense, as applied in the overcoming of sin as well as sickness. As mortals we stand in a more or less imperfect state, and in recognition of this condition the Scriptures admonish: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This working out means an overcoming of all that is unlike God in the individual. It means a growth into the full stature of manhood in Christ, Truth. The psalmist said: "I shall be satisfied, when I awake, with thy likeness." Thus he expressed the proposition that we shall be satisfied when we become entirely Godlike, and that this state is to be reached by an awakening. This corroborates the teaching of Christian Science that man in his real individuality is the image and likeness of God, and that we need only to awaken to a full consciousness of this fact in order to attain to that state of perfect harmony which is named heaven.

It is apparent that there is something to know and to practise in order to be Godlike or to be God's likeness. Such knowledge is justly entitled to the name Science, hence the propriety of the name Christian Science. Christian Science may be effectually applied to every righteous act of the individual, since it gives to him added understanding of right and additional moral strength to do the right. Whatever of prosperity may accrue to the individual as a demonstration of Christian Science is in keeping with the Scriptural promise: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is a perversion of Christian Science to assume that every individual can be made rich as the result of Christian Science treatment, or that a lack of riches can be taken as evidence of a lack of Christian Science practice.

Mortals have sought health, peace, and prosperity through various means and methods, with varying success. History justifies the conclusion that Christ Jesus understood the perfect way of bringing out such results, since his experience was fraught with perfect triumphs over sin, sickness, and death. There is no record that he failed in a single instance, which proves not only that his way was perfect, but that his understanding and ability to demonstrate it were also perfect. We may therefore safely look to him as the great Exemplar, and accept undoubtingly his declaration: "I am the way, the truth, and the life." His marvelous success proved what mortals can do by implicit reliance upon Spirit, the infinite good. Christian Science reveals the spiritual import of the Master's teaching and practice, and thus enables mortals to follow in his footsteps —do as he did, and accomplish what he accomplished. Jesus said, "He that believeth in me, the works that I do shall he do also." This declaration might have read: He who understands what I understand, and deports himself accordingly, will find his efforts followed by the same results which have crowned my efforts.

Christian Science will remain a living religion so long as there is a demand for the pure and the good, and so long as there are men and women who are willing to live up to its exalted spiritual demands.

[John L. Rendall in *Mitchell County Press*, Osage, Ia.]

In their efforts to benefit humanity Christian Scientists are impelled by very much the same motives that actuate their brethren of other religious denominations. It is true that Christian Science in its religious presentations differs on many points from those religious beliefs which are called "orthodox." It must also be recognized that each distinct religious teaching which has made its appearance during the history of Christianity was characterized by differences which its adherents considered fundamental. Every discovery of recent times which has aided in the progress of humanity is different from that which has heretofore been known and accepted. This difference does not, however, detract from its usefulness but in most instances constitutes the value of the discovery.

That which appears to the ordinary thinker as the greatest difference between Christian Science and other religious teachings is the fact that Christian Science teaches that healing the sick is as much a fundamental part of Christianity as is reforming the sinner. This position has occasioned most of the criticism directed against this movement, and yet if the Bible teaches anything of a positive nature it is that the "word of God" heals the sick, uplifts the fallen, reforms the sinner, and establishes perfect and harmonious conditions in every particular. Christian Science is, as its title indicates, the Science of Christianity. It is scientific because it is a demonstrable teaching of Principle, because it is an "orderly arrangement of ascertained

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facts" concerning God, man, and the universe, and because it adequately explains the relationship between God and man. The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has thrown that light upon the Scriptures which enables its students to demonstrate scientifically that "understanding is a wellspring of life unto him that hath it."

Our ministerial friend contends that there is a large field for Christian Science without taking up the healing work, but why the limitation? A careful study of Jesus' teachings and example proves conclusively that he healed the sick and reformed the sinner, and said of his followers, "These signs shall follow them that believe;" also, "And greater works than these shall he do; because I go unto my Father." He understood that divine Mind changes not, and that all the potency there is, is in and of divine Mind, or "God with us." It is the activity of this Mind that heals the sick and reforms the sinner in Christian Science, and in proportion as mankind relinquishes its limited finite sense of mind and accepts the divine Mind as "All-in-all," will the full fruition of Christ's mission be made manifest.

[Frederick Dixon in *Daily Graphic,* London, Eng.]

Healing in Christian Science is the attempt to demonstrate in the world today the practical effects of grasping the meaning of that great saying of Christ Jesus, "Ye shall know the truth, and the truth shall make you free." The more a man knows of Truth, the more he necessarily knows of God, and the less real, of equal necessity, does evil become to him. Healing, consequently, to be worthy of the name, must destroy in the human consciousness the mental germs which produce sin, disease, and death, and which were catalogued by Paul as the works of the flesh, and it must do this by substituting for them the fruits of the Spirit.

This is why Jesus demanded of the scribes, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and this is why Mrs. Eddy has written, on page 366 of Science and Health: "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient." Christian Science healing, in short, is not effected by a mental effort directed at a particular moment to suggest thoughts of health to another human mind; it is accomplished through days and weeks and years of a struggle to know God so completely as to realize the absolute nothingness of sorrow and sickness and sin, when the sufferers from these ask to be healed of them. "For their sakes," Jesus said, "I sanctify myself." The kingdom of God, in short, never came to any human being through hypnotic suggestion; it comes through the gradual destruction of sin, of the belief in everything that is unlike God, in the human consciousness, which brings with it "the peace of God, which passeth all understanding."

[C. A. Newman in *Sydney* (Australia) *Times.*]

If Christian Science is what its critics believe it to be, it would have succumbed ere now to the numerous attacks made upon it. It is a subject that appears to disturb many thinking people, who endeavor, with every good intention, to expose what they imagine to be the errors in Mrs. Eddy's book. Christian Science is not Mrs. Eddy's invention. It is a religion of love, and Mrs. Eddy discovered what a religion of love can do for mankind, and has given to the world the fruits of her experiences. It is undoubtedly idealistic, but none the less practical here and now; and all who grasp the spirit of her teaching, and live up to it, cannot fail to be benefited to the degree in which they do this.

What a wonderful example of love Jesus Christ gave to the world! Mrs. Eddy saw the import of that example, and advises Christian Scientists to follow her only as she follows Christ. Was our Master received by mankind? Were his words and works accepted by those he labored to help? The prophecy concerning him was fulfilled—"He is despised and rejected of men." The Bible teaches us that God is Love, and this is the Christian Scientist's God, and he communes daily with Love, in order that he may manifest more and more of that Mind "which was also in Christ Jesus." Christianity may be called the Science of loving. When the scribe came to our Master and asked him, "Which is the first commandment of all?" he answered, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

On page 1 of the Christian Science text-book, Science and Health, Mrs. Eddy states: "The prayer that reclaims the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

[George A. Law in *New Haven* (Conn.) *Leader.*]

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is just what the title implies—a key to the Scriptures, or a Bible commentary. It is used as an aid to the study of the Bible. It does not take the place of the Bible any more than does any of the many other Bible commentaries, but it unfolds the spiritual import of the Word. The result of this illumination of the Scriptures is that a Christian Scientist rarely omits his daily Bible study. As Christian Science is a knowledge of God and His creation, including man, the one who is studying Christian Science realizes that a study of the Scriptures is essential to his health, happiness, and progress. The new editions of Science and Health and its revisions introduce no new Principle. The intent in the revision of this work is the same as in any other text-book, wherein the revisions simply give a fuller elucidation of the principle. On page 361 of Science and Health, Mrs. Eddy says, "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance."

[Jesse Pickard in *Truth Seeker,* New York.]

It should not be a cause for displeasure to any honest "truth seeker" that there is a truth which, properly understood, will and does make free—free from worry, anxiety, and fear; free from want, disease, and despair; free from lack and limitation; wholly and practically free. It should be cause for honest satisfaction to know that all which makes for destruction and death has its origin and activity in a false sense, an ignorance of the eternal laws, and that escape therefrom may be made through a corrected understanding of the truth which is God. Furthermore, it should be cause for satisfaction that a growing body of intelligent people believe that they are demonstrating the practical value of this truth, and that wholesome investigation of their works strongly indicates that their confidence is well grounded.

Christian Scientists are human. They do not claim to be errorless, and in their unceasing and conscientious endeavors to bring Christian Science to the understanding of mankind (the practical value of which labors have now a fitting testimonial in the countless thousands healed of all manner of evil); they seek only a correct presentation of the subject as stated in the work "Science and Health

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with Key to the Scriptures" by Mrs. Eddy, wherein every honest investigator will find the highest Christian spirit both advocated and exemplified.

[Olcott Haskell in *Alameda* (Cal.) *Argus.*]

Our ministerial critic generously admits that Christian Science has done good in awakening those spiritually listless to a more earnest study of their Bibles, in making people more unselfish and cheerful, and in curing "a limited number of functional troubles." All this is good, but we would add that the power of God is not limited to saving His children from minor ills only, but, as was illustrated in the practice of Jesus and his disciples, that it is available for full salvation from all evil.

The Christian Scientist recognizes God to be infinite and wholly good, and the creator only of good, so that evil cannot exist as a veritable reality. From this it follows that evil, sickness, and sin are human illusions and not eternal verities; yet Christian Science also teaches that to believe in or follow an illusion is a sin in itself and will bring suffering so long as it is indulged in. Jesus defined evil as a lie, and said, "Ye shall know the truth, and the truth shall make you free." By this teaching of the truth the Christian Scientists seek to save men from poverty, vice, and sickness, and they also encourage every human effort toward righteousness. Their gifts to charities are liberal. They heartily approve every movement toward civic reform, and they conduct a daily newspaper which aims "to injure no man, but to bless all mankind," by following St. Paul's advice, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Christian Science practitioner sometimes avails himself of a physician's diagnosis, but in every case he looks beyond the physical symptoms, scientifically searching into the mental conditions as the root of the difficulty. Cleanliness and order are the natural results of pure and orderly thinking; thus the Christian Scientist aids in establishing sanitary conditions; and his respect for the thoughts of others causes him to report contagious diseases, to observe the rules of quarantine, and to comply with such regulations as the state decides are for the public good.

[E. M. Ramsay in *Edinburgh* (Scot.) *Despatch.*]

Christian Science does not claim to work miracles; on the contrary, it teaches that no miracle ever has been performed. It maintains that our Lord's acts of healing were not miracles in the modern sense of the word, were not in contravention of the law of the universe, the law of God, but were in complete accord with this law. Before becoming Christian Scientists, many of us were earnest members of well-known churches, but the understanding we then possessed of the nature of God and God's law did not enable us to heal ourselves or any one else. Others of our number had never been able to accept the Bible teaching, or to find any help or comfort in religion. Thus people who started from the opposite poles of thought have been brought together by this scientific explanation of our Lord's words and works, and are learning how to keep themselves in health, and how to lift others out of the bondage of sin and suffering into some measure of the liberty of the sons of God.

No person who is at all well informed on current topics can pretend any longer that Christian Science does not heal. Christian Scientists have marked success in their practice, and those who come to them for help generally do so because other systems have failed to relieve them. If the drugs of which Dr. Paget speaks were as efficacious as his words imply, there would be little demand for Christian Science healing.

[Eugene R. Cox in *Lowville* (N. Y.) *Republican.*]

But why bandy words in vain disputations? The literature of the last two thousand years is replete with discussions, declarations, denials, and dicta concerning the meaning of the Scriptures, and this largely because men insist on reducing every declaration of the Bible to a material basis, and what has the sum total of it all amounted to? Has any definite good come to the human race from all the books upon these subjects?

Reducing to a practical basis for a practical age this gospel of life, Jesus said, "By their fruits ye shall know them," and he also said, "The works that I do shall he do also." These works are healing the sick, saving the sinner, and helping humanity, and Christian Scientists are willing to be judged by the fidelity with which they follow him in this gospel of "doing." That they are successful is shown by their growth, by the testimonies of thousands who have been raised from hopeless beds of pain, by those eased from the bonds of appetite, by those uplifted from thoughts and acts of sin; and in so far as they do these things, ought not all Christians to rejoice instead of revile?

[William E. Brown in *Fresno* (Cal.) *Republican.*]

Christian Science is the religion of Jesus. Mrs. Eddy does not claim to have founded a new religion, but has simply made clear to suffering humanity that the teachings, promises, and works of the Master have lost none of their vitality and are just as much of service to mankind now as they were in his time. Christian Science is founded on the teachings of Jesus, and proves that it has correctly interpreted them by healing the sick and the sinful in accordance with the promise that "these signs shall follow them that believe." This proof unquestionably establishes the Christianity of Christian Science.

One of the definitions of science given by Webster is, "Ascertained truth of facts." As the practice of Christian Science depends upon a knowledge of God and His laws, it is essentially scientific. It is the Science of all sciences because it teaches the truth about God, man, and the universe. Those who understand the teachings of Christian Science sufficiently to prove them, know that it is both Christian and scientific in the fullest sense of the words.

CORRECTION.

In the *Sentinel* of Oct. 16 we published a clipping from the *Oakland* (Cal.) *Tribune* which stated that Richard Jose, the singer, had been healed in Christian Science of a cancer of the tongue. We have since been informed that this statement was incorrect, so far as Mr. Jose's being healed of this particular malady is concerned, but that he was healed of another serious ailment, and is in consequence deeply interested in Christian Science.—EDITOR.

FOR READERS OF THE CHRISTIAN SCIENCE MONITOR.

The following recommendation is offered in a letter recently received by the editor of the *Monitor*:—

"After each subscriber reads his daily *Monitor*, why not send that copy to some individual as a specimen number? If this were done throughout the land, think how much missionary work could be accomplished. If the copies were mailed to different persons each day, much more ground would be covered. It would cost the subscriber but six cents a week to send out the *Monitor* in this manner. Possibly a recommendation to Christian Scientists through the columns of the *Sentinel* might put the wheels in motion."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

[From *The Christian Science Journal*, July, 1895.]

TO THE MEMBERS OF THE CHRISTIAN SCIENCE ASSOCIATION.

MARY BAKER EDDY.

My address before the Christian Scientist Association has been misrepresented and evidently misunderstood by some students. The gist of the whole subject was not to malpractise unwittingly. In order to be sure that one is not doing this he must avoid naming, in his mental treatment, any other individual but the patient whom he is treating, and practise only to heal. Any deviation from this direct rule is more or less dangerous. No mortal is infallible,—hence the Scripture, "Judge no man."

. . . . . .

The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient, and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, "Thou shalt have no other gods before me." Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick by recognizing the supremacy and allness of good. This epitomizes what heals all manner of sickness and disease, moral or physical.

TO WHOM IT MAY CONCERN.

As there seems to be an effort to misrepresent the motives of Virgil O. Strickler, First Reader of First Church of Christ, Scientist, New York, in connection with the investigation by the Christian Science Board of Directors of the methods and practices of members of that church, it is proper to state that Mr. Strickler appeared before this Board with great reluctance, and only after he had pleaded with Mrs. Stetson to abandon the practices and teachings which he, with others of her students, saw to be entirely inconsistent with Christian Science. Mr. Strickler hoped that Mrs. Stetson could be induced to see and acknowledge what was manifestly erroneous in her teachings and practices, and to this end he begged the Board to withhold its action, until his efforts along this line had proved unavailing.

Mr. Strickler, as well as all other witnesses who testified before this Board, appeared in response to its summons, and those who frankly disclosed the proceedings in the so-called "practitioners' meetings" were actuated only by the Christian motives of duty and truthfulness.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Boston, Nov. 9, 1909.

[Republished by request from the *Sentinel* of Sept. 19, 1903.]

UNAUTHORIZED LITERATURE.

SINCE the publication of the article, "The Integrity of Christian Science Literature," in our issue of Aug. 15, we have been given an opportunity to inspect three papers of the kind referred to. One purports to be notes taken in a class, another is said to be a copy of a letter to a student, and the third is a formula. The alleged notes are utterly repudiated by the teacher, the letter was found to be equally spurious, and the formula is, of course, in direct violation of the by-laws of The Mother Church. All three of the papers are faulty and misleading, and, if considered as attempts to elucidate Christian Science, must prove harmful to young students and inquirers who give heed to them; and yet we regret to say that inquiries which have been received since the publication of the article referred to indicate that in some instances there is a desire to cling to these papers, which are "doubtful as to authorship or clearness of statement."

We feel under the necessity of again warning our readers against this class of unauthorized and faulty literature and against the subtle and specious manner in which it is circulated, for it is usually put forth as the production of some well-known Christian Scientist, and in some instances the papers even purport to be copies of letters written by Mrs. Eddy.

That these papers are passed from hand to hand without sufficient inquiry as to whether their reputed authors stand sponsor for them, is an evidence of carelessness, but an even greater danger would seem to be that more or less change is inevitably made every time the papers are copied, and what may have been a correct presentation of Christian Science in the original is likely to become a doubtful or absolutely incorrect statement in the copy.

When it is clearly understood that Christian Science is an exact science, and that any deviation from the true line of its expression must necessarily obscure its teaching, it will be seen why these efforts to adulterate our denominational literature should be frustrated. It is of the utmost importance that no literature should be circulated as Christian Science which has not passed the scrutiny of those capable of pronouncing upon its correctness and authenticity, and it is for this reason that great care is taken to preserve the purity of the authorized publications.

ARCHIBALD MCLELLAN.

"LET HIM DENY HIMSELF."

"I AM God's perfect child, and I am trying to know it." So writes a well-meaning student of Christian Science, who follows the statement with the description of an astonishing number of ailments from which she has long suffered and which are still making her life altogether miserable. If the reader of such a statement interests himself sufficiently to substitute the suffering self thus outlined for the "I" declared to be "God's perfect child," the startling incongruity of the thought is at once revealed.

In Christian Science the eternal oneness of Principle and idea, the unfailing likeness of the thing created to the creator, of man to God, is made perfectly clear, hence for a Christian Scientist to classify a sick and suffering personality as God's child is to use terms that would degrade Deity in human judgment and precipitate mental chaos, and it is difficult to explain how any sincere student of our text-book could express himself in terms which are so contrary to its teaching, and which to the intelligent non-Scientist must prove utterly confusing. Nevertheless it is lamentably true that both in private conversation and in public testimony statements like the one quoted are not infrequently heard.

Speaking of the Christ-coming, John says, "As many as received him, to them gave he power to become the sons

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of God." In other words, the realization of spiritual sonship may be gained by all who open the heart and mind to Truth, and it was in keeping with this "blest assurance" of the progressive possibility of attaining unto the divine likeness that Paul wrote to the Philippians, "Brethren, I count not myself to have apprehended: but this one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." In this and many other passages the apostle has discriminated clearly between God's man and the "I" of human sense. Said Jesus, "If any man will come after me, let him deny himself." This self-denial is not demanded of God's child, surely, but of false material sense, of presumptuous human personality.

Christian Science repudiates the self that is centered in physicality, and calls all men to escape from the enslavement of its glamour. In Science and Health we read: "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man." "Anybody, who is able to perceive the incongruity between God's man and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam" (pp. 337, 345). In this and unnumbered other passages Mrs. Eddy rebukes the error of failing to distinguish between God's man and this man of false sense. Science makes the distinction explicit and intelligible, and if all were careful always to express themselves in keeping therewith, God and man would be honored and inquiring thought would be saved from the occasions of stumbling which careless and undiscriminating statement is ever placing in its path.

The student of Christian Science whose thought is centered on material selfhood is ever tempted to spiritual inactivity by the experience of freedom from pain, and some have been known to say under such circumstances, "I feel so well that I don't need to work any more." Their status in truth has been inferred from a physical condition, and hence the sense of need to work out their salvation has been determined by the presence or absence of pain! This thought of Christian Science as merely a means of escape from suffering differs little from the old thought of conversion as a means of escape from hell, and it is equally unwarranted and unworthy. The true ideal, the ideal of Christian Science, is the Christ-man, who is not material but spiritual. The true end is to glorify God by apprehending all that for which we are apprehended in Christ Jesus, and both ideal and end involve the forever denial of material selfhood.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

HEAR, O ISRAEL.

THE following letter from Mr. Mattox tends to comfort, reconcile, and elevate the waiting hearts of all Christian Scientists. MARY BAKER EDDY.

Boston, Mass., Nov. 3, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—I have just returned from a six-weeks trip to the Northwest and to the Pacific coast, where I attended meetings of the state committee on publication and assistants. It may interest you to hear briefly of the nature of these meetings and of some of the conditions prevailing in the field. The energy and vigor of our great western country and of the Pacific coast are proverbial, and I found that this typical western alertness was characteristic of the Christian Scientists and of their work.

The meetings were everywhere well attended, and the Scientists seemed eager to get any message that would improve the quality of their service and make them more intelligent and more effective workers in our great Cause. I was most hospitably received, and it made me especially happy to notice everywhere a hearty and generous desire to support the Directors and all of the activities at headquarters. There were many expressions of grateful appreciation of the Directors and others connected with The Mother Church. One man, who came to the meeting at Portland, Ore., traveled ninety miles over the mountains in a stage-coach before he reached the railroad line. This shows how keen the Scientists are for anything that will be a benefit to them.

What impressed me most and what pleased me most, were the evidences of the loving regard in which you are held by Christian Scientists everywhere. Your wise leadership is recognized, and the genuine love for you which is being constantly expressed, is so substantial and so potent a force for good that I feel sure it must encourage and sustain you. One gentleman, at the meeting at Los Angeles, said that he did not want the meeting to close without expressing his thanks for what he had got out of it, that the point which had impressed him most was the necessity for shielding and protecting our Leader. He said he could see, as never before, that this was one of the practical ways in which we could prove our gratitude and affection.

The subject-matter of the meetings seemed to be interesting and helpful to those who attended, and I sincerely hope, and have every reason to believe, that much good will result from this series of conferences. If the churches and societies of each state are brought into closer fellowship, if the ties are strengthened which unite in a common cause The Mother Church and the branch churches, if individual thought is aroused to more scientific and more consecrated activity, the purposes of the meetings will have been achieved. With much love,

Sincerely yours,
WILLARD S. MATTOX.

Philadelphia, Pa., Nov. 1, 1909.

Dear Mrs. Eddy:—Our rejoicing "in the midst of tribulation" is that you have taught and do teach us obedience. What a blessing that we are privileged to take a stand in this Cause, which nothing can overthrow, since "the only power of evil is to destroy itself" (Science and Health, p. 186). I, too, once longed to see you—before I knew where to look for our true Leader. Now I know that "the spiritually minded meet on the stairs which lead up to spiritual love" (Retrospection and Introspection, p. 76), and so there I see you often and am spurred on to greater efforts.

I thank you more than language can express, and am striving, by a daily study of all your works, to know more of our common Father. Lovingly,

FRIDA REMONT.

MRS. EDDY'S COMMENT.

Yours for "upstairs."

MARY BAKER EDDY.

New York, N. Y., Oct. 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I have recently had cause to reflect upon the subject of leadership. If I correctly understand the term "Leader" as you sanction its application to yourself, it indicates your function with respect to the Christian Science movement, because you have demonstrated more broadly than has any one else in this age the omnipotence of God, and thus qualified yourself to teach mankind. Nothing, however, that I have discerned in your writings seems to me to indicate that you stand for more or less

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than a spiritually-minded teacher, whose aim is to hasten the day when all shall know God, from the least to the greatest. This, to me, is sufficiently clear from studying Science and Health and your other writings, in which your chief aim seems to be to turn humanity away from persons or finite personality, even (and I may almost say especially) from yourself, to God as the creator of all that really exists.

Such conclusions, if correctly drawn, show that it is the duty, nay the function, of true Christian Scientists, no matter how "far advanced," to follow in your footsteps by directing thought away from self (whether himself, herself, or yourself), to God. Indeed, these conclusions imply that one can be said to be truly "far advanced" only in proportion as he achieves the height of humility Jesus revealed by his statements: "He that is least among you all, the same shall be great;" and, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

I take this opportunity to acknowledge my indebtedness to you for your teachings, especially those in the text-book and "Miscellaneous Writings," in which I have lived for the past seven years. Yours to command,

M. G. KAINS.

New York, N. Y., Nov. 5, 1909.

Beloved Leader:—This is to offer myself, my love, my life, and my loyalty, to you, as the Discoverer and Founder of Christian Science, as the Leader of all true Christian Scientists,—to offer myself as a living witness of the healing and regenerating truth that you have revealed to the world.

Yesterday I attended a meeting of First Church of Christ, Scientist, New York city, where I saw and heard Virgil O. Strickler, First Reader, and Miss Ella G. Young, Second Reader, attacked and assailed by the adherents of Mrs. Augusta E. Stetson and her teachings. I saw infuriated men rush down the aisles to the platform, and shake their fists at your loyal representative, Mr. Strickler —and then, I saw with spiritual sight, beyond the evidence of material sense, the destruction of error, and the triumph of Truth; for, above the shouts and denunciations, I heard the voice of Love, saying to my consciousness,—

> And o'er earth's troubled, angry sea
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.

In that moment I realized that I was no part of this error, because the error was no part of God.

Your loving follower,

HAROLD SUSMAN.

Columbus, O., Nov. 1, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—At our last Wednesday evening meeting, in the hall of our society here, I listened to such a heartfelt surrender of an individual's opinions to the larger wisdom of the Church Manual that I think you would like to know of the fruitage borne by your new by-laws in a perhaps unexpected direction.

A gentleman who has been greatly benefited by Christian Science, and is a constant attendant on church services wherever he may happen to be, has for years held the thought that church organization and church by-laws were not necessary features in the progress of the Cause. He has been honest in this attitude, and has mentioned it quite freely, somewhat to the chagrin of those of his friends who naturally wished him to have all the advantages of Christian Science, and felt he could not have this without forming some church attachment and thus placing himself under the discipline and benefits conferred by the Church Manual.

Last Wednesday evening, with an apology for introducing the subject at such a time, he rose to say that recent developments, including the exercise of needed authority by the officers of The Mother Church, in Boston, had opened his eyes to the wisdom of the establishment of that church and to the wonderful foresight which had provided in that church and in its Manual a means for protecting and safeguarding Christian Science throughout the world. He said that he made this statement, at this time and in this place, in justice to those friends who were so well acquainted with his former position on the subject of church government. He saw the need for The Mother Church and its Manual as he had never seen it before, and wished to say so as publicly as possible as his contribution to the spirit of the meeting.

A look of wonder marked the faces of those who heard this gentleman and caught the drift of his remarks as he proceeded; so great was the sense of spiritual movement in the uncovering of this truth to his consciousness.

Yours in truth,

E. HOWARD GILKEY.

New York, N. Y., Nov. 6, 1909.

Dear Mrs. Eddy:—More than ever do I love and heed your pure, beautiful teachings in Christian Science, and your warning as to "mere personal attachment." I am but a small ship in the great armament of which you are the beloved Leader, not even "a student of one of your students," but I stand ready to battle for pure, unadulterated Christian Science, as taught in our text-book, "Science and Health with Key to the Scriptures," and all other writings from your pen. To them I owe all that I am or can ever hope to be.

Lovingly and loyally yours,

ANNIE B. THOMPSON.

Omaha, Neb., Oct. 27, 1909.

Beloved Leader:—We, members of First Church of Christ, Scientist, Omaha, Neb., in annual meeting assembled, do unanimously assure you of our undisturbed allegiance to your unselfish and constructive leadership. We also assure you of a feeling of gratitude, beyond expression in words, for what you have accomplished for humanity through the courageous demonstration in your personal and official life of the teachings of our immortal text-book.

We bow ourselves in reverent thankfulness to Almighty God for the opportunity given us, through your example, to realize such a degree of courage and active fidelity to Christ as will establish us as worthy, wise, and devoted demonstrators of Christian Science, to the end that we may manifest in our daily lives charity, humility, health, and a conscious dominion over all materiality.

JOHN FORBES, EMMA WHITMORE,
ANNA F. DOE, *Committee.*

London, England, Oct. 7, 1909.

Dear Leader:—I wish to express my gratitude to you for Christian Science. I did not come to it for physical healing but when I heard of it I felt it was the truth. I began to study Christian Science about two and a half years ago, and it has been my greatest joy and help ever since. I cannot in words express sufficiently my great gratitude to God, and to you, for all the joy which Christian Science has brought to me. I can only endeavor to prove my gratitude by helping the sick and sinning, and those who are in ignorance, to receive the good which divine Love has bestowed on them and which comes to all those who strive to follow in the Master's footsteps.

Sincerely and gratefully,

FRANCES C. OAKES.

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THE LECTURES.

FORT WAYNE, IND.

In the presence of the largest audience that ever attended such a lecture in Fort Wayne, Judge William G. Ewing of Chicago delivered an interesting and eloquent address on the doctrines of Christian Science yesterday afternoon [Sept. 26] at the Majestic Theater. Probably a thousand people heard him. The Hon. J. B. Harper of this city presided. In introducing the speaker he said in part,—

This splendid audience is a tribute alike to the speaker and his theme. It indicates to my mind that you are interested in the subject and desire greater spiritual enlightenment. Nineteen hundred years ago, on that memorable morning in the temple when the people had gathered about him, the divine Master made this immortal statement: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Ever since that time multitudes have followed him. Many have stumbled, because the light as they saw it was dim and uncertain; but that was not the fault of the light. As for myself, I might say that I do not know much about this subject with which the speaker will deal today, but like many of you I have drunk at its fountain and I know that it satisfies.

The declared object and purpose of Christian Science is to enable men to see this light more clearly. How it is succeeding is abundantly attested by the fact that it is constantly challenging the attention of increasing numbers of the thoughtful and truth-loving the world over.

Fort Wayne Journal-Gazette.

EXCELSIOR SPRINGS, MO.

The lecture on Christian Science which was given in the Auditorium Monday evening [Oct. 18] by Clarence C. Eaton was well attended, the Auditorium being filled with a most attentive audience. The lecturer was introduced by the Hon. E. L. Riley, city attorney, who said in part,—

Christian Scientists believe that they have come into certain understandings of certain truths. They believe that the teachings and principles of Christ are just as true, that his commands are just as imperative, and that the power of God is just as great in the present age as they were nearly twenty centuries ago. They believe that good is the only activity; that the activity of good is sustained by divine providence; that when the Master said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," he had in his mind the accomplishment of good; that the power of evil was a secondary consideration, or else he would not have "shed the light on mortal man, but would have let the human race remain in eternal and everlasting darkness."

Whether you believe in the doctrine of Christian Science or not, there is no disputing the fact that its many adherents exert and wield a beautiful influence over the great mass of humanity today by their constant cheerfulness and their never failing optimism. These two characteristics are bound to exert a beneficent influence over every person with whom they come in contact. One who always has a word of cheerfulness, one who always finds a kindness for every situation, one who sees the brightness of life rather than the darkness, one who, in the daily activities of a strenuous commercial existence, finds the time to live the good, the noble, the moral, the pure, the Christian life—that man, or that woman, or that child makes the world better for having lived in it, and exemplifies the highest type of American character and American citizenship.

Excelsior Springs Journal.

LECTURES TO BE DELIVERED.

Alameda, Cal.—Rev. William P. McKenzie, Unitarian Church, Grand street, near Santa Clara Avenue, 8 p.m., Nov. 14.
Everett, Wash.—Judge Septimus J. Hanna, Everett Theater, Nov. 16.
Peterborough, Ont.—Prof. Hermann S. Hering, Conservatory of Music, Nov. 18 (correction).
Kingston, Ont.—Prof. Hermann S. Hering, Church Edifice, Johnston street, Nov. 19.
Niles, Mich.—Frank H. Leonard, Opera House, 8:15 p.m., Nov. 19.
Oakland, Cal.—Francis J. Fluno, M.D., Macdonough Theater, 3 p.m., Nov. 21.
La Grange, Ill.—William D. McCrackan, M.A., Church Edifice, Cossitt boulevard and Catherine avenue, 8 p. m., Nov. 21.
Upland, Cal.—Rev. William P. McKenzie, Grammar School Auditorium, Nov. 22.
Port Huron, Mich.—Clarence C. Eaton, Society Hall, Nov. 23.
Indianapolis, Ind.—William D. McCrackan, M.A., Caleb Mills Hall, Nov. 23.
Neligh, Neb.—Frank H. Leonard, Auditorium, Nov. 25.
Battle Creek, Mich.—Clarence C. Eaton, Nov. 26.
Rutherford, N. J.—Prof. Hermann S. Hering, City Hall, 8:15 p.m., Nov. 26.
Marshall, Tex.—Bliss Knapp, Auditorium, Nov. 26.
Cedar Rapids, Ia.—Frank H. Leonard, Greene's Opera House, Nov. 26.
Chicago, Ill.—William D. McCrackan, M.A., Third Church, Washington boulevard and Leavitt street, Nov. 26 and 27.
Carbondale, Ill.—Hon. Clarence A. Buskirk, Opera House, 3 p.m., Nov. 28.
Mexico, Mo.—Clarence C. Eaton, Court House, 3 p.m., Nov. 28.
Joplin, Mo.—Judge William G. Ewing, Joplin Theater, 3 p.m., Nov. 28.
Erie, Pa.—Prof. Hermann S. Hering, Majestic Theater, 3 p.m., Nov. 28.
Cairo, Ill.—Bliss Knapp, Cairo Opera House, Sunday afternoon, Nov. 28.
Parsons, Kan.—Frank H. Leonard, Elks Theater, Nov. 27.
Oklahoma City, Okla.—Frank H. Leonard, Nov. 28.
Sioux City, Ia.—Rev. William P. McKenzie, Auditorium, 3 p.m., Nov. 28.
Jacksonville, Ill.—Prof. Hermann S. Hering, Nov. 29.
Tulsa, Okla.—Frank H. Leonard, Grand Opera House, Nov. 29.
Waukegan, Ill.—Rev. William P. McKenzie, Parish House, Grand avenue and Utica street, Nov. 29.
Arkansas City, Kan.—Clarence C. Eaton, Fifth Avenue Opera House, Nov. 30.
Miami, Okla.—William D. McCrackan, M.A., McWilliams Opera House, Nov. 30.

[Written for the *Sentinel.*]

INFINITY.

FRANCIS C. BATSON.

"Nor height nor depth . . . shall be able to separate us from the love of God."

BEHOLD the sea, that boundless waste unfathomably deep,
Where wavelets toss in ever-varied shape beneath the light!
Unmeasured is the space beyond that mystic moon above,
Whose pale but penetrating beams have dimmed the stars that sleep,—
An endless void from world to world and height again on height,—
Yet greater far than depth or height, infinity is Love!

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TESTIMONIES OF HEALING.

In the spring of 1897 my attention was called to Christian Science and a friend loaned me a copy of "Retrospection and Introspection" by Mrs. Eddy to read. I read the biographical sketch of the author as given therein, and thought it reasonable and true. I then read Science and Health without grasping the writer's meaning, but I gained an earnest desire to study and ponder it. When I commenced the second reading, I took up the study of the Bible, which I never wanted to read before, and as I pondered the great truths contained in these two books there was unfolded to me the simple logic of our dear Leader's teaching,—perfect God, perfect man, a perfect universe, and all error an illusion, simply a false sense. I at once began to attend the Christian Science services, and have never ceased to do so.

My early life was passed at a light station on a small island out at sea, where my chances for acquiring an education were very limited. When we moved to the mainland I found myself five years behind other boys of my age, but after becoming interested in Christian Science I was able to catch up with them. This blessed truth has been a greater educator of the right kind than all my schooling and teaching put together. It has wonderfully increased my power of discrimination; and given me greater ability for acquirement and application.

One of the first things I had to overcome was an ungovernable temper. One day, while our normal school team was playing baseball with another team, in sliding to third base I knocked the third baseman's feet from under him, which angered him very much. He turned and struck at me, but I avoided the blow. In an instant a thought from that week's Lesson-Sermon came to me: "Christian Science reveals Truth and Love as the motive-powers of man" (Science and Health, p. 490). I was able to control myself and to realize the presence of divine Love. Both teams seized bats and were ready to take sides, but when I did not return the blow quiet was restored. This meant much to me and to the honor of the school. A special meeting of the members of the school faculty was held, resolutions were drawn up, and a vote of thanks was extended to me.

Not only in my student life, but in my work as a teacher, I find Christian Science ever available. One afternoon, when it seemed impossible to interest the many restless boys and girls under my charge, these words from our inspired text-book came to my aid: "The universe of Spirit is peopled with spiritual beings, and its government is divine Science" (p. 264). When I looked up from meditating on this eternal fact, a hush had come over all, and the pupils were busy with their work. In reviewing my school work for last year the clerk of the school board and the superintendent said they could not find one thing to criticize. This may recall Jesus' words, "I can of mine own self do nothing."

I have been healed of a physical difficulty which affected the hearing of one ear and the sight of one eye; also of colds, fevers, and other ailments. After nearly twelve years of the study and application of Christian Science, I can truly say that it is all it claims to be. It has brought my wife "out of darkness and the shadow of death," and restored her to health and strength. It has taught us that we must be pure in thought, word, and deed. There is much yet to be overcome, but with the many proofs of God's "tender love and watchful care" we are encouraged to labor on, knowing that "he that endureth to the end shall be saved."

I cannot close this testimony without lifting up my heart in love and gratitude to God for His goodness, and for the wonderful works which reveal the power of Truth. I am thankful to Him that there is one brave, patient woman, our Leader, who for over forty years has labored and prayed, endured and taught, that all mankind might be redeemed from sin, disease, and death.

HENRY L. UPTON, Augusta, Me.

For nine years I was a trained nurse. After my marriage it was deemed advisable for me to submit to a minor operation; which I did; but it brought no permanent results. A year later I had a severe attack of illness, which resulted in chronic stomach trouble. Although I followed the medical counsel faithfully, I was gradually becoming a wreck and the victim of that dreaded foe—the worry habit. Because of a contemplated change of residence, the physician was urged to be absolutely frank in the matter of diagnosis, and I was informed that the presumable cause of the trouble was an abnormal growth. He advised no operation at the time, but offered no other alternative nor did I expect any.

Some six months later (in 1906) I became interested in Christian Science. Through the reading of Science and Health the stomach disorder and worry habit were entirely overcome, also a continual sense of fatigue and almost constant backache, and gradually the diagnosis of a growth faded from my memory. After I had been interested in Science nearly two years, there came into my experience something to which I was unwilling to submit, but after some weeks' struggle I became absolutely willing to take up the cross, and also to rejoice "all the rugged way" (Miscellaneous Writings, p. 398). Later a physical trial came, and I called for help. The following day my practitioner was led to work for me along this line of thought: "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (Science and Health, p. 463), with the result that not only was that condition beautifully met, but also the growth, which weighed about two pounds, was detached and came away. To say that I am thankful for these physical benefits is but a feeble expression, but far above the physical benefits I am thankful for the spiritual understanding which has come to me and which has enabled me to clear up the tangled doubts of creed and dogma. I realize that the only real gratitude I can express is to follow the Master's command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—KATHRYN VAN HORNE, Columbus, O.

[Translated from the German.]

Through my sister, who had been healed in Christian Science of a hopeless disease of ten years' standing, I became acquainted with Christian Science at a time when I was expecting childbirth. I and my relatives were looking forward to that hour with the greatest fear and anxiety, as twice before I had gone through puerperal fever in its severest form, and suffered from rheumatism and kidney trouble. The fever was very high the first time, and I was unconscious for days together. The physician, after the first examination, had said that there was no hope of recovery; I survived, however, but for years after this illness I suffered greatly.

After my sister's healing I sent for the same practitioner, and by her comforting words I immediately began to have courage and trust in God, for I had lost both through fortune's blows, and believed that sorrowful things only must come to me. I was greatly reduced physically, as well as broken down mentally, and unspeakable melancholy reigned within me, but through the treatment which the lady gave me my condition improved—I felt more free and things seemed not so heavy to bear, and I looked forward to the future almost gladly. I experienced the power of divine Love, and although I understood but very little at that time, everything went

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quite smoothly with God's help. The child was a strong boy, who to our great joy, has not been ill one hour since. I, too, continued in strength, getting up the first day; and I also could give the child abundant nourishment. I was very soon able to attend to my daily occupation, could lift and carry things better than ever, and this without fear. I have had no trouble whatever since then, and God's help is also manifest with the little one. He is very strong, and can eat anything without it causing him any trouble. One can see plainly that it is palpable error to believe that any food can harm us.

We all are sincerely thankful that God has led us into the right path, and made us find good people, who took us by the hand, so to speak, and led us toward the infinite good which is eternal. Heartfelt thanks also to Mrs. Eddy.—IDA GNAUCK, Dresden, Germany.

I want to let others know what Christian Science has done for me. I suffered from rheumatic trouble for sixteen years. For a time I was so bad that I could not walk without crutches, although I had been taking medicine all the time; but it did me no good—only relieved me a little. About two years ago, I was so ill that I could not walk. For three months I lay in bed and could not move. I had no one to help me, until a kind man gave me a *Christian Science Sentinel*. I read it, and found there was something in it, so I looked it over closely, to see if there was any hope for me. I wrote to Mrs. Eddy, not knowing anything else to do about it, and I got a letter from her secretary. He told me I should get a practitioner to help me, that I would find some one near me. I found there were several in Decatur, Ill. I wrote to one of them, and after waiting some time for a reply, I wrote to another. I was on the poor-farm at this time. I got a letter from the practitioner, who told me I could be made well, and from that time I began to get better. I began to put my trust in God, and now I am as well as I can be. I have no pain, and I am very thankful to God, and to Mrs. Eddy for the healing I got through Christian Science. I trust that by the will of God and the power of God I shall stay well.—JACKSON K. GRIFFITH, Cerro Gordo, Ill.

Last March my three children became very ill. The doctor told me it was a very severe attack of a supposedly infectious cough. I asked a Christian Science practitioner to treat them, and after five days' treatment the eldest boy was able to go out, and at the end of two weeks the children were perfectly well. The greatest demonstration was the cure of the youngest child, aged one year and eight months, who from her birth had held her head on one side, and as she grew older the head was more drawn down and it also shook. The doctor said that she would never be better of this trouble, but while the child was being treated by Christian Science she was able to hold her head perfectly straight, and the shaking has also ceased. We feel most deeply grateful for this wonderful proof of the power of infinite Love, and the many blessings received through Christian Science.

MRS. WILLIAM G. ASHWORTH, Milnrow, near Rochdale, England.

[Translated from the German.]

We always think with great joy and gratitude of our loving Father, the dispenser of health and harmony; we are mindful of His Son, Jesus Christ, who has revealed to us the divine power, and we remember with gratitude the Discoverer of Christian Science, through whom the Christ-healing has come to the world again. Several of our nearest relatives have experienced the wholesome influence of this pure teaching, and we note the successful healing of troubles, in part of long standing, through the treatment of a practitioner who has lovingly showed us the right way.

Through the right apprehension of the Christ-idea we now are enabled to oppose error successfully, whenever it tries to enter in. We have been freed of bad habits without constraint, so that we exclaim today, "How dull is the life in which Truth is not understood!" It really is a joy to live when one gets a right comprehension of the Christ-principle, of infinite Love. When the truth is truly grasped it works quickly, surely, and without danger. Our most earnest desire is, that humanity altogether may awake from the frenzy of enslaving materialism and become acquainted with the power of spiritual thought and freedom in its full beauty.

J. and B. DUEBENDORFER, Grellingen, Switzerland.

Christian Science treatment, given me some time ago, was a great help to me in my affliction (a painful organic swelling). Soon after treatment I was very much relieved; felt more comfortable, and could easily discern that a change had taken place. My improvement was continuous from that time, until a normal condition had again been reached.—E. A. SNIDER, Yankton, S. D.

I wish to express my gratitude for what Christian Science has done for me. When I was fifteen years of age I began to have trouble with my left limb, which pained me terribly at times and continued to get worse. We had medical advice, and the doctors pronounced the trouble hip disease. The X-ray was used and the bone was said to be tuberculous. My health in other respects was giving way, and the family physician said it was a very serious case, with danger to life as well as limb.

We had heard of Christian Science, and determined to try that first, thinking it could not hurt me and might help me. When I went to the practitioner I was unable to step on my foot. I was there a week and a half, and came home walking as straight as ever. I had three weeks of absent treatment after coming home, and I have never before been so well in all my life. I have had some beautiful demonstrations since then, each giving me a better understanding of God.

I thank our dear Leader, Mrs. Eddy, for putting this healing truth before us.

MRS. ETHAL LEEKLEY, Mitchell, S. D.

Since my own healing, three years ago, when I gained uplifted views of the world and of mankind, I have not had to ask help from a practitioner except on two occasions, one of which was at the birth of my son. The other occasion was when it seemed that evil would rob me of him. I mention this experience with rejoicing, for it was a demonstration of quick and positive healing. The babe was six months old when I brought him South last August from New York city, and because of teething many expressed their fear of change of climate and atmospheric conditions. In spite of my efforts to overcome this perturbed thought, one morning I awoke with alarm and dread, for the child seemed to be very ill, as if he were struggling hard for his life. My family were all overcome with fear, but my father sent a message to a Christian Science practitioner. I then hurriedly wrapped the baby in a blanket, and got to this dear friend as soon as I could. The child appeared to suffer all the way, but as soon as the practitioner took him in her arms he commenced to regain his normal state, and in a very few minutes he was healed.

No one but a mother can comprehend the thanksgiving in my heart for this healing,—the power of divine Love,

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as demonstrated in Christian Science. I feel more blessed every day, because I am one of the great number who have the enlightenment and are trying to pattern a life whose footsteps tread only that path made by the great Wayshower. God bless Mrs. Eddy, whose teachings have helped me to regain my health and revealed the creator as triune Principle—Life, Truth, and Love.

MAUDE PATTERSON CRAVEN, Memphis, Tenn.

It is with a heart full of thankfulness to God for the blessings received in Christian Science that I give this testimony. From childhood I had been troubled with a very severe cough, so bad often, in the winter time, that sleep was almost impossible; but I have been entirely healed by Christian Science. In 1907 I was also healed of a very severe attack of lung trouble in three days, so that I could be up to attend to business, and was entirely free from all the bad effects in five days. I have also been cured of the tobacco habit and of many other ills. My wife has been healed of a very severe stomach trouble.

The spiritual help which I have received has been very great, and I am striving to live so as to be worthy the name of a Christian Scientist. My heartfelt thanks go out daily to God for Mrs. Eddy's wonderful discovery of Christian Science.—W. T. CAMPEN, Charleston, S. C.

[Translated from the German.]

Over three years have elapsed since I became interested in Christian Science, and I send in my testimony with a grateful heart for all that it has done and is still doing for me, hoping that many may thereby be led to investigate this great teaching and discern that it is the truth. For ten years I suffered with a stomach trouble and nervous disease, and had applied for help to many physicians, without getting relief. I was in such a condition that I could retain no food whatever, and was visibly failing. In order not to leave anything untried, I also consulted a doctor who had been warmly recommended to me, but I was told that my condition was incurable, and that I had but a few weeks longer to live.

While in this condition of great need, I was told about Christian Science. I set all my hope upon it, and attended a Wednesday evening meeting, which convinced me at once. I took treatment from a Christian Science practitioner, and when I told her that I could neither eat nor drink, she immediately said that God makes all things to grow for the benefit of man, and not to injure him. I kept this saying in thought, and after the first treatment was able to eat and drink whatever I had appetite for. In a very short time I was a healthy woman. When I came to Christian Science I was greatly reduced, but a few weeks later I had gained fourteen pounds in weight.

For the blessings which Christian Science has brought me, as well as for its teachings, I am grateful with all my heart to God, and to our faithful Leader, Mrs. Eddy.

ADELHEID JAMROWSKA, Berlin, Germany.

I feel it a duty which I owe to Christian Science to testify to my healing in the case of a kidney disease declared incurable by the best physicians. For about ten years I had been a great sufferer, and constantly called upon eminent doctors, some of them specialists in this country and a few from abroad. They attempted at various times to diagnose my case, and treated me, but I received only temporary help, never having been relieved for any length of time. My case was considered a puzzling one, as the different doctors were unable to state the origin of my ailment or to prescribe any medicine or remedy for my healing. After years of suffering, which was often endured in silence, my case was pronounced a kidney disease in its worst form, and I was given but a short time to live, being told my age was against me, and that no further relief could be assured.

At this time a lady called at my home, who proved to be a Christian Scientist. After meeting her and asking many questions, I decided to take treatment, thinking there might be some virtue in it, although I was not sure. I had tried everything that *materia medica* could offer, so I felt that this could not harm me. Those who know anything of the disease mentioned know what I endured, and when I can say that after but two weeks of Christian Science treatment I found myself well and happy, it seems surely like a return to the so-called miracles of Jesus' time. Thus we see that man's extremity is ever God's opportunity. The same doctor who had limited my life to a few weeks, also examined me thoroughly after my healing in Christian Science. He pronounced me well of this disease, and asked what had cured me, as he knew he could not. When told that Christian Science had healed me, he said, "Well, give it the glory." This was about four years ago, and I have never had any symptoms of that disease since.

My faith in God as the only healing power, causes me to be very thankful. I have joined The Mother Church, where I attend regularly, and daily I read the Bible, which is like a new book to me, made plain by my study of Science and Health, which is surely a "Key to the Scriptures," as it explains how God heals us. Our Lesson-Sermons are gradually awakening me to a higher understanding of God and His love for all His children, and as I daily live what I know of the truth, more of good is added unto me.

MRS. E. N. PHILBRICK, Boston, Mass.

I have for some time felt that I should express my gratitude for the benefits received from Christian Science. It is now over four years since I returned to Christian Science, after having left it for a short time, being led away by the false belief that I would enjoy material things better if I discontinued the study and application of the truth; but I would like to impress upon those who read this testimony, never to allow a suggestion of that kind to take hold upon them. I had such terrible experiences, such hours and days of utter darkness to pass through, which would easily have been dispelled with the knowledge of Truth. Thanks to God, and to the teachings of our dear Leader, I have again taken up the study and application of Christian Science, and have been delivered out of many difficulties, also healed of many forms of sickness.

I have three children, who have received great good from Christian Science. We have been healed of various attacks of disease, sometimes after the first application of the truth. The *Sentinel* is a welcome visitor in our home, and I am always glad when the day comes for it to reach me. The articles are very helpful to me, and they sometimes answer questions that have been puzzling me. I am truly thankful to Mrs. Eddy for discovering this truth and making it plain to us.

MRS. HELEN TEMPLE, Tallahassee, Fla.

It is with a feeling of deep gratitude to Mrs. Eddy for having shown us that through an understanding of the blessed teachings of Christ Jesus all ailments of the body can be cured, that I wish to relate my own experience in the past five years. At that time my wife was taken down with rheumatic fever, from which she slowly recovered, but it left her with what physicians pronounced an organic heart trouble, for which they said there was no cure. Many times has she seemed to be at death's door, and only by powerful medicine could the heart be put in action; but

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the same thing had to be gone through again after a few months, or weeks, and in April, 1908, she was confined to her bed, with a physician attending her daily. Then dropsy set in, and a consultation of physicians was held. They told me that there was no hope of her living, that all that could be done to relieve her was to draw off the water.

At this time a friend let my wife take a copy of Science and Health, and after reading this, she urged me to get a practitioner to come and see her; which I did. The Scientist came on Tuesday, and was with her for one hour. The next day my wife was up and dressed and was at the table to dinner with me. Tuesday of the following week she went alone to visit the practitioner who had treated her, going sixteen miles and changing cars once. I will say that all medicine was thrown away and none has been in the house since. Five months later, my wife was taken with an attack of the rheumatic disease from which she had first suffered, but after ten days she again took the trip of sixteen miles. This last time she was treated by the same practitioner, and in citing this case I wish to say that while the attack was very severe, so that she could not move hands or feet, yet no symptoms of the old heart trouble appeared, thus proving that the organic affection had been cured.

Christ Jesus said, "Thy faith hath made thee whole;" but the wonderful part of it is that while for ages men have preached of the blessings to be received by believing on him, yet they have not in any way taught us that sickness and disease, as well as sin, can be cured by this faith. Too much honor and respect cannot be given to Mrs. Eddy for showing us that all these blessings are available for us today. "Science and Health with Key to the Scriptures" has been given us, not in place of the Bible, but that we may understand the Word of God as we should, and thereby gain the blessings which Christ Jesus promised us should be ours if we would have faith in God and follow his teachings. God be praised for having used Mrs. Eddy to enlighten the world as to the great blessings which follow the saving faith in Christ.—CHARLES SWAN, Ladd, Ill.

Whenever the question of Christian Science treatment for children is agitated, I feel that it is my privilege to state a few facts from the experience of one mother, and the little daughter eight years old, who has never known anything but Christian Science treatment for bodily ills. At an early age this little girl developed a tendency to congestion of the lungs with every cold, but at the end of four years of faithful work, through Christian Science treatment in every case, she was entirely relieved of this tendency. Severe attacks of croup have yielded in a few minutes, either through silent work or the audible reading of Science and Health, and throat trouble has also been healed several times. On one occasion there was an attack in the afternoon, when the symptoms were alarming, but I wish to express my gratitude for the quick help which came then, and so many other times, since I have made a study of the teachings of "Science and Health with Key to the Scriptures."

MRS. FLORENCE D. WELLS, Coldwater, Mich.

Having suffered for several days from an attack of stomach trouble, during which the simplest kind of food and even breathing caused great distress, I turned to the Lesson-Sermon, hoping to find some word that would bring relief. As I read I came upon this passage of Scripture: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Then I realized that the Father is absolute good, and all that He gives is like Himself—good. His gifts are beneficent, and among His bestowals are health, friendship, activity, dominion, and perpetual harmony; all that would impart a sense of comfort and abiding peace. Before I had completed this line of reasoning, a sense of ease and freedom passed over me. I arose and walked around the room, and found that I had been healed. This instance is but one of many over which I have been able to rejoice. Sorrow, despondency, and fear, and also heart failure, have all been overcome for me by the declaration of the truth.

In times past, my concept of a Supreme Being was very vague, my earliest being that of a God far distant and unresponsive, and later agnosticism had fast hold of me. It was in this condition that Christian Science found me, and gave me a sensible and satisfying answer to all my questions in regard to Deity. I am deeply grateful for the message of Christian Science and lovingly grateful for the strengthening and encouraging example of the Leader who is so bravely blazing the way out of human discord into the consciousness of ever-present peace.

MRS. ADELAIDE A. ACKERMAN, Boston, Mass.

About four years ago I was troubled with an obstinate skin disease, having up to that time suffered for a period of fifteen years, during which I had consulted several physicians without obtaining any relief. I then appealed to Christian Science, and in about three weeks was entirely healed; since which time I have had no return of the trouble. I acknowledge with gratitude that Christian Science has healed me.

MRS. JENNY WARD, Moultrieville, S. C.

It gives me great pleasure to testify to the following facts, and if this testimony is of benefit to others it will be an even greater pleasure. I participated in the military operations which commenced in the year 1860, known as the Civil War, and soon after arriving at our destination "down South" our regiment started on a long march. I had not provided myself with army shoes, but wore ordinary boots, such as were used by civilians at that time. I soon began to have serious trouble with my feet, which resulted in two bad ingrowing nails. These were a constant source of trouble and suffering for a great many years, or until Christian Science healed them, about nine years ago. I remember that while going home from my work one night they were troubling me severely, and although my understanding of Christian Science was very small at that time, I declared the truth to the best of my ability. I gave them no material care or attention at that time, but the result was that they ceased to trouble me and have caused me no suffering since. Sometimes I realize that we might show our gratitude for Christian Science more effectively than we do.

JOHN H. JONES, Everett, Mass.

[Written for the *Sentinel.*]

"JOHN YOUNG OF EDINBURGH."*

BEN. HAWORTH-BOOTH.

IT was well said, John Young,
And history hath approved thy sturdy tongue.
When proud theology was wont to preach
God made all things; He is the Sire of each,
Thy plain philosophy rebelled, and cried
God is the father of mind, and naught beside!
Though, like that other John, thou did'st appear
A voice upon a desert of despair,
Thy words, as bread upon the waters flung,
Were bravely spoke, John Young!

* Science and Health, page 208.

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FROM OUR EXCHANGES.

[*Christian World.*]

The religious life in its essence is, we say, a break into freedom, the freedom won over our lower selves, which gives us here and now a taste of the infinite. In its essence and pure manifestation it is all this, but that, alas! is not how we get it. As it is offered to us in the churches, the religious life itself needs freeing. Its glorious possibilities are there hampered by false alliances. It is bound up with old theologies. The theology of our text-books is excellent in its place. It is the attempt of the age that produced it to explain the world and life as it knew them. It is the history of the mental stage at which the race had arrived. Taken in this way, it is a useful, though somewhat dusty, record. But ecclesiasticism demands more; demands that these theories shall be accepted as the masters of our thought today, barriers to all the soul's new activities. What endless confusions, what agonies in young, ardent minds, are produced by this demand, are known too well to some of us. The correspondence of the present writer —to cite his own experience—is burdened with appeals from young men, from students, candidates for the ministry, and often from their elders, who find their spiritual instinct crying out against the impossible suppositions about God and man that are by authority thrust upon them. And one has to try to show to these imprisoned spirits a way out; to explain to them that spiritual life is one thing and old-world guesses about it another. But how difficult a business is this—to break the shell that holds the bird! to break it without damaging the young life inside!

[*Christian Commonwealth.*]

The supreme interest for the writers of the Bible was religion, and religion has nothing to do with history as such. It has to do with the soul, which is above history, and deals, therefore, not with things literal and historical which belong to the senses, but with things interior and mystical or spiritual, with things which are true always and everywhere and which do not grow fainter with the lapse of time. One of the greatest mistakes made by the church has been and is the mistaking of Scripture for history. . . . The literal and historical interpretation of Scripture is the interpretation of the natural man, and is wide of the mark simply because it is not the standpoint of the writers.

[*Christian Work and Evangelist.*]

What is a church for? It is to build the city of God in the earth. Every church should have for its main object the bringing of the kingdom of God to pass in the community where it stands. It is to do it in many ways, but the great thing is to remember that God has given the place where it stands into its hands as a piece of land to be turned into a beautiful garden, evil things to be banished and the place to be made fair with pure lives.

[*New York Observer.*]

The life which puts Jesus at the very center of its heart and will, and in the forefront of its ambition and advance, will always in some deep, true sense be successful. The world may not appreciate that life, but it will be the better for it; such a life may not be rich or famous or powerful, but it will truly be helpful to men and interesting to angels.

[*Christian Register.*]

We may be sure that by blessing the poor in spirit Jesus did not exalt spiritual dearth or stagnation, no cheap imitation of humility, no hypocritical assumption of meekness, but rather that noble renunciation which causes a man to lose his life to find it.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

In sending in orders for the *Quarterly*, subscribers are requested to state whether large or small size is desired.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

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CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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FROM THE CHURCH TREASURER.

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

Vol. XII. No. 12.

BOSTON, NOVEMBER 20, 1909

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ITEMS OF INTEREST.

National.

That the organized conservation movement is preparing for a big national effort to obtain, at the coming session of Congress, revision of the national laws under which coal lands and water-powers are administered, is made apparent by the issuance of a statement by Dr. Charles W. Eliot, president of the new National Conservation Association. He says: "The association is convinced of the urgent need of immediate measures to prevent the control of the great sources of heat and mechanical power in the United States from being seized by monopolistic organizations and to secure the best development of the sources in the interest of the whole people. These sources are waterfalls and coal. Under the existing laws, the wisest development is practically impossible."

Ground for the new South Brooklyn, N. Y., subway was broken last week. Drawings of the proposed structure show many improvements over the style of elevated construction now in use in the city. An important feature will be the noise-deadening plan, a solid concrete floor from eleven to fifteen inches thick laid on top of the steel structures. This flooring will weld together the steel girders and prevent the noise from vibration caused by the running of trains. A foot-path extending the whole length of the road will enable passengers to dismount at any point during a block or other emergency with perfect safety.

A joint army and navy board has been appointed by the Secretary of War to visit the Canal Zone and draw up plans for defense and report to the department. The idea is to put the entire plan before Congress in the coming session, and to begin work so that the canal may be properly defended by the beginning of 1915, when it is to be opened to navigation.

What is regarded as the forerunner of a large international combination of hotels is the filing of papers at Dover, Del., for the $7,500,000 Carlton Investing Company, which is backed by interests on both sides of the Atlantic. The total capital stock is divided into $1,000,000 eight per cent first preferred, $4,000,000 six per cent second preferred, and $2,500,000 common stock.

The Park Square Station, formerly the Boston terminus of the Boston and Providence Railroad, but abandoned eight or ten years ago upon the completion of the South Terminal Union Station, has just been sold to the Park Square Real Estate Trust, for which they have issued stock for five million two hundred thousand dollars.

Argument has begun in the United States Supreme Court in the case of the great Northern Railroad Company against the state of Minnesota to test the state law taxing railroads four per cent of their gross earnings.

John Stewart Kennedy, one of America's little-known rich men, just deceased in New York, left bequests of more than twenty-five million dollars to religious, charitable, and educational institutions in his will.

Investigation by the Federal Government into the sugar underweighing frauds is being continued with unabated vigor. The Government investigators, it is reported, are on the trail of men "higher up."

The St. Louis (Mo.) Board of Education has adopted a resolution putting a veto on football in the high schools, and ordered the cancellation by pupils of all engagements for games.

An aerogram has been received at San Francisco from the Pacific steamship Korea when she was 4,720 miles away.

International.

When Tsingtau, China, was occupied by the Germans about eleven years ago, the hills were found bare and barren, with only a sporadic growth of scrub pine and weeds. Plans for reforestation were made at once, and about 2,065 acres have already been planted,—about half in acacias, the balance in pine, larch, walnut, oak, ash, maple, and alders. Already the point has been reached where the sale of timber can be made. The sale and exportation of acacia is expected to become a considerable source of revenue during the next few years. This work has been successful in spite of the light rainfall, lack of moisture, insect enemies, and Chinese thieves. The Chinese Government is now undertaking forestry schemes in a number of places under advice from German experts. The first Chinese forest school was established at Mukden two years ago. Six hundred and twenty-five acres have already been set apart for cultivation, and 24,710 acres are to be purchased for afforestation. Three large mines in China, managed by Europeans, are making plans for afforestation and the Shantung railway is planting acacias along 200 miles of its track. The Chinese government now has in contemplation the inauguration of extensive afforestation work in different parts of China.

Opposition has shown itself in some sections of Canada, principally in the northwest, against the establishment of a Canadian navy. The leader of the Conservative party in the province of Quebec, speaking at a banquet, declared that Canada did not need a navy of her own, and that any navy she could place on the seas would be of no use in helping to maintain British naval supremacy. A bill which the government will present to Parliament early in the session will provide for the construction of three second-class cruisers and four torpedo boat destroyers.

The Turkish ministry will urge upon the Ottoman Parliament soon after it reconvenes, the adoption of a naval program providing for the expenditure within the next seven years of one hundred million dollars. According to this program, it is learned, seven battleships will be constructed, a number of torpedo destroyers and a hospital ship. For the next fiscal year an appropriation of twelve million dollars to begin the construction of two of the proposed warships will be asked.

The decision of the Hague court of arbitration on the subject of the maritime frontier between Norway and Sweden has been published. The Grisbadarna islands, important fishery centers, are allotted to Sweden, and the Skjoette Grund is awarded to Norway. The frontier, as determined by the tribunal, almost coincides with the old Swedish frontier line, and to a great extent the Swedish claims have been accepted.

The committee on program, consisting of the Secretary of State, the ambassadors of Brazil and Mexico, the ministers of Costa Rica, Argentine, Peru, Chile, and Cuba, and John Barrett, director of the International Bureau of American Republics, has reported on a tentative program for the next Pan-American conference, which will be held in Buenos Aires July 9, next.

It is said that it has been definitely settled that Lord Lansdowne, the leader of the Opposition in the House of Lords, will move a resolution declining to accept the finance bill until its principles have received the sanction of the electors.

Plans are maturing for making an immediate beginning upon the reconstruction work on the Hindie dam, which is of the first importance in the Mesopotamian reclamation scheme being undertaken for the Turkish government.

Industrial and Commercial.

The largest irrigation enterprise and rice plantation in Mexico is situated just across the Rio Grande from Del Rio. It is owned by General Trevino. His ranch embraces two million acres of land, all in a solid body, and bordering on the Rio Grande for two hundred miles. Several streams flow through the property, which is said to be the most magnificent in Mexico. He already has thirty-five thousand acres of land under irrigation, and is adding to the irrigated acreage at the rate of about ten thousand acres a year. As fast as the canals and ditches can be dug the land is being reclaimed. He is preparing to build a railroad sixty miles long to run through the property and give him a shipping outlet for his products.

Five million dollars is the stated capital of a company now being organized in Spokane to develop a power site on the Snake and Salmon rivers in central Idaho, forty miles south of Grangeville. The project involves the boring of a tunnel of seven and a half miles through solid rock, which will give a fall of five hundred and thirty feet. Two hundred and eighty thousand horsepower can be developed for railroad, irrigation, and other purposes.

The United States Steel Corporation will spend five hundred thousand dollars for a universal Portland cement company at Buffington, Ind., to double the size of its present plant and make it the largest cement manufacturing plant in the world. It will then have a capacity of six million barrels a year.

The H. C. Frick Coke Company of Pittsburg, the fuel end of the United States Steel Corporation, has decided to grant an advance of more than fifteen and a half per cent on present wages for the coming year. The advance will be a restoration of the old wage scale of 1907.

The Baltimore and Ohio Railroad Company has just placed orders for four hundred steel hopper coal cars and for one thousand steel underframe box cars. These orders call for an expenditure of $4,500,000.

The nineteen Boston savings banks on Oct. 31 had combined deposits of $232,125,000, the largest in their history and an increase of $11,564,000 or 5.24 per cent within the year.

The crop of potatoes grown this year in Aroostook County, Me., is estimated at twenty-five million bushels.

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No. 12.

CHRISTIAN SCIENCE SENTINEL

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

THE PRESIDENT'S THANKSGIVING PROCLAMATION.

THE season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

During this past year we have been highly blessed. No great calamities of flood or tempest or epidemic of sickness have befallen us. We have lived in quietness, undisturbed by wars or rumors of wars. Peace and the plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the divine source of these blessings.

Therefore, I hereby appoint Thursday, the twenty-fifth day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this fifteenth day of November of the year of our Lord one thousand nine hundred and nine and the independence of the United States the one hundred and thirty-fourth.

WILLIAM H. TAFT.

By the President:

P. C. KNOX, *Secretary of State.*

PRINCIPLE OR PERSONALITY.

M. G. KAINS, M.S.

ALL Christians agree that Jesus of Nazareth laid the foundations of the Christian religion. In support of this statement they contend that the predictions of prophets and seers have been met by Jesus as by no other man whose record has been handed down to us. They accept the declaration that Jesus did not "come to destroy the law, or the prophets: . . . but to fulfil," as having been proved by the fact that he unified all the work of his predecessors, and himself supplied the one missing segment which makes the complete sphere of the Christian religion; namely, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

No Christian, it is presumed, will contend that Jesus failed to demonstrate this kind of worship. On the contrary, if questioned, all would maintain that had Jesus not exemplified his prayers by his works he would have made but a faint impression upon the page of history. Instead, the imprint is indelible; even the attrition of centuries of ignorance, of atheism, of materialism, and of all else has been powerless to deface or erase it. His record of works, more than of words, is imperishable; or rather, the words have persisted through their indissoluble relation to the works, because these are characteristic of "the effectual fervent prayer of a righteous man." Had Jesus not given sight to the blind, healed the sick, walked on the water, raised the dead, triumphed over the grave, and ascended beyond human ken, his sphere of influence would have been limited almost wholly to his immediate followers. His teachings, stripped of such proofs of their authenticity, would have appealed to very few in later years, beyond being an interesting hypothesis as devoid of practicality as many of the speculative philosophies propounded from time to time by those whom the world calls thinkers.

Professing Christians admit that the New Testament, besides detailing Jesus' ministry, also gives partial records of the work of "the twelve," of "the seventy," of Paul and other close followers of the Master. All of these disciples proved that they had learned how to pray the "effectual fervent prayer," by showing the signs of healing, raising the dead, and so on, just as Jesus had done. Not only so, but, just as Jesus had prophesied, they presented at least some of the "greater works" which the Master, speaking generally for all mankind, propounded in the declaration, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Among these "greater works" were Peter's escape from prison and Philip's transportation after baptizing the Ethiopian.

If any of this evidence is to be admitted as genuine, all of it must be. Nay, further, since like effects cannot result from unlike causes, all evidence, in the form of similar effects, that coincides with the Scriptural evidence must be attributed to the same cause. Thus the healing of the sick and the raising of the dead which persisted for about three hundred years after the ascension can be due to no other cause than the practice of Jesus' teachings and wholly irrespective of a human personality. A careful study of the Gospels, especially the Gospel according to John, will sufficiently show that Jesus constantly pointed away from himself by such declarations as, "The Father that dwelleth in me, he doeth the works;" "I can of mine own self do nothing," and similar ones. Thus, to use a term which Christian Science has adopted to summarize the terms omnipotent, omniscient, omnipresent, and omniactive, all of which are applied exclusively to God, Jesus revealed the Principle of life, the proximate cause of all true being. His work and that of his immediate followers was mainly that of rectifying mistakes and teaching humanity how to avoid them by bringing individuals into harmony with this Principle, God.

The falling away from Jesus' teachings about sixteen hundred years ago is sufficiently apparent in the history of the early church. Personal greatness and ambition, pomp, display, in a word, worldliness, were made the desideratum, instead of spirituality, humility, simplicity. During the dark ages, or the age of personality which followed the rise

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of worldliness in the church, the Christian religion, though having the "form of godliness," may be said to have been in almost total eclipse, for it presented none of the characteristic signs which "follow them that believe." This condition continued with varying fluctuations until about fifty years ago, when Christian Science was discovered.

Toward the dawn of the returning light the signs of spirituality began to appear in the form of tolerance, brotherliness, and similar mitigations, and occasionally in the form of healing. But only within the time specified have the healing signs aroused systematic study in order to discover the cause. In "Science and Health with Key to the Scriptures," Mrs. Eddy sufficiently details her experiences as the Discoverer of Christian Science, so that these need not be touched upon here. This volume has proved its practicality and Christianity, for by its rules the same signs which characterized the work of Jesus, the apostles, and less intimate followers, are presented today by those who apply the teachings correctly. Therefore, only one conclusion can be drawn; namely, that since the effects are identical with those characteristic of Jesus' mission and of the spiritual leaders of the primitive Christian church, the cause must be identical.

Science and Health teaches that God is Principle by scores of such statements as: "God is infinite, therefore ever present, and there is no other power nor presence." "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause" (pp. 471, 228, 207). Such statements as these disclose the reason why Jesus turned thought away from himself when he said, "Why callest thou me good? there is none good but one, that is, God." Conversely, they show why the ascendency of personality must result in the eclipse of spirituality, just as it did in the dark ages. Such is the history of the decadence in the third century, since when, until the past half century, the healing by spiritual means has been but a tradition of the church.

If, on the contrary, Principle is to rule, hitherto unfulfilled prophecy will reach its fulfilment, and men "shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest." Which shall it be, Principle or personality? Choose ye!

"LET US COME BEFORE HIS PRESENCE WITH THANKSGIVING."

FRANKLYN J. MORGAN, M.D.

THE word "thankful" is defined as: "Deeply sensible of kindness received and disposed to acknowledge it; grateful; as, a thankful spirit." "Thanksgiving" as: "The expression of gratitude, of the acknowledgment of kindnesses, particularly, the rendering of such thanks to God." Paul says: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

The word "gratitude," as a synonym for thanksgiving, more properly and correctly interprets the true thought of the subject in this instance, as the following definitions amply testify: "A sense of appreciation of favors received, accompanied with good will toward the benefactor. Gratitude is the natural repose of the heart to kindness intended or received" (Standard Dictionary). The author of "Science and Health with Key to the Scriptures" on page 3 clearly defines the true Scriptural meaning of gratitude —and in this case thanksgiving—thus: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." And on the following page she says, "Outward worship is not of itself sufficient to express loyal and heartfelt gratitude." It is well also, in this connection, to study the words of opposite meaning. "Ingratitude" is defined as: "Indisposition to reciprocate; insensibility to kindness." Seneca has said, "Ingratitude is, of all the crimes, that which we are to account the most venial in others, and the most unpardonable in ourselves." Mrs. Eddy associates ingratitude with injustice, sensuality, hatred, and greed, in connection with the betrayal and persecution of Jesus. (See Science and Health, pp. 47, 94.)

After the supposed fate of Daniel had been sealed and he was about to be cast into the lions' den, he "prayed, and gave thanks before his God, as he did aforetime." Jesus the great Master prefaced his demonstration over sickness and death with "Father, I thank thee." Paul admonishes the Colossians: "Continue in prayer, and watch in the same with thanksgiving." He counseled the Ephesians to give thanks "always for all things unto God;" and to the Thessalonians he said: "In every thing give thanks: for this is the will of God." The Bible is pregnant with this thought of gratitude as being a necessary condition of mind in order to experience the influx of divine aid, guidance, and ministration. Paul says that thanksgiving should be continuous,—"for all things" and "in every thing,"—for this is according to divine law; meaning thereby the quality of thought as expressed in the deeper sense of appreciation, as well as the just recognition of God as the Giver of all good gifts.

It is quite evident that the psalmist as a teacher well knew the import of this amiable and conformable condition of mind when he sought to purify and elevate the minds of the people by urging them, one and all, to sing, to give praise, and to give thanks. His method of address, "Let us come," preludes a gentle, leading, kindly frame of mind, which would join together in unity of thought, and which presupposes right desire, the effort to put aside any and all of those traits of the carnal mind designated as hate, malice, envy, jealousy, revenge, selfishness, since these are at "enmity against God." To come before God's presence by or through the avenue of thanksgiving or gratitude must surely mean to receive a divine blessing—to be healed of every mental and bodily ill; to be made every whit whole; to be regenerated, and this without regard to the limitation of age or time, of place, circumstance, or condition; in fact, it is not even thinkable that any one could approach the presence of divine Love and not receive the blessings which God, who is Love, can and does bestow.

Aside from the Biblical admonition to "give thanks," human experience furnishes abundant proofs of the benefit derived from this quality and attitude of human thought. Indeed it is quite evident that he who cultivates the true spirit of thankfulness is a most fortunate and happy individual; and as the definitions plainly indicate, the attainment of this Christian state of mind is worthy of the highest aspiration and constant effort of every human being.

For nearly two thousand years the Bible has proffered to mankind gracious promises and assurances: that "God is a very present help in trouble;" that He is "no respecter of persons;" neither withholdeth He good from any man. Scholastic theology has and still does proclaim these divine promises, but it has failed to make them practical and available to suffering humanity, and because of this many an unfortunate sufferer has become disheartened. To such, the advent of Christian Science is the dawn of a new day in its practical fulfilment of these promises. The tens of thousands who bear testimony to this fact furnish the irrefutable evidence of its value. This practical record of Christian Science is of itself a sufficient reason for praise and thanksgiving to God as the Giver of all good, and for deepest gratitude to the one whose purity of thought, integrity of purpose, fidelity to truth, and depth of love enabled her to "come before his presence" and receive the

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revealed word which, today as of old, is healing "all manner of sicknesses," setting the captive free.

The import of thanksgiving to students of Christian Science is a law of harmony to their well-being. Experience has taught them that the more freely they give praise to God for the blessings which Christian Science has brought them, and the more obedient they are to the command, "Seek ye first the kingdom of God, and his righteousness," the more freely do they receive from the infinite abundance. Christian Scientists know the truth of what Mrs. Eddy teaches, that "Soul has infinite resources with which to bless mankind," and that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, pp. 60, 79). Therefore the free giving of all things does not take from but rather adds to the capacity and opportunity of receiving. This wisdom of generosity and kindness must include the giving of a cup of cold water in Christ's name, the forgiving of our debtors, the putting aside of cherished views and beliefs of so-called human knowledge, and the breaking asunder of the bonds and limitations of sense.

This open way of gratitude in Christian Science, which leads us into the presence of the all-good, all-truth, all-intelligence, and all-love, is now and forever free and unobstructed for all, and to all, who may choose to enter the path to the "green pastures" of plenteous grace, and "beside the still waters" of living sustenance, and who receive the healing, redeeming influence of omnipotent Love, the infinite blessings which Christian Science confers upon men and women here and now, whereby they may enter into the joy of the Lord.

OUT OF DARKNESS INTO LIGHT.

FANNY CARSTARPHEN BRADY.

We read in the first epistle of John that "God is light, and in him is no darkness at all;" and in Genesis, that "God created man in his own image." I had been reared very carefully in an orthodox faith and was taught by God-loving parents to read and study the Bible every day; but when quite a child my eyes began to trouble me, and they became worse as I grew older, until finally I could not see to read at all. After a while I became totally blind, and one of the finest oculists in the country said I would never see again. I then pondered very much the beautiful verses above quoted, but to me they seemed very contradictory, for if God was light at all times, and if man was made in God's own image, how could man for one instant be in darkness? Yet here was I, living in total darkness. I believed that I was made in God's image, and that God is light, and yet I seemed to be a manifestation of darkness. The more I pondered these two quotations, the more perplexed I became, until I gave up in despair.

After several oculists had pronounced my case hopeless, I was persuaded to try Christian Science. I had no faith that it would heal me, but I was told that Christian Scientists have a wonderful understanding of God, and I was perfectly willing to pay for this spiritual understanding, although it might never heal me. When they began to read to me from their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I saw at once that it gave the true interpretation of the Bible, and when they read the statement on page 504, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence," it dawned upon my consciousness slowly but surely that this divine light was represented by a state of consciousness which included the entire universe; that God must be absolutely unconscious of anything unlike Himself; that being All-in-all, there could be nothing else; and all His ideas have always existed, did exist now, and would always exist, perfect,—even as the Father in heaven is perfect. I saw that as God had made all, there could be no other authority or power,—God being the only power,—and to claim that man ever was or could be sick or sinful was a denial of the truth.

As this wondrous spiritual light dawned on my consciousness, the physical sense of sight came to my eyes, and I was perfectly healed of blindness. I, however, found that to remain healed I must dwell in this state of consciousness wherein I had proven to the material senses, so called, that "God is light, and in him is no darkness at all." I saw that in my religious life, my home life, my social and business life, I must not for one instant see or acknowledge as real any life or light but that of God, Spirit. It is now over twelve years since I began the study of Christian Science, and all these years I have continually read and studied these two books, the Bible and Science and Health, and have endeavored to live according to their teachings. My eyes have remained perfectly healed, for which I lovingly thank God, and I am deeply grateful to our Leader, Mrs. Eddy.

TWO THANKSGIVINGS.

ELOISE CAMERON MAC GREGOR.

It was two hundred and eighty-eight years ago that a band of people, small in number but large in faith and in loyal devotion to right, came together for a public thanksgiving to God for their first scanty harvest, wrested from nature by untold toil, privation, and self-sacrifice, in the wilderness of a strange land. This harvest was rejoiced over, not merely as the material means for satisfying the needs of the so-called physical man, but because it indicated their partial release from a state and church government which was too tolerant of evil, according to a rising moral standard.

As we look back, we are thankful to the Pilgrim Fathers for their high ideals, intrepid courage, and brave persistency in separating themselves from all that would soil their sense of honor, justice, and religion, or that would interfere with their rights of conscience to worship God with less of formalism and dogmatism. Yet we may see today precisely the same need of purification from a reliance on forms or ceremonies as a means to holiness, and the need to be rid of a reliance on drugs, matter, or mortal mind, as a means to health. We hear the same call of reason to come out from the popular but ignorant superstitions about God, in order to gain in some measure a rational concept of Him as infinite good, the divine Principle of all goodness, working according to immutable law, which can therefore be understood instead of remaining a mystery. We hear the same demand of conscience to love right because it is right, regardless of any reward; to love goodness for the sake of good, and to express this love in the more practical ways of honesty, justice, mercy, charity, cooperation, and a consecrated pocketbook.

If we consider it truly admirable in the Pilgrims to have left the old friends and the old homes, for the sake of a purer, more honest concept of religion, we have the opportunity to put our admiration to the proof by emulating their example today in leaving old haunts, however attractive to the senses; in casting off old habits of thought; in resolutely guarding our speech against the voicing of error; and in setting sail, however stormy the seas, for this new country,—"the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 227).

When our old ways of thinking have brought forth their full and inevitable results of sin, sickness, and death, when

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we have suffered sufficiently from the old mistakes, then we are as glad to hear of Christian Science as were the Pilgrim Fathers to be assured of the new world of freedom in the west; and in proportion to our relinquishment of the false, we become as grateful to Mrs. Eddy for having made the great discovery of this new-old truth, as were the Puritans grateful to Columbus. No intelligent person, at that time or since, ever claimed that Columbus invented America, nor did any one ever complain that the Puritans worshiped Columbus. While in Christian Science, as on a new continent, every one may have a place and a fresh opportunity to begin anew, yet mere believing in better things will never enable one to make his way, any more than mere believing in Columbus' discovery would bring one the benefits of it. While we are grateful to Christ Jesus, who first showed us the way across the troubled sea of mortal experience, and grateful to Mrs. Eddy, who rediscovered this way after it had been forgotten for over sixteen centuries, the only gratitude worthy of the name is manifest when we follow their example in thought, word, and deed. As we do this we find that their work for humanity bears a relation to our present problems similar to that which the work of Columbus bore to the Pilgrims.

To know that there is a definite and a desirable goal is a great encouragement, and to know that it has been reached by some other pilgrim removes much fear of the journey; while to understand that Mrs. Eddy has given us the rules and directions for reaching it in "Science and Health with Key to the Scriptures," the most priceless benefaction to this age, stimulates us to press on toward the goal. Her great discovery yields us only an indirect and general benefit, however, unless we learn and apply its teachings in patient obedience to Principle, with the same persistent self-sacrifice that she has shown. Christian Science offers wonderful results in proportion to its great demands and requirements. Whenever its conditions are fulfilled, effects follow, exactly as in any other science.

After all the centuries of speculation and guessing, can any tongue or pen express the gratitude we ought to feel to our Leader for her logical and demonstrable explanation of God, man, and the universe, whereby all are enabled, in the measure of their understanding and honest practice, to attack confidently and destroy effectively the belief in sin, sickness, and death.

LOOKING UPWARD.

D. R. MC NUTT.

In the book of Daniel we read: "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me." This is what Christian Scientists are doing the world over—looking up into heaven; not into the blue, starry canopy overhead, but up out of the material into the spiritual; to be, as Paul says, "absent from the body, and to be present with the Lord;" out of finite into the infinite; away from the sordid conditions of mortal belief, and above the mutations of the transitory into the sacred sanctuary of God, where the soul is saturated with His hallowed presence. "Oh, what must it be to be there!" in the language of an old hymn. We who are Christian Scientists know, for we have often been there—not in an idealistic realm of peace where we may "lay our burdens down," but rather by walking "in the spirit" and bearing our burdens, which are never too weighty, for Love gives us strength for our day.

Looking up—what a privilege! What a relief to be borne above the human horizon with its sense of limitation, and to have "understanding" come to us; the understanding that man is not a mere corporeal being subject to diseases and limitations of every nature, as the ages have claimed. For in Christ, Truth, is fulness, and Paul says we are "complete in him." Neither principalities nor powers can pluck us from God's hand, for He is omnipotence, and knows "no variableness, neither shadow of turning." Could anything be more secure or permanent?

What a glorified vision of being,—to realize the great verity of our true sonship. Then let us recognize the Father in all things, as Christ Jesus did, for we cannot disregard Him in whom we live, move, and have our being. Let God have the glory for all His benefits as we have learned to estimate them in Christian Science,—the healing of our sicknesses, the forgiveness of our sins; and, most of all, for the understanding of the truth which heals and saves.

OCCASIONS FOR GRATITUDE.

MILTON B. MARKS.

Mortals are so accustomed to insist that all things shall come to them only through the inspection office of physical sense, there receiving its stamp of approval or condemnation and being consigned to a mission of joy or sorrow as the officer of human opinion may dictate, that even gratitude for that which arouses us from a sense of materiality needs to be learned in Christian Science.

Working, as we strive to do, under the rule that "God is Spirit" and that all good is spiritually discerned, it becomes apparent that to submit to the temptation of discouragement is to deviate from this rule. It indicates a failure to perceive that it is material sense only—that which had aspired to advance by something other than spiritual evolution—which is cast down. God's spiritual idea, which never has hope in aught besides God, is not and cannot be discomforted; its anchorage is eternal. If the physical senses say, "I am discouraged," shall one therefore admit, "I have nothing to be grateful for"? Rather than thus stultify our reasoning from the rule laid down, it is essential that we refuse to measure our gratitude according to old standards, refuse to accept the dictum of material belief that there must be something tangible to the material senses before we can be happy. Then Spirit, God, gives us the courage to declare and the ability to know that, by reason of the fact that those hopes and aspirations which were built upon the sand of human desire have fallen, we have reached a new occasion for gratitude and joy, for now we desire to build upon the rock, Christ, Truth, and by the light of eternal Love we see more clearly where the spiritual foundation lies.

Our text-book says (Science and Health, p. 91), "The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them." It is our privilege, then, to take heart, rejoicing always in the ever-presence of Love and Truth, well knowing that the one who hopes only in God can never be disheartened with that prospect, and remembering that man as God's likeness is spiritual in his thinking and in his doing as well.

[Written for the *Sentinel.*]

LOYALTY.

AGNES FLORIDA CHALMERS.

Father, I look to Thee for all I need,
From these, my brethren, whom I aid today
I would exact no homage. Truth's bright way
Grows brighter when each kindly deed is giv'n
For Love's sake. Yea, this is the only path to heav'n,—
Gladly to work, and know that work well done
Brings God's own recompense to every one.
Father, all wise, teach me to watch and pray
That I, nor homage give nor homage ask,
Save loyalty to Thee, and for each daily task.

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SELECTED ARTICLES.

[We publish with great pleasure the following terse and convincing article by Mr. Dixon, realizing that there is no other subject of such vital interest to humanity as the healing work of Christ Jesus, and its restoration in Christian Science practice.—EDITOR.]

[Frederick Dixon in *Daily Express*, London.]

In his letter contained in your issue of Thursday the critic asks me a question to which I am most happy to reply. He is anxious to know what meaning I attach to the word "works" in the passage from John, "He that believeth on me, the works that I do shall he do also." I attach to it the natural unstrained meaning of the English and Greek text.

The word translated "works" is *erga*, and if the critic will look up the word *erga* as used by John he will probably come to the conclusion that it would have been wiser if he had not asked the question. I cannot give him all the instances in which it is used, but I will give him one. When John heard in prison the "works of Christ," he sent his disciples to Jesus, and Jesus recounted his works to them in the following words: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." I imagine, therefore, that it is quite clear that the works which Jesus did, and which he said could be performed by those who believed in him, included something more than the healing of functional disease, under the egis of a doctor.

Spiritual healing is effected by gaining a knowledge of the truth which Christ Jesus said would make men free, and this knowledge is acquired exactly in proportion as a man, walking in the footsteps of Christ Jesus, attains the Mind of Christ. Any person in the entire world who gains this knowledge of Truth will gain, precisely in the same proportion, the power to do the works which Christ Jesus did.

A Christian Scientist does not say he can perform all the works Christ Jesus performed, but he does say that not only he but every other person can perform those works exactly in proportion as they acquire the Mind which was in Christ Jesus. It would be well for the critic to remember that it was the Founder of Christianity, and no one else, who made the ability to perform these works the test of a man's belief, and consequently of his Christianity.

[J. R. Mosley in *Savannah* (Ga.) *News.*]

Christian Science strongly opposes every effort to influence another mentally against his highest good, whether this is done under the name of hypnotism, mesmerism, animal magnetism, or any other name, or under no name at all. But while Christian Science rightly insists that all wrong thoughts and efforts must be corrected and overcome, it overcomes what is called animal magnetism, or what the psychologists call pernicious mental evil, on the same basis that it overcomes other phases of evil. It teaches that the Christ way of overcoming evil with good is not only the best way, but the only way by which it can be destroyed, and thus made unreal to human experience.

It does not teach that animal magnetism or wrong mental influence and action is real and that sickness is merely imaginary, but it teaches that every phase of error, whether it be sickness, or death, or sin, is unreal in the sense that it is not of God, and is therefore not real in the sense that all that God made, constitutes, and governs is real. In other words, in Christian Science the real, the good, and the Godlike mean one and the same thing. But, as previously indicated, whatever is less than good and healthy and wholesome must be grappled with and overcome, that God and His perfect will, ways, and works may be All-in-all.

While a lie is unreal in the sense that it is untrue, the way to destroy falsehood is through knowing and voicing the truth. While sickness is unreal in the sense that it is not of God, not eternal, not natural, and that it can be overcome, to make it unreal to human experience requires right thinking and right living. In like manner, Christian Science says that while wrong mental influence and action are unreal for similar reasons, it nevertheless insists that they must be resisted and overcome in order to make them unreal on the human plane. In this connection it is only right to recognize that Christian Science, in common with all forms of pure Christianity, teaches that those who put their trust in God and will to do good and only good, are protected against every phase of evil. Only those can be hypnotized by evil who yield to it rather than resist it. No one can be mesmerized against his will.

[Alfred Farlow in *Madison* (Ind.) *Courier.*]

Christian Scientists believe that all reasonable and just things are possible to him who has unbounded faith in God. It is the teaching of Christian Science that all men and all things are in reality upheld by divine Mind, as the Scriptures teach in the text: "In him we live, and move, and have our being." To mortal vision it does not so appear. Material sense does not perceive the "unseen" power which creates and sustains the universe, but attributes the poise and motion of all things to forces apart from God.

When mortals shall have perfected their understanding of and reliance upon God as the only real means of support, there can be no injury to them. The psalmist said, "They shall bear thee up in their hands, lest thou dash thy foot against a stone." Who shall thus be borne? Those who dwell "in the secret place of the most High," those who live in the realization of ever-present Spirit; secret so far as material sense is concerned, but revealed to spiritual consciousness.

Grounded upon the understanding that there is but one infinite Mind, neither Mrs. Eddy nor her students could ascribe omnipotence to human "will." While feats which involve astonishing manifestations of human will prove the general proposition of Christian Science, that even on the mortal plane all supposed causation is mental, such manifestation is wholly apart from the eternal fact of spiritual truth that God, the one infinite Mind, creates and upholds all things.

[From an editorial in *Ithaca* (N. Y.) *Journal.*]

That the Christian Science church is supplying a need that has existed from the beginning of the world is proved by its marvelous growth in the last decade. Statistics collected for the six years previous to and ending with 1906 show that during that period the number of its churches increased from 221 to 638 and its membership from 8,724 to 85,717—a record that is duplicated by no other religious organization in the world. In 1906 the seating capacity of its churches was 81,823. This is surely a wonderful record and it speaks eloquently for the character of those who have embraced its teachings and their devotion to its principles.

The progress of the Christian Science church has been steady, silent, and resistless. Starting from the humblest of beginnings, with only a woman as its protagonist, reviled by the unthinking and opposed by those who did not even take the time to investigate its teachings at first hand, it has come to occupy a commanding position in the religious world.

Its membership is composed of the best class of our citizenship, the men and women who do big things and do them

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thoroughly. Its prominent workers have been tactful, active, and aggressive. Its power to render aid in the most precious concerns of life has been demonstrated not once, but hundreds of thousands of times. Its opportunities are boundless and its work will not be finished until the thralls of sin and sickness and fear and incapacity have been broken for every individual on the face of the earth.

[*New York* (N. Y.) *Press.*]

"Christian Science has given me one definite advantage, at any rate," said the woman who had tried it. "It has solved the servant problem for me. I no longer cower in the presence of a cook or a housemaid. I usually can adjust any unpleasant situation that may arise, but if not, I am not in the least alarmed at the thought of losing a servant. My life and all my affairs are arranged so simply that I am no longer at the mercy of servants. If they choose to stay and work properly, I can give them a good place. If they fail to appreciate it, I consider that their loss; and I am perfectly adequate myself to all parts of my housework. Of course, I no longer am afraid that I shall be sick or that any member of my family will be. I know that real duties never conflict, and I have learned to drop off so many superfluities that my nerves never are racked with trying to decide what I ought to do next. It is a new kind of independence, and one that I appreciate."

[E. M. Ramsay in *Edinburgh* (Scot.) *Despatch.*]

The readers of Mrs. Eddy's book, Science and Health, are drawn from all classes of society. Among my Christian Science friends I number people who have taken the highest university honors, and people who are unlearned according to the reckoning of this world. The fact that the book appeals to people of such widely different education and upbringing, proves that Christian Science is not a fad, that it has something of real value to give—something so practical and universal that it meets alike the need of rich and poor, of dreamer and doer, of east and west.

The assertion that Christian Scientists only concern themselves with those who can pay, is untrue. If the congregation in the Christian Science church appears to be well-to-do, it is because this Science has shown many the way out of poverty and out of disease, and supplied their temporal as well as their spiritual needs. Our numbers are constantly increasing, therefore we build new churches; but the funds for these churches are found by the Scientists themselves, without the help of concerts and bazaars.

In conclusion, I may say that while I have never known a Christian Science practitioner who made more than a modest competence by his healing, I have known many who have sacrificed good appointments and lucrative occupations in order to devote their whole time and energy to this service of love.

[Editorial in *Portland* (Ore.) *Journal.*]

We do not all agree with the beliefs of Christian Science, but all of us who are in harmony with the spirit of American institutions are going to accord adherents of the cult the liberty of conscience. Who among us is bigot enough to draw his skirts about him and insist that his creed is the correct one and all others wrong? Once, there was refusal to accept even Jesus Christ, and he was spurned. There was a day when followers of Christ were stoned and burned for their beliefs. But since then Christendom has moved, and the great moral lesson that has come down through the ages is that it is wise as well as Christlike to be tolerant of the religious beliefs of others.

[William E. Brown in *Riverside* (Cal.) *Enterprise.*]

It will be helpful to remember that Christian Science is not a new ism or religion, but is the religion of the Bible. Its teaching and practice is wholly in accord with that of Jesus. It is daily striving and succeeding in a large measure to obey the commands of the Master to preach the gospel and to heal the sick.

By the declaration there is no matter, Christian Science does not mean there is no body, no man, no universe, but it asserts that these are not material, as they seem to be to the material senses. Eminent physical scientists are now agreeing with Christian Science on this point, and agree that we live in a thought-world. That Jesus also held this view is shown by his declaration, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Christian Science is constantly proving, by the healing of the sick and sinful after all other means have failed, that its interpretation of Jesus' teaching is correct; and this proof accounts for its solid, steady growth.

[Abbot Edes Smith in *Elgin* (Minn.) *Monitor.*]

The helpful doctrines of Christian Science are as old as the Bible, for this religion is founded upon the Bible, which is accepted as its final authority. The Bible, and therefore Christian Science, teaches that sin, disease, death, and all evil forces have but a finite and temporal existence and are not the permanent realities of God's creation. "The things which are seen are temporal; but the things which are not seen are eternal."

Christian Science proclaims Jesus Christ as Master and Saviour, and accepts all that he taught, and what his apostles taught concerning him. All creeds professing to be Christian must be tested, not by human theories, but by the Bible. Christian Science recognizes as finite and temporal the belief in the reality of pain, matter, disease, death, and sin; these are "the things which are seen," which the apostle Paul declares to be "temporal;" and not "the things which are not seen," which Paul affirms to be "eternal." Again we read: "Flesh and blood cannot inherit the kingdom of God." To the sick man and the sinner sickness and sin are for the time real, until God's love and power have healed the sick man and reformed the sinner, thus making these evils no longer real to them. Said the psalmist: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

Christian Science accepts the whole Bible. God's Word declares: "I am God, and there is none else." The whole Bible teaches that life comes, not from material organism, but from God, and that there is no form of evil or of limitation (to which mortals believe that they are subject) which God does not remove and nullify. Men need suffer therefrom no longer than until they seek and find God's infinite help against which evil cannot stand, for the prophet Habakkuk tells us that God is "of purer eyes than to behold evil."

[Anne Fawsitt in *Manchester* (Eng.) *Chronicle.*]

It is patent to any earnest student of the fundamental truths of Christian Science that our clerical critic has not even a rudimentary understanding of its meaning, that his denunciations are founded upon a material basis, that he argues and declaims from a material standpoint alone, that he recognizes only the material body of Jesus. He is blind to the birthless and deathless beauty and power of the spiritual Christ.

Out of a jumble of misinterpretation and misstatement he quotes the text-book of Christian Science correctly in

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one particular; it does deny that death had power over the Christ. It denies the reality of all death, save the death of trespass and sin. Will it help the world, to offer it death, to believe in death, while the people are sickening and sinning and perishing in hopeless misery? Will it help the world, to offer it a Christ at the right hand of God, to come again in some far-away future time, while the whole world is groaning in tribulation now?

Christian Science tells it of life—life abundant and rejoicing, life for evermore; it offers a Christ, ever present, all-powerful, able to save to the uttermost, and a living faith in his own words, "Lo, I am with you alway, even unto the end of the world." One more word: Christian Science does not call its people "healers," it calls them "practitioners." The healing is from God. Let us beware, lest haply we be found fighting against God.

[Eugene R. Cox in *Enterprise*, Dalton, N. Y.]

Christian Scientists plant themselves unreservedly on the declaration of Jesus that "the true worshipers shall worship the Father in spirit and in truth," and the definition of God as above given is spiritual. Further than this, throughout the text-book, Science and Health, are constant admonitions to Christian Scientists to be known by their works rather than their words, and that the responsibility of each one begins with himself, in knowing that he thinks right, acts right, and follows all the commands of Jesus, including those to heal the sick and love our neighbors.

So long as the world can see that in the doing of this we are enabled to live cleaner, better, happier, freer, and more loving lives, we can easily forego the temptation to quote texts or indulge in discussions that are fruitless.

[Nellie M. Johnson in *Omaha* (Neb.) *World-Herald.*]

The "Comforter," as defined by Jesus, is not a person, but the "Spirit of truth," verifying the Master's teaching by repeating his works. So far as understood, Christian Science has proved in the experience of many to be the promised Comforter. Inability to demonstrate this Science denotes a misapprehension of its Principle and rules, but does not prove the teaching to be false.

[Written for the *Sentinel.*]

ANSWER.

RUTH INGRAHAM.

O Love, who didst the want supply
  Of Hagar's famished son,
And in the burning wilderness
  Didst make the streams to run,
In this, the desert of my life,
  Again Thy will be done!

O Thou by whom that mother's prayer—
  Voiceless in her despair—
Was heard and answered in the hour
  That seemed to mock Thy care,
Swift still to hear, for my great need
  Refreshment Thou'lt prepare.

. . . . . .

Forgive, O Love, and thanks receive;
  My woe doth but compel
A lifting up of downcast eyes,
  Blinded by error's spell,
To see, as near me in my need,
  The angel and the well!

AMONG THE CHURCHES.

SAN DIEGO, CAL.

Just as the sun rose over the top of the mountains to the east of San Diego this morning [Oct. 25], the suitably engraved corner-stone of the handsome new First Church of Christ, Scientist, was lowered into position and cemented. The new church is located on the corner of Second and Laurel streets, and when completed will be one of the handsomest in San Diego. The lots upon which the edifice will stand were donated to the congregation by members of the local church organization. They are valued at about fifteen thousand dollars. The church proper will cost, when completed, about fifty thousand dollars. An additional ten thousand dollars will be expended for an organ which, it is said, will be one of the finest instruments of its kind in this section of the state. When completed the church and property will represent a total valuation of about eighty thousand dollars. It is the hope of the building committee to have the church ready for occupancy either late in March or the fore part of April, 1910.

The congregation is now worshiping in an artistic brick edifice on Third street, one of the neatest appearing churches in the city. When it was built it was ample in every respect for the congregation, but as the church grew in membership (and the growth has been rapid), it soon became apparent that another and larger church would have to be erected. The church now being built will have an auditorium with a capacity of about nine hundred. The Sunday School rooms, which are so arranged that by means of sliding doors they can be made a part of the main portion of the edifice, will have a seating capacity of three hundred, making a combined capacity of about twelve hundred.—*San Diego Tribune.*

GLASGOW, SCOTLAND.

Numerically the Christian Scientists in Glasgow are as yet not a large body. The movement began in the city some six years ago. In connection with Christian Science there is a text-book which is used throughout all the churches of the movement. A lady and gentleman who came from London interested their friends in Glasgow by giving readings from the Lessons, and by and by the numbers who expressed a desire to meet together for the purpose of hearing the Lessons were deemed sufficient to warrant taking premises in the Masonic Halls, West Regent street. Subsequently a hall was taken at 141 Bath street, and premises are still retained at that address as a reading-room and for the distribution of literature.

With the continued growth of the movement the Christian Scientists now meet in the mid hall of the St. Andrew's Halls. On Sundays there are two services, and Wednesday evenings are devoted partly to hearing testimony from those who have benefited from the teaching and healing. The average attendance at these meetings is about one hundred and fifty. Through Christian Science, which is a purely spiritual movement, many people testify at these meetings to having been healed from physical and moral troubles. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been placed in all the public libraries of Glasgow, and churches and societies have been formed in many parts of the country. In Edinburgh a church has been in existence for over twelve years. There is also a society in Dunfermline, while in other places in Scotland the movement has taken root.—*Glasgow Herald.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A LETTER BY MRS. EDDY.

Brookline, Mass., Nov. 13, 1909.

To the Board of Trustees, First Church of Christ, Scientist, New York City.

Beloved Brethren:—In consideration of the present momentous question at issue in First Church of Christ, Scientist, New York city, I am constrained to say, if I can settle this church difficulty amicably by a few words, as many students think I can, I herewith cheerfully subscribe these words of love:—

My beloved brethren in First Church of Christ, Scientist, New York city, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession.

Lovingly yours,
MARY BAKER EDDY.

"IN CHRIST."

As we study the New Testament in the light of Christian Science, we are deeply impressed by the many evidences of a new order of things which finds expression in the Gospels and epistles, spiritual law and order displacing belief in a material order, on the part of those who had awakened to the truth of being. It is especially interesting to observe that this awakening was not confined to the Jewish people, who had for long centuries regarded themselves (and with some justice) as the custodians of the truth, for we read of a Roman centurion who with deepest reverence sought healing for his servant, and we are told that Jesus granted his request, and marveled at his faith, saying that he had not found any so great, "no, not in Israel."

We also read, in Acts, of Cornelius, another centurion, a devout man who "prayed to God alway." The story of his guidance by the one Mind is beautiful and wonderful, for it shows us how all earnest seekers are led to Christ, Truth, and also to the one best fitted to help them in the working out of their human problems. It was on this occasion that Peter declared to all who were assembled in the house of Cornelius, that "God is no respecter of persons," and that God had "anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed." Then we read that "the Holy Ghost fell on all them which heard the word."

In Paul's epistles we are often reminded of what it means to be "in Christ." In the sixteenth chapter of Romans he refers to some of his kinsmen, saying that they had been "in Christ" before him. The great significance of this expression may be gathered from his words in the fifteenth chapter of 1 Corinthians: "As in Adam all die, even so in Christ shall all be made alive." Again he says, "Thanks be unto God, which always causeth us to triumph in Christ;" then he speaks of the veil which hides from mortals the truth, and he says that this veil "is done away in Christ." He says further: "If any man be in Christ, he is a new creature;" and in the first chapter of Ephesians we find this remarkable statement: "That in the dispensation of the fulness of times he [God] might gather together in one all things in Christ, both which are in heaven, and which are on earth." Then he prays that the Father "may give unto you the spirit of wisdom and revelation in the knowledge of him," the purpose of this enlightenment being that we might know "what is the exceeding greatness of his power to us-ward who believe."

The whole of this epistle, indeed, is a pean to the triumph of the Christ. It tells of the quickening of those dead in trespasses and sins, so that they are made to "sit together in heavenly places in Christ." And to think that the world should for so long have lost sight of this glorious truth, this spiritual fact, namely, what it means to be "in Christ"! But, thank God, the light has again dawned as in Jesus' day, and again the signs follow which prove what the understanding of the Christ brings to us in Christian Science. In the Master's teachings and works Christ and Truth were inseparable, and St. John says that "we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." If we are "in Christ," then sin has not dominion over us, neither has disease nor death; and this was most surely the distinctive teaching of the early Christians.

Our revered Leader tells us that "spiritual ideas unfold as we advance" (Science and Health, p. 361). This being true, what must it mean to have the fuller, clearer realization of the spiritual fact that all reality is in Christ or Truth. Is not this to dwell safely with ever-present Truth and Love?

ANNIE M. KNOTT.

THE NOBLER THANKSGIVING.

ONCE upon a time there was a small boy who, being given a sugar-plum, proceeded to swallow it without indicating in any way his appreciation of the kindness of the giver; whereupon the latter said, "Well, aren't you thankful for it?" "Yes," he answered; "I be. Gimme another."

This little story serves to illustrate an aspect of asserted human gratitude which we have all noted in others, surely, if not in ourselves. It is that expression of physical satisfaction, together with a longing desire for its repetition, which pertains to the pleasure-seeking world. Such a giving of thanks is recognized as conventionally fitting, and it may be a distinctly better attitude of mind than that of indifference to favors bestowed. True gratitude, however, is an entirely different thing. It is felt and expressed only when wholesome "creature comforts" are recognized as symbols of that spiritual good which comes from God alone.

When aspiration and desire are centered upon the real and divine as the source of all true satisfaction, our gladness over the "hundredfold in this present life" is altogether commendable; but when we are so far content with material things that we think of their increased possession as essential to our happiness, then our thanksgiving is flavored with that "gimme another" quality which is wholly self-centered and unideal.

Human experience brings to the many so much of disappointment and grief, with the consequent tendency to depression, that the coming of any glad-hearted spirit may cheer and help like an outburst of sunlight or song, and one often parts from such a nature with a sense that somehow his load has been greatly lightened. But the true spirit of thanksgiving means vastly more, since it springs

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from the realization and demonstration of Truth. It is always a rejoicing "in the Lord," to use St. Paul's phrase. It is that heart-response to Truth and Love which enlarges the human area for the divine activity. It heals because it is a Christlike mood and leads to the heights. Said Jesus, "Father, I thank thee that thou hast heard me. . . . I knew that thou hearest me always." His thankfulness was the outgrowth of spiritual perception.

However great our occasions for gratitude that the material garners are filled; that we have homes and comforts, and that so much of peace and prosperity are ours, we cannot long escape the "enforced conviction" that all these things are but temporal, and that as a basis on which to build our hopes for happiness they are to be classified with the things of which the Scripture sage has written, "All is vanity and vexation of spirit." We already know, or must learn through pains unspeakable perchance, that none of these things bring true contentment of mind or heart and that, at their best, they yield a pleasure that is brief and seldom unalloyed.

The nobler thanksgiving is grounded in the satisfaction of a higher sense; it must link itself to God, to the things of Spirit. It must rejoice not in material possessions, or in the prospect of a larger immersion therein, but rather in conscious supremacy over materiality. Indeed the offering of thanks to God for that which does not manifest and glorify His rule, is seen by Christian Scientists to be rather incongruous, and this speaks for that uplift of thought which has come to them through the labor of one who chose the better part, and who was ready to make the sacrifice and put forth the effort necessary to secure that part, the sense of spiritual values in which the true thanksgiving is grounded.

However much or little Christian Scientists have gained for themselves of this higher sense, they can all give thanks today, and they will, that they have found an illumined path, and with clearer vision are honestly seeking to follow it.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Edinburgh, Scotland, Oct. 22, 1909.

Dear Leader:—The board of directors of First Church of Christ, Scientist, Edinburgh, are desirous that you should know of the progress we are making here, so I have been asked to write and tell you about it. We feel sure you will be glad to hear that we are going to build a church. Eight years ago you started our building fund by a very generous gift which came as a great encouragement to us in our work. The gracious words which you wrote to us at the time seemed to bring you very near to us, and gave us a wonderful sense of your loving care for even such a little band as we were, so far across the sea. You have shown us that "space is no separator of hearts" (Miscellaneous Writings, p. 150), and we love to remember that Edinburgh is dear to you as your great-grandfather's home, and that tales of Scotland told you in childhood's days are still fresh in your memory.

We want to thank you again for the *Monitor,* and the grand work it is accomplishing in removing prejudices of all sorts and drawing nations and classes together. I am sure there never was a time when the need for this was more felt than it is now. The work of the *Monitor* will go deeper than any Act of Parliament or Peace Congress; it is a messenger to announce to the world the approach of the millennium, and to prepare men's hearts to receive it.

Lovingly and loyally, your student's student,

C. LILIAS RAMSAY,

For the Board of Directors of First Church of Christ, Scientist, Edinburgh.

MRS. EDDY'S REPLY.

Box G, Brookline, Mass., Nov. 2, 1909.

Miss C. Lilias Ramsay, C.S.B., and Board of Directors, First Church of Christ, Scientist, Edinburgh, Scotland.

Beloved Christian Scientists:—Like the gentle dews of heaven and the refreshing breeze of morn, comes your dear letter to my waiting heart,—waiting in due expectation of just such blessedness, crowning the hope and hour of divine Science, than which nothing can exceed its ministrations of God to man.

I congratulate you on the prospect of erecting a church building, wherein to gather in praise and prayer for the whole human family.

Lovingly yours,

MARY BAKER EDDY.

[Telegram.]

Milwaukee, Wis., Nov. 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—We rejoice to inform you that Third Church of Christ, Scientist, has been formed here. At this our initial meeting we wish to send a unanimous expression of our love and greetings to you, the Discoverer of Christian Science, and our heartfelt gratitude for your ceaseless labors in our behalf; and for the loving wisdom which has protected and made possible the growth and prosperity of this most blessed Cause. We pray that the love which you teach may illuminate the life of every member. Your loyal followers,

THIRD CHURCH OF CHRIST, SCIENTIST,
Milwaukee, Wis.

MRS. EDDY'S REPLY.

Third Church of Christ, Scientist, Milwaukee, Wis.

Beloved Christian Scientists:—Accept my love, thanks, and encouragement. MARY BAKER EDDY.

New York, N. Y., Nov. 5, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—As our material festival of thanksgiving approaches, it reminds me of the perpetual thanksgiving which true Christian Scientists are rendering to God for the revelation of Truth which has come to them from your pure and unselfish work in Christian Science. I see more clearly than ever that the Mind which was also in Christ Jesus, the pure reflection of infinite Mind, had no elements of the so-called human mind or will-power. I see also that primarily Christian Science is educational in the broadest sense, leading out the human thought from the darkness of mortal belief, based upon a material concept of life resident in matter, to the spiritual concept of Life as God.

At this time, after ten years' study and demonstration of the truth, I desire to give my thanks to you as the Founder and true interpreter of Christian Science to humanity.

With loving gratitude,

Yours loyally,

ROBERT E. CAREY.

Lexington, Ky., Oct. 19, 1909.

Dearly Beloved Leader:—Recently I had an experience which I believe will cause you to rejoice, for it shows that your students are understanding the control which Love holds over all and proving the viper to be harmless (Science and Health, p. 514), just as Paul did nineteen hundred years ago; and that they also realize "'Tis the same hand unfolds His power, and writes the page" (Christ and Christmas).

In August I spent three weeks at Oil Springs, Ky., and while there went with a party of fourteen to Pilot Knob

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(one of Daniel Boone's camping-places). On the way down from the Knob, one of the ladies asked me to get her a bunch of mountain pinks, which were growing out of the rocks, and when I reached out to pull them I was bitten by a snake. At first, thinking my finger had been pricked by a thorn, I gave my hand a shake, and reached out again to get the flowers; then I saw the snake, a large copperhead, and I knew what had caused the blood to flow from my finger. The party became greatly alarmed, and looked when I "should have swollen, or fallen down dead suddenly." My hand did swell, but I refused their sympathy, refused to have my finger cut off, to go to the nearest physician, or to send for my wife; but as soon as I reached the hotel (about five o'clock), I telephoned to a Scientist in Lexington for treatment. I ate a good supper, laughed and talked with the guests until half past eight o'clock; then went to my room and studied the Lesson-Sermon; slept all night, and wakened in the morning feeling fine. In thirty-six hours all the swelling had disappeared from my hand. I experienced no suffering in any way, except from a feeling of tightness when my hand was swollen.

From the very depths of my heart, I thank you for showing us how to make this demonstration, for showing us how to prove that nothing shall hurt or destroy. I had been telling my friends that ours was a demonstrable religion, and I had the privilege of proving it.

With gratitude and love,

OSCAR R. KING.

Lexington, Ky., Nov. 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearest Leader:—The day after Mr. King telephoned for treatment, I met the state regent of the D. A. R. (Mrs. C. D. Chenault), and her first question was, "Are you the lady who treated Mr. King yesterday?" She said that two members of their chapter had come from Oil Springs, Ky., that morning and attended their meeting. They were both in the party that went to Pilot Knob, and they told her of Mr. King's experience,—of how he was bitten by the snake, of his refusing all material aid, and of how marvelous his recovery seemed to them. One of the ladies stayed awake all night, expecting him to die. Mr. King is our Second Reader, and a prominent jeweler here. "The grandeur of the word, the power of Truth, is again casting out evils and healing the sick; and it is whispered, 'This is Science'" (Miscellaneous Writings, p. 99).

With deep love and gratitude,

HELEN ROGERS.

Indianapolis, Ind., Nov. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear and Revered Leader:—Among the many thousands of testimonials of gratitude to you for the dear Science that is so helpful and so uplifting, this truly heartfelt expression of mine may not be amiss, in that it tells of Truth's transforming power,—Truth found through the study of your inestimable gift to the race, "Science and Health with Key to the Scriptures." My espousal of the tenets of Christian Science came, not from the healing of physical ills, but because of a hunger for spiritual food, which I could not find in the fold of my former religious affiliation, and out of which I had drifted in my search for truth.

After putting the current cults and isms to the test, and finding them only Dead Sea fruit, which fell to ashes at the test of even slight investigation, it was my good fortune to hear a lecture on Christian Science by the Hon. Clarence A. Buskirk, and it proved to be the turning-point in my career. I began at once to investigate the Science which his masterful logic presented so clearly, and my inquiries soon led me into the presence of a Christian Science practitioner, a high-souled, earnest, conscientious man, who answered my questions carefully, and lovingly withal, and who gave me a *Sentinel* and a few tracts to read. After this I secured a copy of Science and Health and read it through to my dear wife, who agreed with me that herein we had at last found the truth for which we had so long been hungering.

A continued study of this truly wonderful book led me, after a period of six months, to abandon the practice of medicine, in which I had been engaged for ten years, and to resign from the faculty of a medical college in which I had lectured for eight years, since which (now nearly two years) I have been engaged in a wholly different occupation. Some of my friends predicted that I would starve, saying that it was business suicide to abandon a profession which up to that time had been my sole mode of supply; but the result has proven otherwise, and we have realized in very truth that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). We have found a growing joy and satisfaction in the reading and study of the Bible, through having its inspirations made clear by the use of the truly wonderful key you have given us in our text-book, and we are glad beyond expression that we have so priceless a treasure.

We have just passed through a most satisfactory experience in receiving class instruction from one of your own students, and truly feel that we have "enlisted to lessen evil, disease, and death" (Science and Health, p. 450), and find added inspiration from "Miscellaneous Writings," "Unity of Good," the *Journal*, *Sentinel*, and *Monitor*. The absolute and irrefutable logic of your writings appeals to us as nothing else could, and we realize that we are, in the largest conceivable sense, your grateful debtors therefor. Life brightened, its possibilities enhanced through the ability to employ our faculties, capacities, and powers in a wider range of usefulness, gives us a joy beyond words.

I might extend this letter indefinitely and still be unable to portray adequately my sense of gratitude to you, so I will say that my life henceforth shall be devoted to the further acquirement of this inexhaustible Science, and its employment to best ends.

Sincerely yours,

D. H. SNOKE, M.D.

Cambridge, Mass., Nov. 5, 1909.

Mrs. Mary Baker Eddy.

Dearly Beloved Leader:—I have longed for five years to send you my love, gratitude, and appreciation of your loving labors for humanity. Christian Science has indeed made life worth the living. Your book Science and Health is the most precious thing I possess, and the dear Mother Church is always a joy and inspiration. Then comes the monthly blessing from the *Journal;* the weekly encouragement of the *Sentinel;* and, as if that were not enough, the *Monitor* brings us daily cheer. These are but a few of the beautiful manifestations of God's ever-presence which you are so constantly showing us, both by example and teaching. It is my earnest desire to make richer the spoken words of gratitude, by helping to lift mankind out of ignorance.

Lovingly and gratefully yours,

ANNE F. FISKE.

SPECIAL PAMPHLET.

About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

This new pamphlet will be printed in large French old style type on special paper, silk sewed, with overhang cover, and will conform in size to other pamphlets.

Price, 15 cents each, $1.50 a dozen, $12.00 a hundred.

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THE LECTURES.

ST. LOUIS, MO.

Christian Scientists representing the four churches in St. Louis and those of Kirkwood and Belleville, and hundreds of strangers to the cult, taxed the capacity of the Odeon yesterday afternoon [Oct. 3] to listen to a lecture by Judge William G. Ewing of Chicago. Long before the hour for the lecture to begin every available seat in the house had been taken, and many stood in the foyer during the address. The meeting was the denomination's contribution to the religious services of the day, marking the opening of the centennial celebration. Judge Ewing was introduced by John D. Johnson, the St. Louis attorney, who said that he was not a Christian Scientist, but that he wanted to be. "I have progressed far enough in the investigation of Christian Science to say that it is one of the greatest discoveries of the last century," said Mr. Johnson. "Christian Scientists are all good citizens, for Christian Science means good citizenship."

St. Louis Globe-Democrat.

RAPID CITY, SO. DAK.

A splendid audience assembled in Library Hall last evening [Oct. 1] to listen to a lecture on Christian Science by Miss Mary Brookins of Minneapolis. The lecturer was introduced by Miss Grace French, who said in part,—

Why are we here? Whence come we? Whither do we go? That the answers to these questions have not satisfied the human mind is evidenced by the many isms, creeds, or lack of creeds. Yet we all have access to the same Bible, and there we find that "God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life."

From this we see that God has provided a way of salvation for all, and that He sent Jesus the Christ to show us that way. Why, then, after nineteen centuries, is humanity still struggling on, sinning, suffering, dying? For the reason that we have not understood the way or the Wayshower. Near the end of the nineteenth century arose one of such pure thought and life that she perceived the meaning of the words and works of the Galilean Prophet.

God-directed and sustained, Mrs. Eddy has given to the world this truer understanding of God and man which reveals a full salvation not only from sin but from physical suffering—God's law—the Christ Science.

Rapid City Journal.

PEORIA, ILL.

The semiannual lecture on Christian Science was given by William D. McCrackan, M.A., of Boston, Mass., at the Grand Opera House yesterday afternoon [Oct. 3] to a large and attentive audience. Samuel Paterson Prowse introduced the speaker, saying in part,—

The lessons of history teach us to keep our minds open, cautiously but candidly, for the reception of new truths, which may conflict with systems hoary with age and hallowed by memory. Christian Science has stood severe criticism for over thirty years, and still stands it and withstands it. Its rapid and quiet growth is phenomenal in religious history. It has adapted the philosophy of religion to the practicability of humanity. It has not attempted to make converts and will not enter controversial arenas. It rejoices in the success of all truly religious teachers and deprecates criticism of their methods. It advocates and stands for higher life, personal purity, and civic righteousness.

Those of us who are not identified with this church, founded in love and builded on faith, must bear witness to its practical results and ethical altitudes. A religion that cheers in the darkness and shelters in the storm, that breaks the chain of pain and removes the shackles of enfeebling habit, that transforms unworthy ambition into laudable enterprise, that changes disagreeable characteristics into delightful companionship, that enables the mentally dejected to look up and catch the glory of the sky, that aids the physically despondent to take hope and enjoy the smile of friend and skill of finger and scent of flower and sweep of field, that helps the disheartened to unravel the tangled threads of dull existence and weave them into the beautiful fabric of better and brighter days, ought to receive a fair hearing; and, as a great and additional fact in the world's spiritual advancement, be warmly welcomed by all who believe in the fundamentals of the Christian faith.

Peoria Herald-Transcript.

LECTURES TO BE DELIVERED.

Buffalo, N. Y.—Clarence C. Eaton, Convention Hall, 8:15 p.m., Nov. 22.
Chicago, Ill.—William D. McCrackan, M.A., Seventh Church, 5318 Kenmore avenue, 3:30 p.m., Nov. 21; 8 p.m., Nov. 22.
Fairbury, Ill.—Judge William G. Ewing, Central Opera House, Nov. 23.
Franklin, Ind.—Hon. Clarence A. Buskirk, Opera House, Nov. 25.
Villisca, Ia.—Frank H. Leonard, Opera House, Nov. 25.
Battle Creek, Mich.—Clarence C. Eaton, Independent Church, Maple street, Nov. 26.
Fruitvale, Cal.—Francis J. Fluno, M.D., New Masonic Hall, 3 p.m., Nov. 28.
Pittsfield, Ill.—Prof. Hermann S. Hering, Opera House, Nov. 30.
El Reno, Okla.—Frank H. Leonard, El Reno Theater, Nov. 30.
Vincennes, Ind.—Rev. William P. McKenzie, Court House, Nov. 30.
Palmyra, N. Y.—Hon. Clarence A. Buskirk, Opera House, 8:15 p.m., Dec. 2.
Enid, Okla.—Clarence C. Eaton, Loewen Opera House, Dec. 2.
Elgin, Ill.—Prof. Hermann S. Hering, Universalist Church, 8:15 p.m., Dec. 2.
Yates Center, Kan.—Frank H. Leonard, Dec. 2.
Eureka, Kan.—Frank H. Leonard, Opera House, Dec. 3.
Winfield, Kan.—Miss Mary Brookins, Grand Opera House, Sunday afternoon, Dec. 5.
Concord, N. H.—Hon. Clarence A. Buskirk, Church Edifice, 8 p.m., Dec. 5.
Muskogee, Okla.—Clarence C. Eaton, Hinton Theater, 3 p.m., Dec. 5.
Kirkwood, Mo.—Bliss Knapp, Choral Hall, 3 p.m., Dec. 5.
Leavenworth, Kan.—Frank H. Leonard, Church Edifice, 6th and Spruce streets, 8 p.m., Dec. 5.
Fort Worth, Tex.—William D. McCrackan, M.A., Byers Opera House, 7th and Rush streets, 3:30 p.m., Dec. 5.
Fort Scott, Kan.—Rev. William P. McKenzie, Davidson Opera House, 3 p.m., Dec. 5.
St. Louis, Mo.—Bliss Knapp, B'Nai El Temple, Spring and Flad avenues, Dec. 6.
Fairfield, Ia.—Frank H. Leonard, Library Hall, Dec. 6.
Oak Park, Ill.—Frank H. Leonard, Warrington Theater, Dec. 7.

Kindness is not thrown away even tho' shown toward the members of one's own family.—NIXON WATERMAN.

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TESTIMONIES OF HEALING.

At this Thanksgiving time, when thought is going out in gratitude for the many blessings received, may I, too, give thanks for this great truth that has come into my life, making the desert to blossom and bring forth fruit, refreshing the parched ground, and causing the springs of life to burst forth anew.

Since early childhood there had always been hidden away in the most sacred place in thought, where none could touch it to shatter it by unbelief, a hope, yea a certainty, that some time the Christ-cure would come to me, even as it came to those who were privileged to walk with Jesus by the Sea of Galilee; that I, too, would feel Truth's healing touch, and the discord which had blighted all my life would be taken from me. I waited many years for its appearing; I knew not in what guise it would come, but I knew that when it came I should recognize it.

And at last it did come, through our inspired text-book, Science and Health, with the healing for which I had waited so long. It has filled my every need, and like all that comes from divine Love, it has given me far more than I had asked. I see now that I did not know how to ask aright. I was only seeking for physical healing; but our heavenly Father knew what I had need of, and that was the spiritual healing. This healing is coming to me daily, as I reach out for it, and as I grasp this uplifting, enfolding truth, the physical externalization follows as a natural consequence, just as the melting of the ice follows the action of the sun's rays, as the bursting of the buds follows the gentle spring rains.

My thought has gone out so much of late to the work of the primitive Christians,—those faithful followers of our dear Master to whom this sacred truth had been revealed, who saw so clearly that it was only by living close to Christ that this healing power could be retained. They knew that if they let this teaching become adulterated with materiality, it would gradually but surely be lost to them and to the world. One by one they suffered martyrdom rather than prove disloyal to their teaching, and as their treasured writings were being destroyed, they may have felt that it would only be a question of time until all would be swept away from the earth. When the last faithful follower saw that hate was soon to seal his lips, his heart must have gone out in a yearning cry, a longing to know who would be called to take up this work again; when, in future ages, this Christ-healing would be taught upon the earth again, and Christ's kingdom be established, even as the Master promised. But divine Love had already provided for the need, and to one in our own day, who was consecrated and loyal to God, this truth has been revealed, and thereby the centuries have clasped hands, the abyss of darkness has been bridged over. Thus is Love seen to be "the master of hate" (Science and Health, p. 44). Christian Science is proving to a long-waiting world that Christ's kingdom is here and now,—a spiritual kingdom which is being built up in consciousness.

The disciples said, "Lord, teach us to pray," and he taught them, "Thy kingdom come." Our Leader says, "Thy kingdom is come" (*Ibid.*, p. 16), and after studying along these lines, and trying to grasp a fuller sense of this great truth, I realized as never before our beloved Leader's mission, her continuance of this work in direct line with that of those loyal witnesses of the early day, and her noble efforts to retain the purity of her God-given message. On studying again in Science and Health I found it glowing with a new meaning, the spiritual sense of its teachings had come to me, and I saw as I had never seen before that the kernel of Jesus' teachings and of our dear Leader's is one and the same, both point to the setting up of a spiritual kingdom.

Mrs. Eddy says, "Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, —the reign and rule of universal harmony, which cannot be lost nor remain forever unseen" (*Ibid.*, p. 208). Just as fast as belief in matter is laid aside, just so fast are we helping to accomplish this glorious work, and this can only be done through love, meekness, humility; by casting out self and knowing God's allness. An uplifting sense of its beauty and completeness has dawned upon me, I have indeed been taken up on the mountain-top and permitted to obtain a glimpse of the promised land.

MRS. MARY M. BELL, San Diego, Cal.

[Translated from the German.]

About four years ago I first heard of Christian Science, and was very glad to find that the teachings of Jesus do still relate to us. I asked a Christian Science practitioner to treat me, as I was suffering much pain from a rupture with which I had been afflicted since childhood, and to my great joy the truth was demonstrated, and this ailment, as well as others, disappeared. I had an enlarged sinew on the left hand which would often cause considerable pain, so that I had to carry the hand in a sling, but after I had Christian Science treatment, in a short time nothing was to be seen or felt of this ailment. Previous to this I had asked the physician's advice on account of a swelling in my neck, but had found no relief. This trouble completely disappeared in Christian Science. My eyes were often inflamed, which meant great inconvenience in my work; but this condition, too, was soon healed. One day I accidentally drove a needle deep into the wrist. I took fright and ran to a physician, who told me that he could afford no help, it being too dangerous to make an incision in that place. I returned home utterly comfortless, thinking that the most serious results might follow, but the reading of *Der Herold der Christian Science* made me change my mind. I thought that if God is the "great Physician," He would be my helper in this instance. A few days later, while I was thinking again that only God's power could bring the needle out, it became visible at the same place where it had gone in, and worked itself out slowly.

I am unable to express in words my gratitude for the great blessings which I received in the Christian Science meetings, while I was staying for a few weeks in Dresden, as well as for the great love and patience with which help was given me. A still greater blessing than the physical healing has been bestowed upon me in that I have recognized God to be Truth and Love, and received a better understanding of the teachings of Christ Jesus. I am thankful to God with all my heart that He has revealed to us through our beloved Leader, Mrs. Eddy, His great power and love, and that this glorious truth has been bestowed also upon me.

CLARA ROEDIG, Steinbach b. Johanngeorgenstadt, Germany.

It is with a heart full of gratitude that I send this testimony to tell what blessings I have received through Christian Science. I had heard of it five years before, and had laughed about it then; but I now know that I was only laughing at my own ignorance of it, for I had not investigated it, but had simply listened to what other people had said concerning it.

Some time before I was asked to read the Christian Science literature, I had had a desire to take up the reading of the Bible (which for some years previous I had given up, as I could not understand it), but I had a fear of being laughed at by the members of my family. I now thank God, however, that a way was soon made easy for

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me. I had always been a member of an orthodox church, and of late years a member of the choir, yet many a time while sitting in church I had cried, for I felt sure that there was more peace and happiness offered us in the Bible than what I was then receiving; but a way was being prepared by which I was to be shown how my wants were to be supplied. The feeling of unrest came upon me so strongly in church that I felt out of place—almost like a lost sheep, having no shepherd; but the dawn was soon to appear.

One day, as I was walking in the town, unable to do any work because of a sprained wrist, a lady whom I knew to be a Christian Scientist asked me how my wrist was, and advised me to try Christian Science. I laughed and asked her what good that would do me, but I accepted some of the literature and began to read it. At first some of the statements seemed to me to be quite impossible, but as Science and Health was mentioned by nearly all the writers, I asked for the loan of it, and began to study it. Very soon a new light began to appear, and I began to see in this book the way to gain that peace and happiness for which I had longed. The lady did all she could to help me in every way, by reading the Lesson-Sermons with me. I attended the church service the first Sunday after receiving the *Sentinels* to read, and I felt so impressed with the sense of peace and harmony which attended the service, that I felt quite at rest. I soon purchased a copy of Science and Health; and I was presented with a Bible. I was then able to read the Bible without any fear, as since I have studied "Science and Health with Key to the Scriptures" by Mrs. Eddy, I can understand the Bible and its teaching.

Since coming into Christian Science, I have been healed of a very serious ailment, besides rheumatism, colds, etc.; and also a severe bite from a dog, which was healed almost instantaneously by my own demonstration of the truth. I have also been able to help the members of my family. In the case of the first mentioned ailment I tried to treat myself, but felt I was not equal to it. I then came across the passage in which our Leader advises one who feels unequal to the task to ask for help (Science and Health, p. 420), so I spoke to a lady who had been in Science for several years about the case. She declared the truth for me, and asked if I wanted her to treat me. I told her that I felt the words she had spoken had done the work, for the soreness disappeared at once and the growth, which had been there for years, had also disappeared by the next morning. I should like to say here, that some years before, when I had seen the suffering of people who had such a growth, I said that if I ever had the disease I should destroy myself. Since being in Christian Science, this belief has had to be met and overcome. I used to belong to two benefit societies, but since coming to Christian Science I have found that while relying on them for help I was not relying upon God. It was also shown me very clearly that while I was paying into these clubs I was paying for what I did not want; namely, sickness. I have found in Christian Science that God is an ever-present help at all times and in every need.

I should like to say that I lent a neighbor a copy of our text-book, and some days after he called my attention to a Bible which he had, and which he said a lady had presented to him in 1861. She told him to take great care of it, as some day he would be handed the key to it, so that he could understand it. He said, "I see that the book you have lent me is the key to it, and that I can read it in a very different light to what I used to do." I can only conclude by saying how thankful I am to God, and also to our beloved Leader, Mrs. Eddy, who has been chosen to bring once again this great blessing, the Christ-healing, to mankind. I find Christian Science to be the spiritual revelation of Christ, Truth, to which I must bow and be meek and lowly, and like the Master do my Father's will, full knowing that He wills everything for the best. I pray God that my life may be spent in obeying His commands, —to have "no other gods," and to love my neighbor as myself.—JOHN KENT, Sevenoaks, Kent, England.

I wish to express my gratitude for Christian Science; for what it has done and is doing for me every day. I came into Science not for the physical healing, but for the joy and peace it gives. I have a friend who is a Scientist, and it was through her life that I became interested. She was always so well, so kind and unselfish toward others, that I longed to know this truth, that I might live a better and more useful life.

I had been reading Science and Health, and attending the Christian Science services occasionally, for over a year, when illness came upon me and I suffered with severe pains in my back. I was unable to stand on my feet for any length of time, or to walk any distance. At times it seemed as though my entire body was in pain. I was treated through Christian Science, and at first the healing seemed slow, but after several weeks' treatment I was healed. I have since been healed of many ills, but aside from the physical healing Christian Science means everything to me. It helps me in my music and other studies, and in my home duties; it helps me to be kinder and more considerate of others.

I am thankful to God for my healing, and for the truth that has come to us through Mrs. Eddy.

OZETTA M. BOOTH, Jacksonville, Fla.

It is with the deepest gratitude that I look back on nearly three years of health and harmony, brought to me through the healing of several chronic illnesses from which I had been a sufferer. In the spring of 1906 I had a severe attack of nervous and stomach trouble, also an affection of the heart from which I had suffered since childhood. My case baffled the efforts of a specialist in this malady, and after lying four months without any apparent help, Christian Science was brought to my notice by a friend of my husband. At this period I was willing to try anything, so we informed the attending physician that we had decided to make a trial of Christian Science. He was very much opposed to any such step, and told my mother that as a friend he could not let the stomach and heart difficulty be treated by them; the nervous affection he thought they might help, but if I attempted to get on my feet too soon I might die at once.

It was therefore with fear that my mother and husband decided to call for Science treatment, but it was a last resort. Never shall I forget the joy and sunshine that came into our home with the first visit of the practitioner. In two days' time I was up and down stairs, and on the fifth day had a long automobile ride. I had not slept normally for months, and now I could sleep all night. It is needless to say that we are now members of the Christian Science church, my mother coming in through my healing. My joy and gratitude are beyond all bounds, for today I have perfect health and harmony, and a growing knowledge of God, good.

I wish to tell of a recent demonstration in an obstetrical case. We have an eight-months-old son, born under Science treatment, and he is a beautiful babe. A great many laws of mortal belief were broken in this case, laws laid upon me by several physicians, who said that I could never be a mother on account of the heart affection, but thanks to God these were overcome and proven unreal. I am thankful to God for the healing and knowledge that has come to me, thankful to Mrs. Eddy that through her this practical religion has been demonstrated and proven, and very grateful for the patience and love with which I was guided into health and harmony.

OSSIE E. DALL, Cleveland, O.

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It is with deep gratitude to God, and to Mrs. Eddy for Christian Science, that I add my testimony of healing. While engaged in school-teaching, I was taken with every symptom of a fever, and it seemed that it would be impossible for me to finish out the term. I could scarcely walk to the building, though it was less than a block away; so I wrote to a Christian Science practitioner, and received treatment immediately. In a few days all trace of the disease had left me, and I successfully completed the year's work.

At another time I was suffering from severe nervous trouble. All seemed dark and confused; I was despondent and almost hopeless; so I called upon the Scientist again, and almost immediately I felt a calm, peaceful sense—a breath from heaven, as it were—pass over me. The light was shining once more! Such mental freedom and spiritual uplifting as then came to me can scarcely be expressed by words. Along with these demonstrations came not only health and peace of mind, but the solution of schoolroom problems, and as a result of this better positions have been opened for me.

I rejoice to know of the wonderful truth taught in Christian Science, and am daily striving to prove it by my life.

MISS E. GRACE CANNAM, Gayville, S. D.

This testimonial does not tell half the blessings received in Christian Science, but I feel that we should acknowledge the divine goodness when we have been so wonderfully blessed. The reading of the testimonies of healing in the *Sentinel* has been the means of relieving me of a number of ailments.

It was in the latter part of January, 1908, that I first heard of Christian Science through a friend. My attention was called to it on account of a brother who had been given up by physicians, and indeed by all who knew him. A friend advised me to persuade him to try Christian Science, and this he did, and in about eight weeks he was able to do some light work. When he went to take his first treatment I asked him to bring me some literature from the reading-room. He did so, and in less than two weeks nearly all of my troubles had disappeared. The statements of truth contained in two *Sentinels* did the work, for that was all the literature I then had. I did not think of myself when I recommended Christian Science to my brother, but thanks be to God we have both been helped, and it certainly is one of the greatest blessings that has ever come to me. I had been a sufferer for twenty-eight years, but I now feel like a new person.

I cannot express my gratitude for both the physical and spiritual betterment which God has bestowed upon me. I am also very grateful to that dear one who has led us into an understanding of Truth.

MRS. J. W. SIGEL, Germantown, O.

In regard to the healing of my wife through the reading of the *Sentinels*, her testimony is correct and true. Christian Science has also been a great benefit to me.

JNO. W. SIGEL, Germantown, O.

In January, 1908, about two months after I became interested in Christian Science, I was driving home one night, when the carriage door was slammed upon my finger, injuring it very severely. Two doctors thought it would be necessary to amputate the finger at the joint, as it would be almost impossible for it to heal otherwise. I, however, refused to have this done, so the decision was left for a few days.

The understanding of Christian Science which I then had helped me wonderfully. At this point my case was taken up by a practitioner, with the result that when the final decision as to whether the operation should take place was to be made, to the doctor's surprise my finger had already begun to heal; so he said it was not absolutely necessary to amputate, but added that the injury was sure to give further trouble and that amputation would possibly have to be done ultimately. I cannot express how Christian Science calmed my fears during this time, replacing them with peace and absolute assurance of this healing truth. The healing went steadily on, until now a new nail has grown, though the doctor's opinion was that I should not again have one; and the finger is almost its normal length. I had also suffered from heart trouble and defective sight, both of which are improving through the knowledge and clearer understanding of divine Love which I have gained in Christian Science.

I cannot express my deep-felt gratitude for the loving and patient work done for me, not only through treatment, but in guiding and directing me along the way on my journey from sense to Soul. I am an art student, and have made much greater progress than usual this year; that is, since I have worked with the help of Christian Science, although part of the time I was unable to work, as the injured finger was on my right hand.

ETHEL M. ILSLEY, Lee, Kent, England.

Christian Science has indeed been a great help and comfort to me. About two years and a half ago I was suffering from a weak heart and was in a very low state, so that I could not bear the least exertion. A Christian Science practitioner then took my case, and I soon began to feel better, to gain more strength, and to enjoy better health. In deep sorrow and trouble Christian Science helped me more than words can express, therefore I cannot feel thankful enough to God, and also to Mrs. Eddy.

M. A. DEXTER, London, Ont.

While still confronted with some problems that seem unsolved, it is a privilege to bear grateful testimony for Christian Science healing. Science and Health says (p. 372), "A just acknowledgment of Truth and of what it has done for us is an effectual help." Through fear of an operation, and the wonderful healing of a relative, I was led to try Christian Science for a bad case of bowel trouble, including rectal growths, and through the faithful efforts of a practitioner these difficulties were overcome. I have had several demonstrations for our little boy. One was the healing of severe earache with one treatment, and he has not been troubled with it since. Whooping-cough, colds, and other ills have also been overcome for him.

MRS. A. HOWDLE, Hurley, S. D.

It is now ten years since I first heard of Christian Science. I was then a church-member, but there was a need in my life which my church did not fill. When I heard of this truth I wanted to know more of it, and after studying Science and Health, which was given to me by one who had been healed, I gradually commenced to apply the teachings which I found in it to my life, and soon learned that they were demonstrable. For eight years my husband, little daughter, and myself have depended on Christian Science for healing, for both bodily and spiritual needs. My husband was healed of severe stomach disorder, nervous and liver trouble, besides other complications, such as loss of memory, etc. He was unable to eat solid food without suffering severely, and was greatly reduced in weight; could not sleep without an opiate, and was obliged to give up work.

About five years ago, I was prostrated with a severe attack of fever. A Christian Science practitioner was called, and through her faithful and constant work for me I was delivered from this bondage in about three weeks;

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which was quite wonderful to me, as we had a friend who was taken with this disease at the same time as I, and under medical treatment he was not well enough to go to work for four months, and even then was not entirely recovered. Through this healing truth our little daughter has been cured of numerous childish complaints which would have filled us with fear in the old thought. Before I heard of Christian Science I was full of fears, indeed it seemed as if fear made up most of my life. As the truth that God is the one and only power commenced to dawn on my consciousness, I saw, faintly at first, that all the terrors I had been holding had only the power I gave them, and gradually, as I took in this new-old truth, these were removed one by one, and in their place came the knowledge that as a child of God I was free; and as I kept my thought free of all that is unlike Him, I was able to help myself and others.

The Bible and Science and Health have become priceless, where before the Bible was to me only one of my many books. May God richly bless the one who has given us the "Key" to our dear new-old Bible!

MRS. CHARLES HOWARD REMMINGTON, E. Providence, R. I.

From the many wonderful instances of healing in our family in the past fifteen years it would be difficult for me to cite any particular one as being the most remarkable, yet I will narrate the following experience. Three years ago, immediately after the birth of a little son, such alarming conditions prevailed that the physician who was present expressed great fear. We had with us an experienced and faithful practitioner of Christian Science, and I believe that the doctor, who was the most magnanimous physician I have ever known, thought it safest to have the case in care of our Christian Science friend, because, after giving us fair warning of impending danger, he withdrew. Almost immediately the thing he so greatly feared came upon me, but the practitioner began at once to declare the truth audibly, and insisted on my doing so too. I began to lose consciousness, but still could hear my friend's voice. I seemed to realize that if I let go my hold on the truth by failing to obey and declare it, I would surely pass away at once; so, while the effort seemed very great, I made the fight, till suddenly I began to grasp that "sense of Life that knows no death," and the victory was won. Never did the blue sky and the green trees seem half so beautiful as when I looked at them once more through my window. There was the sense of peace that "passeth all understanding," and the beautiful words of the psalmist were verified: "Bless the Lord, . . . who redeemeth thy life from destruction."—MRS. BESSIE LARUE, Devils Lake, N. D.

Words can never express the gratitude I feel for Christian Science; I know it is the truth that makes us free. When I came into this truth I was a great sufferer from bowel trouble, and had spent nearly sixteen years of my life traveling about in search of health. I had been unable to eat solid food during this time, without suffering greatly. As *materia medica* failed to give me relief, and it seemed that I could not live much longer, I decided to try Christian Science. After the first treatment I ate heartily, and without any bad effects. I was healed of the bowel disorder at once, I am sure, but I seemed so filled with fear that I continued to take treatment for several weeks.

Christian Science has not only made me well, but has given me a better understanding of God, and of man's relation to Him, and with the psalmist I can exclaim, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—FLORA R. BROWN, Indianapolis, Ind.

[Translated from the German.]

About four years ago I became acquainted with Christian Science through two ladies. We had never heard of it before, but I can joyfully testify to all that I have received through its teachings. For nearly a whole year I suffered with my eyes, so that I was unable to read or to do any kind of needlework by artificial light, as the pain would become severe, a condition which often made me feel very unhappy. I had also an enlargement of the throat, which often caused me much pain. I asked for treatment in Christian Science, and in a short time was healed of both these troubles, as well as of severe headaches.

Three years ago, I accidentally cut two fingers of the right hand very badly. I went to a physician to have them dressed, and he told me I would probably have fever from the wounds, and that he believed the finger-tips would not grow again in the right way. In this instance, too, I sought help in Christian Science, and found it in full measure. Both fingers healed up very quickly without my having fever or pain, and there is now no trace of this injury.

I am sincerely grateful to God, and to our revered Leader, Mrs. Eddy, through whom we have become acquainted with the way to that blessed truth through which we are freed not only of physical errors, but also acquire a deep understanding of God's Word. May these glad tidings of life, peace, and joy come to many, even to all men.

EMMA ROEDIG, Steinbach b. Johanngeorgenstadt, Germany.

I wish to testify to what Christian Science has done for me. Two years ago I was living at Port Arthur, Ont., and one day at dinner I was attacked by terrible pain. My father ran for a doctor, as we were strangers in the place and did not know of any Christian Scientists being there. When the doctor came he said I was too ill to be operated upon and thought that there was no hope for me. We all wanted to have Christian Science treatment, so my father telegraphed to a practitioner in London, and it was not long until I began to improve. I was taken sick on Thursday noon, and was so low Friday and Saturday that I knew nothing of what was going on around me, but on the following Tuesday my father took me downstairs. I was then well, though somewhat weak, but I was strong again in a very short time. I have had no trouble since. Thanks to dear Mrs. Eddy for the understanding of Truth that can heal although one is many miles from the practitioner.—LORNE JOYCE, Renfrew, Ont.

[Written for the *Sentinel*.]

BE MINE.

LAURA GERAHTY.

O LOVE, be mine this day!
And I shall sing—
Like joyous lark speeding on upward wing
To rise above earth's gloom and o'er it ring—
Love's roundelay.

O Love, be mine this night!
And I shall rest—
While angels whisper on the mountain-crest
Hushing earth's tumult to a quiet blest—
Pending the light.

O Love, be mine each breath!
And I shall know—
E'en though the tender morns to evening grow
And summer blooms lie hid in winter snow—
There is no death.

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FROM OUR EXCHANGES.

[*Outlook.*]

One of the fatal popular fallacies about happiness is that it lies at the end of a long and exhausting road, with the result that when we arrive at the end we are so spent and worn that the capacity for happiness has died out of us. This is the pathetic history of a great many lives which are commonly called successful; the lives of men who have spent themselves without thought or care to get wealth or position or power, and when the long-sought end has been reached, the far-off goal touched, have found themselves indifferent to or unable to get out of wealth or power or position anything except care and responsibility. The joy escaped by the way; happiness was never other than a receding vision on the horizon. If we are to have happiness at all, we must get it here and now; and we must get it by understanding clearly that it is not at a distance either in time or space, and that it is not in any external conditions; that the capacity for it is easily exhausted; that it is a desire of the soul readily dissipated; a beautiful possibility quickly sacrificed in the haste and tumult and passion of getting and spending, of working or worrying. They who are overanxious, or who mistake the road, or who postpone to the indefinite future, commit the fatal blunder of buying happiness at the price of their capacity for it, and arrive at the end of the journey only to find that they have come alone to a place where no one meets them and that they might have had a companion every step of the way.

[Rev. A. A. Pfanstiehl in *Christian Intelligencer.*]

What then should be one's real object in life? Is it to work to make men churchmen so much as to make churchmen good men? What is the object of being a churchman at all? Is it not to help him be a good man? Zeal is wasted if efforts are put forth to build up the church, when that is made the end. But no zeal is expended wastefully that endeavors to build up the church so that she may stand for and exercise the power of Christianity in the world. The church can be a power only as its members go about to establish true Christianity. For what does this mean other than the establishment of the law of Christ?

[*Congregationalist and Christian World.*]

It is indeed difficult to be patient when we cannot think or look beyond tomorrow. Will that not be even as today, perplexed, weighed down with troubles, full of the weariness of toil and sorrow? Shall we not then be blind, as we are blind today? Yes! if we are creatures of a day. No! if we are the heirs of God and fellow-workmen of His Spirit. For tomorrow we shall have come a little nearer to the joy which He has promised and to the steadfastness in overcoming which brings serenity of soul.

[*Zion's Herald.*]

Real life is a perpetual outreaching and ongoing. We are never quite there, but always going thither. The goal is visioned, yet never completely attained. But this onwarding impulse and tendency of life is a mark of Godlikeness. If we could stay still, we would not be the sons of God. Because we bear His image we are organically subject to a divine discontent, a holy intensity of ambition, which will never let us rest until we rest in God.

[*British Congregationalist.*]

No creed must be allowed to petrify the heart, and least of all that evangelical faith which ranks love as the supreme virtue.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

A new catalogue (Number Sixteen) has recently been issued by the Society. Copies will be mailed to our patrons on application.

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

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FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

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ITEMS OF INTEREST.

National.

During the past summer lookouts have been posted at fire observation and signal stations on four mountains in the Adirondack region of New York, and in consequence the territory under observation has been free of any dangerous fire, something which has not happened before in years. All forest fires originating this year were discovered in their incipiency by the lookouts, and extinguished by fire rangers before they gained enough headway to be destructive. So successful has been this plan that the forest, fish, and game commission has decided to build and equip about twenty more stations on minor peaks in the Adirondacks and Catskills.

Western Union Telegraph officials in New York city express satisfaction over the work done by the cable quadruplex, which is now being used on the ninety-mile cable line from Key West to Havana, and recently invented by Stephen D. Field of Stockbridge, Mass., a nephew of Cyrus W. Field, who laid the first cable. The quadruplex has long been used on land wires, but Mr. Field is the first to invent an instrument to allow four messages to go over a cable at the same time. Two messages can be sent each way at the same time, but not four from one end, as some have been led to believe.

The American Telephone and Telegraph officials announce that they have obtained control of a substantial minority interest in the shares of the Western Union Telegraph Company. An officer of the company says: "There is much to be gained by the joint construction and maintenance of plant and by its common use to the greatest possible extent, but the greatest advantage will follow the placing of the millions of telephone subscribers in close and reliable connection with the receiving and despatching offices of the telegraph company."

Secretary Ballinger has issued an order withdrawing from entry eight thousand acres of water-power land, located as follows: Six hundred and eighty-four acres on Red Rock Creek, Montana; 1,627 acres on Clark Fork in Montana and Idaho, 3,584 acres on the Gunnison river and tributaries in Colorado and New Mexico, 1,498 acres on the Klicitat river in Washington, 200 acres along the Judith river in Montana, and 712 acres along the Green river and tributaries in Wyoming.

William Arnold Shanklin was inaugurated as president of Wesleyan University last week. President Taft, Vice-President Sherman, Senator Elihu Root of New York, Elmer Ellsworth Brown, commissioner of education of the United States, a score of leading college and university presidents, a dozen bishops of the Methodist Episcopal church were present. Sixteen honorary degrees were awarded.

Intimation of the coming use of oil as a fuel for ships of the navy is contained in the announcement that bids will be opened at the Navy Bureau of Yards and Docks Dec. 4 for the construction at the Boston Navy Yard of a concrete oil-tank storage-house, fifty feet by seventy-five feet and twenty-four feet deep. Similar tanks are to be constructed at other yards on the Atlantic coast.

A speaker before the homestead commission at the State House, Boston, favored organizing a company to raise one million dollars for the purpose of acquiring homes in the rural districts for the poor of the big cities, to cost about three thousand dollars each. He would sell these homes to applicants upon monthly payments equal to what they are paying for rent and insurance.

Thirty-six million dollars for river and harbor improvements throughout the country is recommended for the next fiscal year by Brig.-Gen. W. L. Marshall, chief of engineers of the army, in his annual report.

The American Sugar Refining Company, which was found guilty of weighing frauds at its Williamsburg (N. Y.) plant, announces a reorganization of the entire working force.

The Arbuckle Brothers, large sugar importers of New York, are reported to be arranging for the payment of back duties on underweighed sugar on claims made by the Government.

International.

The budget with its radical, almost revolutionary proposals, which has been agitating England all summer, came before the House of Lords this week, and there is speculation as to what they will do with it. The chief proposals of its author, Mr. Lloyd-George, are: An increase of one per cent in the income tax on all unearned incomes and on earned incomes over fifteen thousand dollars, with a super-tax of two and a half per cent on all incomes exceeding twenty-five thousand dollars; an increase in the inheritance taxes on estates of over twenty-five thousand dollars, so that the maximum rate of fifteen per cent will be reached at five million dollars instead of at fifteen million dollars; a tax on motor cars, ranging from ten dollars for the smallest cars to three hundred dollars on a car of over sixty horse-power; a tax of six cents a gallon on gasoline. The receipts from these last two taxes are to be spent in improving and extending the good roads of the country. A tax of twenty per cent on the unearned increment of land values—that is, that part of the increase in the value of a piece of land which is due not to the labor or improvements put upon the land by its owner, but to agencies outside his control, such as the improvement of neighboring land, the growth of population, and so forth; a duty of ten per cent on the benefit accruing to the owner of leased land at the termination of a lease.

The iron ore deposits of China are immense, and the manufacture of steel bids fair to become a great industry. There are also in China vast quantities of manganese ores that contain from ten to twenty-five per cent of manganese. At Hankow, six hundred miles inland on the Yangtse-Kiang river, are situated works which have manufactured steel since 1804. These works consist of two blast furnaces with a capacity of two hundred and fifty tons per day, and two two hundred and fifty-ton furnaces are now being built. The present rail mill makes two hundred and fifty tons of rails per day. The work performed is said to be excellent, and the steel produced to be of good quality. This Hankow company employs a small army of people, numbering about twenty thousand, common laborers receiving seven cents a day and women five cents. The highest wages paid are those to blacksmiths, some of whom receive twenty dollars a month.

Baron Reys Kanda, the foremost mining engineer of Japan, is touring the mining districts of the United States. He is chiefly interested in the cyanide process, which he is anxious to apply to a number of low-grade propositions in Korea, and his visit means the purchase of the machinery necessary. "We come to America for all our mining machinery," said the baron, "for not only is it the best but it is the latest. We do not make it ourselves, for all we could do would be to copy, and by the time we had finished you Americans would have some improvement which would make ours obsolete."

The fourth of a series of great conferences that are steadily strengthening the bonds between the republics of the western hemisphere is to be held, in Buenos Aires, Argentine Republic, between the 15th and 20th of next July, and already the Argentine government, which is to be the host in this case, has been doing much in preparation for the meeting.

Baron Liang Kwai, an uncle of the Emperor of China and a brother of the Empress, recently arrived in Washington on a special mission for his government, and at the same time, as the active head of the commission, authorized to buy twenty million dollars' worth of naval supplies and ammunition.

The Finnish Diet was dissolved last week because of its refusal to sanction a bill introduced by the Russian government, asking for an appropriation of four million dollars for the defense of the empire.

The Irish land bill was passed in the House of Lords last week with some change in the amendments recently proposed by the Lords, to which the House of Commons on Nov. 5 refused to agree.

King Manuel of Portugal has been paying a royal visit to England the past week.

Industrial and Commercial.

Two professors of the Massachusetts Institute of Technology have perfected a new gauge for determining the depths of diamond drill holes which promises to become of universal use among engineers. It is capable of taking depths to over a thousand feet through a seven-eighths-inch hole, it can withstand almost any normal pressure which will be brought to bear at such a depth, is self-recording, and is independent of all varying temperatures.

Concrete and steel docks to cost more than four million dollars have been planned for Cleveland by engineers of the Pennsylvania Railroad, and work on them will begin early in 1910. The docks are to be built along the lake front and will be for the accommodation of ore shippers whose lake craft are too large to be handled with speed in the Cuyahoga river.

There has been an increase of nearly three hundred million bushels, or fully one sixth, in the production of wheat recently harvested in six countries of the northern hemisphere, which, in 1908, produced practically two thirds of the whole world's supply. These countries embrace the United States, Canada, France, Hungary, Russia, and Roumania.

The production of rice in the United States has grown from an average of less than one hundred million pounds per annum in 1885 at an average of five hundred million pounds per annum in recent years and over six hundred million pounds in 1908.

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CHRISTIAN SCIENCE SENTINEL

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

"THE FOUNTAIN OF LIVING WATERS."

VIOLET KER SEYMER.

THE straight and narrow way referred to in Scripture is a mental pathway, and Christian Scientists are endeavoring to tread it by abiding in right thinking. They are sometimes looked upon as narrow-minded by those whose broad-mindedness consists in indiscriminate study pursued on the ground that "there's good in everything." Although there is gold in a mine, there is dross as well, and the one to whom pure gold has been presented rarely continues to delve for himself into the dross. Those individuals whose search after truth has been impelled by the "divine discontent" referred to in poetry, call forth one's respect, and their reward is sure.

The Christian Scientist, however, convinced by proofs mental, moral, and physical of the truth of what he is studying, has probably abandoned the random following of fiction or philosophy. His aim in reading is twofold: it is to banish false beliefs and to replace them with true and inspired ideas emanating from the one Mind. Knowing that as a man "thinketh in his heart, so is he," the student of Christian Science is careful not to take into his consciousness such thought as later on will have to be denied and cast out as untrue, materialistic, fated to bring forth fruit after its kind. His aim in reading is to learn what real being is, and to unlearn everything else. Does he want to add to his already ample stock of erroneous thoughts? To do so, would be scarcely more sensible than for a housewife deliberately to bring into the room which she desires to sweep clean, relays of dust and débris. Knowing that only the pure in heart can see God, can perceive reality in all its primal beauty, the student seeks to clear his mental vision of all that is unlike good, of all that is untrue, and to arrive at the reflection of pure Mind by the elimination of wrong thoughts, rather than by their accumulation.

As a general rule, individuals peruse a medley of literature which contradicts itself and confuses the reader in the measure in which it is itself confused. Others study one subject assiduously for a time, then grow weary of it, because that theory fails them in an hour of actual need; so they turn again and again, moving in a mortal circle and finding no outlet into that spiritual reality of which they are in search. These ways of being broad-minded are apt to end in a disheartened sense that all is vanity, or else they culminate in a fallacious hope that death turns the key into heaven; but Christian Scientists learn that the way to heaven is paved for us through right thinking, and, since the human mind does not hold within itself the knowledge of salvation, mortals must needs look for redemption to that Mind which was made manifest in the words and works of Christ Jesus. Reality is not revealed through natural science, philosophy, creed, or dogma. To the spiritual minded it is evident that reality is wholly spiritual, and so the author of Science and Health echoes St. Paul's humility when he said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The truth may filter through a purified and sanctified human consciousness, but it does not originate in the human mind. An explorer pursues his way up the stream of a river until he finds its source in some clear spring, and it leads him through a fertile country. Probably his name is given to the river, although he is only its discoverer. Explorers in the field of religion have mostly given their names to the religion they have founded; but Mrs. Eddy, recognizing that the Christ, or manifestation of God, is the only source of inspiration which the world has ever had or can ever need, has named her discovery "Christian Science," thus rendering unto God the things that are God's. Here we see again the truth of the inspired verse in Revelation: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

That inspiration should be at hand to uplift humanity is surely not surprising, since Jesus himself said, "The Comforter, which is the Holy Ghost, . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." That health, regeneration, and pure happiness result from the study of Christian Science is a fact to which many thousands are bearing witness, and which even the opponents of Christian Science are ceasing to deny. One wonders what are the grounds on which objection to present-day revelation could be raised. A materialist might presume to deny the revelation and its results, and this condition of mind is referred to by Paul when he says, "The natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned."

An unprogressive Christian might deny the possibility of further revelation, but since prophets and seers have given pause to materialism throughout all time by their startling utterances, so God is not left without His witness today. There can never be a backward step in inspiration, and the revelation is growing clearer at every successive stage. After a long interval the Sermon on the Mount succeeded the teachings of the Mosaic law, and Jesus plainly taught that the one was an advance on the other. Christian Scientists find in Mrs. Eddy's writings a daily renewing of their mind, a clear stream of life-giving, love-giving thoughts which find their way from the Giver of all good, through one who has undeviatingly sought for the springs of knowledge "in spirit and in truth." Christian Scientists have found that they get the greatest good in the shortest time by the study of the Bible, their Leader's writings, and the manifold publications of The Christian Science Publishing Society. They find that in seeking to keep within the currents of truth and out of the maelstrom of human speculation, they are losing nothing that is worth keeping; on the contrary, they are assuaging their thirst at "the fountain of living waters."

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A PROGRESSIVE LIFE.

EDWARD EVERETT NORWOOD.

On page 117 of "Miscellaneous Writings" Mrs. Eddy writes, "A progressive life is the reality of Life that unfolds its immortal Principle." That which is worth having is worth striving for; and truth is the pearl of great price for which all material beliefs must be surrendered in order to obtain and retain it. Mental laziness is essentially dishonest, for it rests on the assumption that another can do one's work for him. Thus a belief of vicarious atonement would be cherished which is antipodal to the teaching of Christian Science, and which leads to further wrong mental habits. Indeed, such a fallacy might induce a desire for death, with the thought that it is easier to pass on than to lay hold upon the strength of Mind, and fulfil the duty of reflecting God, who is our Life. Many have been raised from dying beds by exposing the falsity of this error, by showing them that the belief of death is without legitimate foundation, which, if indulged in under such conditions, but adds another error to be finally overcome.

Mental activity must be continuous, because the belief of error seems ever active in the general consciousness of mortals, and at any time may become operative in our thought. It must be forcible, because back of this right thinking is all the power, intelligence, energy, law, and love of the universe. It must be intelligent, because in order to be effective it must know whereof it speaks; and above all, it must be loving, for Love alone heals, and its purpose is to purify and redeem. The argument of error, or mortal mind, seems to confuse and obstruct us in our spiritual growth, and much prayerful consecration to God, with energy, humility, and love, is necessary at all times in order to succeed.

Job says, "Acquaint now thyself with him [God], and be at peace," and the apostle's admonition to "wait upon the Lord," is timely. The knowing and the waiting go hand in hand, bringing their fruits with them, and these are not delayed if we do well our work. Waiting on the Lord may also mean waiting on ourselves, and certainly very patiently on our brother, with loving trust in God.

It is a great thing to be about our Father's business, for if we stand still we stagnate, and we cannot go back, for nothing there is real. The one and only way to gain more understanding and goodness is to use intelligently what we already have, for, as our Leader tells us, "idleness is the foe of progress" (Miscellaneous Writings, p. 206), and we should know that, metaphysically speaking, it is really easier to do right than wrong, for God helps us in it, and evil has no power. Our growth steadily advances as we apprehend the continuity and activity of Truth, and that error has no continuity, no intelligence, no power. Every time the truth is realized, the expression of error is rendered inoperative, and good governs. We cannot afford to be deceived either by what error claims to have done, is doing now, and especially not in what it will in the future try to do. No matter what a lie claims to have done, or is now doing, we should remember it is powerless when it is intelligently opposed by Truth.

From a human sense standpoint there is much in the world to weep for, but from a spiritual standpoint there is very much to be grateful for, and we should be content to let Love wipe all tears away, while we look up to God and count our blessings. The promises are to him who is seemingly afar off from Truth and to him that is nigh, for from everlasting to everlasting God is divine, ever-present Love. It is the taking of the right mental attitude and holding to it until God be found All-in-all, that counts. Error is only an argument, nothing more; and it could not be less if it tried. The good work goes on until the perfect day comes; and did we but know it, that day is here now, and there is no night.

As Christian Scientists we should, above all people, be grateful to God for the many blessings which help us in mind, body, and estate, which show us the way and how to walk in it. In proportion as we are freed from sin, belief in matter, we become the servants of righteousness —clear, intelligent channels, through which good becomes operative. Truly this is a blessed life to live, the only sane and rational one, for all outside of it is based on material sense, which in Science can neither help nor harm, neither give anything nor take it away. And as consciousness is cleared of the outlining and desires of human sense, we yearn for that only which is real, enduring, and true, for it alone brings rest. These are the things which have virtue, the things of which we must think, and which we must bring out in our lives as well as on our lips.

As we do our work well, are honest, loving, and pure, hopefully expectant of the unfoldment of all good, we shall find ourselves emerging from a world of material sensation and environment into a spiritual universe of ideas, of sunshine, health, and joy, the kingdom of Mind on earth, here and now.

RENASCENCE.

AUGUSTA REINSTEIN.

In the early springtime of this year I was very much surprised by what I saw in a garden surrounding a mansion in San Francisco. As a result of the earthquake, three years before, some of the stones of this house had been thrown into the garden, and during the three years of its restoration, the garden has been filled with crates of stone, boxes of marble, scaffolding, and débris. I had occasion to pass this place nearly every day, and know that until the restoration was complete nothing was done to the garden except to clear its surface, and yet one day there were many daffodils in full bloom, a palm that had passed through the cleansing fires was giving evidence of life, and many of the original plants and shrubs were thriving.

Many of the empty lots in the ruined district bear luxurious growths of grass, and I have never seen elsewhere clover so tall and so luxuriant. We are so accustomed to the freshness, the fulness, and the fruitage of spring, summer, and autumn, after the seeming desolation of winter, that we take this procession as a matter of course, but are inclined to be surprised, as I was, to find manifestation of life after several years, although we are told that seeds which were buried with Egyptian mummies long centuries ago, will grow if planted, after lying fallow all that time.

What I saw in this garden has served as a beginning for the realization that the manifestation of Life does not and cannot die. As Mrs. Eddy says, "Though the grass seemeth to wither and the flower to fade, they reappear" (Science and Health, p. 81). One day I nestled a brilliantly colored pansy in the soft dark depths of my furs, from which it showed its piquant face. It faded during the day, and I found it withered and crumpled, on the floor at night; so I threw it out of the window, never expecting to see it again. Imagine my surprise the next morning to find it once again bright and beautiful, looking up to me from the window-sill, revived by the rain to its pristine perfection.

This restoration was a reproach to me, as I knew from past experience that pansies, no matter how dead seemingly, are readily revived. This token of love not only returned good for evil, but it gave me an additional day's delight, and taught me the lesson in Science, that Life and its ideas are indestructible; and again came the words of our text-book (p. 289): "Man, tree, and flower are supposed to die; but the fact remains, that God's universe is spiritual and immortal."

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THE BIBLE SPIRITUALLY INTERPRETED.

CHARLES H. S. KING.

EMERSON has said of the Bible: "The Hebrew and Greek Scriptures contain immortal sentences that have been the bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new teacher that shall follow so far those shining laws that he shall see their rounding complete grace; . . . and shall show that the ought, that duty, is one thing with science, with beauty, and with joy."

To an ever-increasing number the Christian Science text-book is this "new teacher" which explains the seeming contradiction of the Bible in such a way as to show its "epical integrity" and "rounding complete grace" through spiritual interpretation. This spiritual interpretation starts, of course, with certain premises which depend on spiritual sense for their justification and authority. The declarations that there is no matter, that man is wholly spiritual, and that evil has no power, are based on the Scripture statements that God made all; that it was good, and that man was made in the image and likeness of God, Spirit. These Scripture declarations are accepted and honored not only because of their inherent truth, but because they were demonstrated to be true by the world's greatest teacher, Christ Jesus.

The Bible has been loved by millions because it is a guide to life, and if its message is that absolute Life is God, then the lessons of human living point to the attainment of the God-life, or of our living toward God, as the one great end. From Genesis to the Apocalypse, the Bible is a progressive revelation of God the immanent Spirit, and it discloses an ever deepening sense of man's relationship to the All-Father and of his resultant responsibility. Its teaching, when spiritually discerned, is a unit which points to the one God, good, and warns against the one evil, the false claim which opposes this good. The heights of spiritual revelation respecting the nature of God, as infinite Life, Truth, and Love, and His consequent power over all evil, appear like light-crowned peaks of truth, and it is along these shining peaks that spiritual sense travels, "leaping upon the mountains," until it culminates in the Christ-life.

In Deuteronomy we read: "See, I have set before thee this day life and good, death and evil; . . . that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days." Here death and evil are closely related if not synonymous terms, and Life is defined as God, whose nature is good. Elsewhere a saintly woman sings: "There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God." Hannah had "cleaved unto" God, and her son Samuel grew up pure enough to hear His voice. Elijah so lived in the consciousness of spiritual power and presence, that he was able to raise the dead. In spite of sore afflictions Job held firmly to the good; his moral sense triumphed, and he was able to say, "I know that thou canst do every thing, and that no thought can be withholden from thee. . . . Wherefore I abhor myself, and repent."

The psalmist exults in a sense of the unswerving goodness (loving-kindness) and integrity of God. His "faithfulness" amounted to a "law" with David, who loved to meditate upon it "day and night" and contrast it with the thoughts of men. He sings: "The Lord bringeth the counsels of the heathen to nought: he maketh the devices of the peoples of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." This God of loving-kindness, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," is the same God whom Moses served, for David says, "He made known his ways unto Moses, his acts unto the children of Israel."

Moses, David, and Isaiah agree in their conception of the goodness of God and of man's consciousness as a reflection of God. And when Jesus came he said, "There is none good but one, that is, God;" "I and my Father are one." He also claimed spiritual relationship with the prophets; and Peter declared that he was the Christ, "the Son of the living God." Jesus' mission seems to have been to demonstrate the life which is of God and to denounce material living. "Take no thought for your [material] life." "Seek ye first the kingdom of God." "The spirit quickeneth; the flesh profiteth nothing." Of the devil (evil) he said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here "devil" properly means "malicious accuser" and is the New Testament equivalent of the Hebrew Satan or "adversary." Through Jesus' clear perception of life as God and evil as a liar, with "no truth in him," he was enabled to speak with authority of Life, do the mighty works he did, triumph over the grave itself, and promise, "If a man keep my saying, he shall never see death."

Christian Science is identified with all the best that has been in human history, it reasserts the truth that was revealed to the prophets. It is identified with the good that Jesus stood for, and it challenges all that is opposed to that good. It sees beliefs of good and beliefs of evil in human consciousness, and traces the lights and shadows of spiritual experience in the footsteps of the patriarchs. But behind all it sees an absolute good, which is the one God, one Spirit, one Life, one Love, and all evil as the claim of a material opposite, the father of the lie, the adversary, the false accuser. It seeks to unravel the entanglements and snarls of the past and of the present on the basis of the unity and allness of good. Its mentor is spiritual sense. In Science and Health we read (p. 505): "Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and the unreal."

To the Christian Scientist his text-book is an educator which ever appeals to spiritual sense, and through its training he learns to discriminate scientifically between God's universe and false material environment. He learns that the All-Father is a God of Love. He learns not only that he must love his brethren, but that the true individuality of every one is lovable, because it is a manifestation of the true idea. He receives a quickened sense of the loathsomeness of evil and of the present necessity of grappling with it and never giving up until it is destroyed.

When one considers the poverty of mortal existence, the noble efforts that are being made to help men solve their problems, and then reflects on the lack of unity among Christian workers in their understanding of life and its laws, should not one rejoice that the "Key to the Scriptures" has been found and be glad to ponder its message? This "little book" disposes of creed and tradition. It introduces us to that Science which answers questions about God, man, and the universe by leading thought to the apprehension of that primitive spiritual good announced by Moses and the prophets, and it thus becomes indeed the "table in the wilderness," and offers the Science of salvation to all who will accept it.

PREVENTION.

HELEN WARD BANKS.

MRS. EDDY tells us in Science and Health (p. 369) that "the prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science;" and it is well for us to remember often that Christian

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Science in its common-sense workings can endorse the good old proverb, "An ounce of prevention is worth a pound of cure." Or, as some one has said in a less homely way, if we throw our sentinels far enough out to protect every way of access from the enemy, we do not need to repel an attack on the citadel. It is only when we let the foe slip past our outer guard, that we have to use more strenuous effort to drive him back from the last line of defenses.

On one side of a garden wall squashes had been planted, on the other side lay a loose pile of boards which had been thrown there from time to time until the convenient moment should arrive to have them made into kindling-wood. The squashes started to grow, but no sooner had the vines appeared above ground than they were met by hundreds of squash-bugs, which devoured them. The plants had both mental and manual care, but with no apparent good results. In the fall came the time for cutting up the wood, and as the boards were pulled out, one by one, there, making their winter home, were numberless squash-bugs.

As I turned away, I realized that this same thing had happened more than once. Too many times, mentally, I had let a destroying error breed on one side while I was working for protection on the other. Had I not sometimes left untouched a little hiding-place for fear, and then worked against the resulting inharmony? Had I not allowed discouragement a breeding-place, and then wondered why my courage was not greater? Had I not let sensitiveness creep in and hide, and then tried to heal a resultant misunderstanding? Had I not permitted self-ease, or apathy, or some sense of the material to lurk unseen, and then grieved over the slowness of growth in spiritual understanding? I had allowed error to entrench itself on one side of the fence, while I thought I was honestly working against its results on the other.

If we never allow evil any corner in which to breed, how much future work we may spare ourselves. It is possible to guard effectively, though it is accomplished only by that eternal vigilance which is the price of safety. Jesus' precept was "Watch," and our Leader tells us to "stand porter at the door of thought" (Science and Health, p. 392). If we are so alert in our watch that no germ even of discouragement, or sensitiveness, or anger, or fear, or materiality can get in to find a lodging-place, the evil belief will be destroyed in its first concept, and there will be nothing to multiply inharmony or destroy our peace. It means constant work and an habitually orderly frame of mind; but, after all, the lesser evil is more easily destroyed than the greater, and if it is destroyed in its inception there are no bad results with which to cope.

Our Master did not bid us "Watch!" without showing us in his own living and working the effectual way to do so. Mrs. Eddy says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). Then it will be unchecked growth which will mark our daily experience, and we shall leave no least corner in which evil may conceal itself. Our lives will put forth blossom and fruit, and we shall rejoice in the promise, "They shall not hurt nor destroy in all my holy mountain."

REALIZATION.

D. B. MCDONALD.

THE word realization is used so frequently in our literature that it is of great importance that we understand it thoroughly before we can feel sure of deriving from the study of the literature the unbounded good with which it teems for those prepared to receive it. Taken in its material sense, when we "realize" on a business or property, we convert such business or property into the current medium in which material wealth is exchanged, commonly money, and we then know the extent of our possessions.

In Christian Science, when any phase of untruth confronts us, be it a sense of pain or an untoward circumstance, we realize the truth, as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this realization of the truth dispels, as light dispels the darkness, the unspiritual and untruthful concept which occupied our consciousness. Realization, therefore, is the knowing of the truth, and is instantaneous or gradual according as our consciousness is free from the mental débris of the false concepts formerly held. If our realization of the truth is slow, or even imperceptible, the thing to do is to be logical and examine ourselves and see what sort of débris it is that is obstructing the full light of truth from our consciousness, for we may be assured that nothing else than the débris of false concepts formerly held can hinder our work, and it can do this only until the law of Spirit be fulfilled.

We have all at some time or another held a false concept of pleasurable sensations in the body. The removal of the débris of this false belief will be gradual, according as the belief is entirely or partially uprooted. When we therefore endeavor to realize instantaneously the truth that pain has no existence in the divine Mind, and consequently no existence in reality, because the divine Mind is infinite, —fills all space,—let us not be impatient if our realization is gradual, but be alert to what this indicates, viz., that there is débris in our consciousness to be removed, and the law to be fulfilled. If we would realize the truth instantaneously, when pain or evil threatens, we may do so only as we are faithful in realizing and living the truth whenever false concepts of pleasure in matter, or of satisfaction in bearing malice and unloving thoughts toward any one, seek to enter our consciousness.

If we are slow to bar our consciousness to that lie which of all erroneous beliefs has been the most relentlessly stripped of its innumerable disguises by the teachings of our text-book, the lie that there is life or power or intelligence in matter or medicine, let us not complain if we are slow to realize the compensating truth when pain or harm will not vanish at our bidding. The degree of our faithfulness in denying reality to any and all the pleasures of the senses, from animosity toward our fellow-being to zeal for personal power, the degree of our faithfulness in realizing the truth in regard to these untruths which beset us at every hour of every day, will determine the degree of realization we may enjoy when sickness or untoward circumstances threaten us. In other words, the degree of our faithfulness to the high ideals of our text-book, to our knowledge of the truth, in the overcoming of sin, determines the degree of realization we may enjoy in the overcoming of disease.

[Written for the *Sentinel*.]

A THOUGHT OF LIFE.

ADA JANE MILLER.

AMID the scenes of that which we call death,
The stronger thought of Life and Truth and Love,
If held through all the clamor and the rush
Of speechless anguish, loss, and sense of pain,
Will keep the heart untroubled, undismayed.
The thought of Life lifts one above earth-mists
Into that realm where light alone holds sway,
And gentlest voice forever speaks of peace
And buoyant hope. 'Tis here alone we see
That Life knows naught of death; it only knows
Love's harmony and Truth's eternal word
That bids the storm of mortal sense be still!

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SELECTED ARTICLES.

[Frederick Dixon in *Bristol* (Eng.) *Mercury.*]

To a vast number of people, to the great majority probably of the citizens of the world, Christian Science healing still stands for a purely medical process. The fact, if the world could only realize it, is a severe reflection on the orthodox creeds. It shows how great a gulf has been allowed to widen since the time of the healer of Gennesaret between the healing of sickness and the healing of sorrow and sin, and how completely the churches have surrendered half of their duty to a profession many of the members of which are avowed agnostics and materialists. Yet Jesus said, "Preach the gospel" and "Heal the sick," and himself healed the sick in demonstration of the truth of the gospel he preached.

It is very difficult to understand how anybody can persuade himself to believe that the mere temporary removal of disease can be dignified by the name of healing. To contend that the victory over one microbe, which leaves the patient at the mercy of the next microbe in a microbe-laden world, can be described as healing, even from the world's point of view of science or Christianity, is preposterous. Healing, to be worthy of the name, must destroy the mental germs which produce sin, disease, and death, and which were catalogued by Paul in the appalling list of the works of the flesh, and it must do this by substituting for them in the human consciousness the fruits of the Spirit. It must lead a man away from the fears that surround the belief of life in matter into an understanding of life eternal, and it must do this by showing him that the understanding of eternal life is dependent, as Christ Jesus declared, on a true knowledge of God and His Christ. Then the patient will not get well only to get sick again, but will be able to stand in front of the legions of disease and sin clad in "the whole armor of God," the strength which enabled the psalmist to write: "Because thou hast made the Lord, which is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Is it any wonder, then, that Mrs. Eddy writes, on page 366 of Science and Health, "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient"? Jesus said: "For their sakes I sanctify myself," or, to use a language a little less archaic than that of the King James' version, "For their sakes I consecrate myself, that they also might be truly consecrated." Consecration, translated into practice, is the effort to walk in the footsteps of Jesus Christ, to get that larger sense of love which enables you to work with the same devotion for every patient, irrespective of their relation to yourself, thus showing you have taken to heart the warning, "If ye love them which love you, what reward have ye?" In this case, instead of the narrow provincialism of regarding the sick who come to you for help as your patients, you will begin to heal on the firmer foundation of looking, not so much to the personal gratification of getting these patients well, as of demonstrating the omnipotence of divine Love, and so entering heaven with prayer. Did not Christ Jesus say, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven"?

Mrs. Eddy has defined heaven on page 587 of Science and Health as "government by divine Principle," and this, consequently, is why, as she explains on page 47, "leaning no longer on matter, but on the divine Principle of their work," the disciples became better healers. Man, however, does not succeed in exchanging the government of matter for the government of Principle in a day. It is the result of a long and weary struggle with the carnal mind. The Christian Science treatment, therefore, which heals the sick, is not comprised in a few minutes' realization of the truth by a sick man's bedside, but is the result of months and years of consecration, which brings the healer to the sick with something, however faint, of that knowledge of the power of Truth which raised Jairus' daughter with the words, "Talitha cumi."

To the ordinary man this may seem a great claim to put forward. It must, however, be remembered that it is put forward not in the name of an individual, but in the name of Truth. The healing power of Truth is illimitable, however limited the understanding which endeavors to avail itself of it. It is possible for every mathematician to calculate an eclipse, but it by no means follows that every mathematician can. So, though Christian Scientists may be unable to repeat all the miracles of Jesus, it does not make those miracles supernatural. To argue that it did would simply be to repudiate Jesus' own words, when, speaking not of a particular age, nor to a particular audience, but of the whole world, in all ages to come, he declared, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." In those words Jesus made the power to work what the world terms miracles the test, not of his own divinity, but of the Christianity of those who professed to believe in him. And any one who is inclined to cavil at this would better remember that he also said, "Heaven and earth shall pass away, but my words shall not pass away."

There has never been a moment since those words were spoken when they did not bring hope to the sick to whom they were whispered, but today they are bringing something more than hope, they are bringing fulfilment. There is more sickness in sin than in disease, more anguish in sorrow than in pain, more hopelessness in despair than in death, and it is to those who suffer from all of these alike that Christian Science speaks, in the name of Christ Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

[R. Stanhope Easterday in *Logansport* (Ind.) *Journal.*]

Healing in Christian Science results today, as in our Lord's ministry, from the wholesome, uplifting, vivifying influence upon human minds and bodies of that divine Truth and Love which emanate alone from, and are inherent in, the Mind "which was also in Christ Jesus." He, it will be recalled, was frank to declare: "The Son can do nothing of himself, but what he seeth the Father do;" "My Father worketh hitherto, and I work," etc. Jesus once explained to his disciples their failure to heal the lunatic boy in the significant words, "This kind goeth not out but by prayer and fasting." Repeatedly did our Lord ask, before he essayed effort at healing, "Have ye faith to believe?" Divine Mind is the Principle of Christian Science healing, and Christian Science is preeminently a religion. The healing of sickness is but secondary and inevitable in the face of the high standard of spiritual comprehension striven for.

It must be conceded that all so-called curative systems have their evidences of success, and the most far-fetched theories seem frequently to achieve results, but the world's redeemer, who came to teach "the way of salvation," healed the sick by the "word" of Truth, and on leaving the earth declared, "He that believeth on me, the works that I do shall he do also," and unequivocally affirmed, "These signs shall follow them that believe; In my name . . . they shall lay hands on the sick, and they shall recover." The Scriptures in another place declare, "Ye shall know the truth, and the truth shall make you free." Indeed there is every evidence that there is but one means of actual, effectual healing, and that is a knowledge of God, of infinite Truth.

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Paul declared unequivocally, "I know whom I have believed," and Christian Scientists today proudly affirm that they "know," in a gratifying degree, their medicine, and that medicine is the "word" of Truth. "He sent his word, and healed them." "A higher power" indeed is the only one available for surcease from pain, but Christian Scientists deduce from the teachings and example of the Master that such power is not supernatural, though of course beyond the pale of the ordinary; that it is possible of approximate understanding and consequent utilization, and in the healing of all diseases, both mental and physical, organic and functional, curable and even the avowedly incurable, they are proving their faith by their works. We are convinced that such a curative system can assuredly rely upon its merits and successfully withstand the attacks of critics whose best knowledge of the system can be but conjectural.

[John M. Henderson in *Spokane* (Wash.) *Spokesman.*]

Our critic would denounce Christian Science as a fake because some who claimed to have been cured have since died of their maladies. Jesus healed many thousands of sick and crippled people, and raised some from the dead, all of whom have long since passed from this plane of existence, and yet the healing accomplished by Jesus is admitted by the world in general to have been genuine. Christian Scientists believe with Paul that "the last enemy that shall be destroyed is death."

In closing, our critic is represented as saying: "While thought power is potent in nervous diseases, it has but little influence over germ diseases, such as scarlet fever, tuberculosis, diphtheria, and cancer. It restores no amputated limbs and sets no bones. In this field Christian Science utterly fails." I have referred to a case of tuberculosis and to another of cancer. Many cases of scarlet fever and diphtheria have been successfully treated in Christian Science, and the honest investigator can readily establish the truth of this assertion. The list of those who have been thus healed of organic and functional diseases contains the names of too many well-known and reputable men and women to admit of their being classed with those who have been afflicted only with "nerve mimicry." Reliable testimony of the healing of broken bones is obtainable, and many limbs have been saved to individuals after they had been ordered taken off by the surgeon. The public is greatly interested in the fact that today Christian Scientists are striving, with a wonderful degree of success, to prove unnecessary the amputation of limbs, knowing that "with God all things are possible."

[Gray Montgomery in *Durango* (Col.) *Herald.*]

The result of Christian Science put into practice is the destruction of lust and sin. No one can be a true Christian Scientist and indulge in sin, for the teachings of Christian Science demand absolute purity of life and holiness of thought. Mrs. Eddy says, "Christian Science commands man to master the propensities,—to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty" (Science and Health, p. 405).

Christian Science teaches that salvation is reached only by forsaking sin of every sort and claim. It has come, as did the Saviour of old, to save sinners from sin by bringing to their consciousness a higher and purer understanding of God and His infinite presence and love. Christian Science heals the sick by destroying sin. It is efficacious where all other healing systems fail, because it eradicates lust and malicious thoughts and fear. Mrs. Eddy says, "To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked" (*Ibid.*, p. 392).

The mission of Christian Science is to do only good, to teach mankind how to be pure and righteous. Its demands are exactly those of the Master. By reason of its works—healing the sick and destroying sin—it is gaining its large following and bringing salvation to mankind.

[Abbot Edes Smith in *Minneapolis* (Minn.) *Progress.*]

Mrs. Eddy's religion is in its essential points as old as the Bible, for it was from earnest study of the Bible that Mrs. Eddy found in the lives of the prophets and in the teaching and practice of our Master and of his apostles the truths which had been lost sight of ever since the days of the early Christian church. Christian Science is the primitive Christianity of our Saviour, restored to its original simplicity and purity as taught and practised by Christ Jesus, by his apostles, and by the early Christians. To his command, "Preach the gospel," Jesus always added, "Heal the sick."

As the prophets of old came to lead men up to the beautiful religion of Jesus, so Mrs. Eddy's mission has been to lead men, not to her feet, but to the feet of Christ, and to teach them how to understand his words and to follow in his steps; for he said, "He that believeth on me, the works that I do shall he do also;" and again, "It is enough for the disciple that he be as his master."

The old theory of inspiration is no longer held by intelligent people. Inspiration comes in the form, not of words, but of ideas. Through higher spirituality the one inspired is enabled to see the truth more clearly, as he gazes into that infinite "Light, which lighteth every man that cometh into the world." What is thus seen is then expressed by the seer in words, and a change of words does not necessarily mean a change of ideas. The Principle and ideas of the first edition of Science and Health, published by Mrs. Eddy in 1875, are identical with the Principle and ideas of the latest edition. The same inspiration is found in all the editions, and the changes in the words merely bring out new phases of one and the same truth.

Christian Science, by surrender of self to God, uses as the healing and saving power, not the finite, human mind or will, but the infinite Mind, God, which is "the same yesterday, and to day, and for ever," and "with whom is no variableness, neither shadow of turning." What cannot God do? Any honest seeker for the facts will find in every part of this country, yes, in many foreign lands, conclusive evidence of the healing, in Christian Science, by the power of God, of every kind of disease that flesh is heir to, acute, chronic, functional, and organic.

[Alfred Farlow in *Greenville* (S. C.) *News.*]

If the gentleman believes that sickness could ever be healed by divine power, upon what ground can he assume that it cannot be done in this age? Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It should be noted that a part of the work which the Master did was to heal the sick. Therefore the healing of the sick is included in the command, and in other parts of the Scripture healing is specifically mentioned. We will agree with our critic that the healing of sin is of greater importance to the sinner than that he shall be rid of his physical suffering, but we would add that physical suffering is due to sin, and that if sin is entirely destroyed, sickness, which is only a consequence of sin, will also disappear. The Master said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" thus indicating that he expected the man whose sins were forgiven to be able to walk, and that he did not expect him to walk until

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his sins were forgiven. It is well to state here that the term sin in this connection is used in its broad sense, as applied not only to wilful wrongs but to ignorant errors. To sin is to turn away from perfection, to think, speak, or act in a manner not becoming the perfect image and likeness of God. Christian Science proposes to heal mankind by regenerating them, proposes to do away with sickness by making men too good to be sick.

We believe that an individual may be Christian to a certain extent and yet at the same time suffer physical disorders, but we believe that he who is a Christian in the full and complete sense of the word will have attained to that stature of manhood in Christ wherein there is no more pain. Jesus demonstrated what mortals may attain by spiritual growth, while it is the mission of Christian Science to show how mortals may grow spiritually.

[Editorial in *Lebanon Church Herald*, San Francisco, Cal.]

Does it not appear to be contrary to the fundamental principles of Christianity when one or more denominations support and in some cases use their own sacred edifices toward forwarding a movement devoted to "knocking" another religion? No matter how much truth there might be in the so-called "exposure" of Christian Science, the fact is evident that Christian Science has done much good and is growing in spite of unchristianlike attacks. There is good in every religious movement, and that organization will soon die which is not founded on principles that contain truth. If Christ appeared upon earth today, it is possible that he would be received by the Scientists as soon as by any other church. And what would he think of the policy now being carried out by one professed Christian denomination against another?

[Written for the *Sentinel*.]

THE DWELLING-PLACE OF THOUGHT.

HON. CLARENCE A. BUSKIRK.

LARGE and round the golden moon
Moves a lake of clouds aboon,
And the clouds like waves of lace
Drift against the planet's face,
While a lone star shining nigh
Gems a rift of azure sky.

And is mortal man the being
Who the loveliness is seeing
Of the planets in their places,
In the empyrean spaces?
Is it he whose fancy hears
The vast music of the spheres?

What is that which hears and sees
Those celestial mysteries?
Lumps of clay as ears and eyes,
Dust as brain of pygmy size?
Senseless dust, soon dust again,
Shaped as ears and eyes and brain?

Thought unbodied takes its flight
Through the boundless realms of light;
All infinitude can roam
As its birthplace and its home.
God's great universe is sought
For the dwelling-place of thought,
Not its origin and birth
The insensate dust of earth.

AMONG THE CHURCHES.

PORTERSVILLE, CAL.

All debts against First Church of Christ, Scientist, of this city, having been paid, the formal dedication of the church building is to be held on Sunday next [Oct. 24]. The principal feature of the gathering, aside from the regular services of the day, will be a history of the work in this city, which will be given in the form of an address by the First Reader.—*Fresno Republican.*

VICTOR, COL.

After working on the new Christian Science church the last six months, the building has been completed and will be opened to the public Sunday, Oct. 24. The service for the day will be held at eleven o'clock, and the evening service will be at seven forty-five o'clock. The new church edifice is the finest structure of its kind in the city. The building is entirely white, the front being designed after the Greek architecture. In the rear of the auditorium is the Sunday School room, which is twenty-five feet long. The library is located in the second story, over the porch. The improvements have been paid for in full by the Scientists of the town. First Church of Christ, Scientist, of Victor, was organized in 1900. Since its beginning the local church has been greatly prospered.

Cripple Creek Times.

DE KALB, ILL.

The beautiful little Christian Science church building on North Third street was thrown open for worship yesterday [Oct. 24] with quiet and unostentatious exercises. The building is a decided ornament to the list of churches of the city. Although small, every line is in the best taste and the entire structure, which is of Grecian design, is a gem. The building is about sixty-five feet square, the exterior being rough cast cement and the roof of cement tile. The auditorium is about twenty-five by fifty and the seating capacity is about two hundred. The cost of the structure was about seventy-five hundred dollars. The history of the church, read at the service yesterday, is in part as follows:—

It is not known just when the seed of Christian Science was first planted in DeKalb, but we know that several cases of healing attracted the attention and interest of a number of persons, and in 1903 these few people met in the parlor of a private home to study the Christian Science Lesson-Sermon. One year later, in the early spring of 1904, more commodious quarters became a necessity, and it was determined to rent a hall centrally located. Continued interest and individual progress led to the organization, in 1907, of First Church of Christ, Scientist, with nineteen charter members. With the need of a church home of our own, the conviction grew that the time had come when we were ready to take the next forward step and build a church edifice. Many fears beset us, but one by one these enemies were eliminated from consciousness by the light of ever-present Truth, and today our labor and our progress are made manifest in this building. In this retrospective view of our growth individually and as a Christian Science church, it is fitting that we turn in gratitude to our Leader, Mrs. Eddy, and think for a moment upon the steadfastness of purpose, the never failing loyalty to Principle, the calm courage and love which have marked her life. Like Moses of old, she has faithfully and obediently led a people out of the bondage of sin into paths of peace.—*DeKalb Chronicle.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE ELIMINATION OF FEAR.

In reading the testimonies of healing published in the *Sentinel* and *Journal*, one becomes impressed with the large number of cases wherein the fears of the patient and of his friends are plainly disclosed to have been "the procuring cause and foundation" (Science and Health, p. 411) of the sickness from which the patient suffered. In such cases one is forcefully reminded of the passage of Scripture in which Job says, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

These testimonies, therefore, may be regarded as present-day proof that fear is not a condition to which one must be tamely submissive, but rather a condition against which he must strive, and from which he must seek earnestly to be emancipated. The necessity for this endeavor to overcome and cast out fear is emphasized by Mrs. Eddy on page 411 of Science and Health, where she writes, "Always begin your treatment by allaying the fear of patients. . . . If you succeed in wholly removing the fear, your patient is healed."

Unfortunately, Christian Scientists sometimes forget to apply this advice to their own problems, and seem to be more or less in bondage to the belief that they can be harmed by the thoughts and desires of others; but this cannot be true if they are constantly awake to the omnipotence and omnipresence of divine Love. The only reality is the reality of good, and this is a fact to be demonstrated by Christian Scientists. That they can do this is made clear in every instance of the healing of sin and sickness, and to the extent that they keep their minds "so filled with Truth and Love that sin, disease, and death cannot enter them" (*Sentinel*, Oct. 6, 1906), to that extent will they be free from the fears and beliefs of evil in any form. There is no room for fear where Love abides; or, in the words of the beloved disciple, "There is no fear in love; but perfect love casteth out fear."

Jesus told his followers to "be of good cheer," and our Leader cites his words, "Be not afraid," as "the keynote of harmony" and the beginning of "Christian scientific practice" (Science and Health, p. 410). When the world really awakens to the fact that evil has neither reality, power, nor intelligence, that it is but an illusion which tempts mortals to their own injury, men will fear no more; they will rise in their God-given might to cast this subtle tempter from their thresholds, and established and entrenched in the freedom thus won, they will truly obey the First Commandment.

ARCHIBALD MCLELLAN.

"FOR THEIR SAKES I SANCTIFY MYSELF."

MUCH of our Lord's ministry was a voluntary burden-bearing for the accomplishment of a gracious end, viz., the demonstration to men, upon their plane of apprehension, of the power of Truth and Love to solve the human problem. He thus consented to suffer at the hands of his enemies when, as was made manifest on the night of his betrayal, he might have successfully resisted all their plans to injure him by the mere lifting of his hand. Much burden-bearing also came to him as an incident of the fact that he shared our human nature and had to work out his problem as we do ours. He was always actuated, however, by a broader, more inclusive purpose than this. The sense of brotherhood, of vicarious interest, was always to the front, so that instinctively, as one might say, he sought to live so that the life of others might be lessened of struggle and pain.

Not a little of the thought and conduct of professed Christians in all the centuries has presented a saddening contrast to this spirit of the Master. Many men have held their faith in Christ and pursued a given course of religious observance with the manifestly dominating hope and purpose of simply saving their own souls. Self-centeredness, the ascetic type of thought, has been all too plainly apparent in many who have indeed been for the Master rather than against him, but who have failed to apprehend, much less to enter into, that ministering impulse which gave an unselfish quality to all his words and acts. The caste distinctions and exclusiveness which have led "the third estate" so largely to look with reserve and questioning, if not with pronounced contempt, upon Christian profession, have given evidence of the absence of that altruistic aspiration and forethoughtedness which radiated from every facet of the Master's life.

No one can become familiar with the life of the Discoverer of Christian Science without being impressed with this aspect of her conduct also. The persistent purpose to conserve the good which she had won, and to bring its blessings to all who would accept them, has been manifest in all her activities since the light of Truth first fell upon her forehead. And this is one of the many redemptive features of the Christian Science movement, that it awakens and nourishes the desire not only to live for the glory of God in the realization of one's best self, but to live and to do for those about us today, and for those who may bring us their needs tomorrow.

To attain that spiritual understanding, that consciousness of Truth which shall fit us to meet the demands of the human problem in its broadest compass,—this must become the thoughtful and far-reaching purpose of every true Christian Scientist, and one of the most encouraging evidences of the return of the Christ-spirit in this movement is found in the fact that so many young men and women of splendid parts and capacity, who upon the plane of the world's ambition would be looking forward with assurance to the attainment of all that is wholesomely attractive to human sense, are devoting their entire thought and endeavor to the realization of that Christ-consciousness which will make them practically serviceable to suffering humanity. "For their sakes" they are sanctifying themselves, and the realization of a blessed ministry and a great joy can but be theirs.

To be a Christian Scientist is to live for Christ, in the sense that thought of "the world's great need" constantly impels to the attainment of that spiritual-mindedness which fulfils the promise, "We shall be like him," and which is the pledge of great usefulness and great peace and joy.

JOHN B. WILLIS.

CHASTITY.

IN the Christian Science text-book we read: "Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life" (Science and Health, p. 57). Mrs. Eddy says, on the preceding page, that "infidelity to the marriage covenant is the social scourge of all races, 'the pestilence that walketh in darkness, . . . the destruction that wasteth at noonday.'" In an article on "Wedlock" she

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tersely reminds us that at the first publication of Science and Health, in 1875, its teachings exposed the evil belief called "free love," but she adds, "The whole warfare with sensuality was not then ended" (Miscellaneous Writings, p. 285).

Our Leader's teaching on the subject of chastity, her constant insistence upon obedience to the Christly demand for purity, and fidelity to right, have been and are today a tremendous influence in stemming the tide of sensuality with all its attendant misery. Thousands of men and women have learned in Christian Science that there is something far higher than sense gratification and mere personal happiness,—that we must strive to reach the realization of the divine ideal of manhood and womanhood, or we are not living at all in any true sense. To quote Longfellow's familiar lines,—

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

Nothing can be clearer than that it was the spiritual purity of Christ Jesus which enabled him to reflect the light of Truth and Love upon the sick and sinning and thus to heal them, or that it was his dominion over all earthly passions which enabled him to still the tempest and even raise the dead; and for this "we owe him endless homage," to quote again our revered Leader's words (Science and Health, p. 18). It however remains for us to make good our professions of devotion to the Christ-standard by living so that our demonstrations of Christian Science will clear away all doubt and uncertainty as to the religion which we profess. Not only did the great Teacher warn us against the evils which would resist the demands of Truth, but other Scripture writers have pointed out the sins which would be greatly in evidence when the light of Truth rebuked mortal belief. Paul speaks very forcefully of those "without understanding, covenant-breakers," etc. In the prophecy of Malachi we find solemn warnings given to those who violate the marriage covenant, thereby causing many to stumble; and the prophet declares that God will be "a swift witness" against all such.

Perverse and perverting beliefs regarding "affinities" have no place in the sacred teachings of Christian Science. The plea of platonic affection excuses neither man nor woman who forgets the obligations of the marriage covenant and seeks companionship outside of the home circle. We read in the nineteenth chapter of Matthew that the Pharisees tried to entangle Jesus with the question of marriage and divorce, and so high were his moral requirements that his own disciples said, "It is good not to marry." In Science and Health we read, "Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. . . . A mutual understanding should exist before this union and continue ever after, for deception is fatal to happiness" (p. 59).

It is true that human ties at best are very apt to leave the affections unsatisfied. This is often because we do not seek happiness in giving, but demand a great deal for self. No one can long be unhappy who lives for a lofty spiritual ideal and communes much with divine Love. Purity *is* happiness, as chastity is strength. It is not enough to claim outward chastity. In "Miscellaneous Writings" (p. 67), Mrs. Eddy says, "Thou shalt not adulterate Life, Truth, or Love,—mentally, morally, or physically;" and the Master declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

So dear to heav'n is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her.

ANNIE M. KNOTT.

DROPPED FROM MEMBERSHIP.

A COMPLAINT against Mrs. Augusta E. Stetson of New York city was filed with the Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, on Nov. 6, 1909. She was immediately furnished with a copy of it and a copy of the following orders. It was ordered by said Board that the evidence in support of defense of the complaint should be presented in the form of affidavits or documents, except that any evidence given or statement made by the complainant or the accused should be given or made orally and in the presence of the Directors; that the accused should have the right to the assistance of counsel; and that the case should be heard commencing on Nov. 15, 1909 at 9 o'clock a.m.

The hearing commenced at that time and was concluded on Nov. 17, 1909, at 4 o'clock p.m. Mrs. Stetson was present during the trial with her counsel, Hayne Davis. The evidence in support of the complaint consisted of the affidavits of twenty-seven persons, five letters written by Mrs. Stetson to her students, and a composite letter written by some of her students and approved by her. The evidence in defense of the complaint consisted of one affidavit, two letters, and Mrs. Stetson's personal testimony and statements.

After considering the evidence and Mrs. Stetson's statements made to the Directors, it was their unanimous conclusion that the charges against her had been proved and were true. Mrs. Stetson's name was then dropped from the roll of membership of said church.

The offenses proved against Mrs. Stetson were of two kinds:—

1. Working against the interests of the members of this church who are not her followers and against the interests of this church.

2. Persisting in teachings and practices which are contrary to Christian Science.

LETTERS TO OUR LEADER.

New York, N. Y., Nov. 14, 1909.

Dearly Loved Teacher:—I have such good news for you! I want to tell you that the claims and beliefs which have seemingly held me ever since I withdrew from First Church here, have yielded during the past two weeks, and I am freer than I have been in years! Science and Health is also clearer, and it seems as if something that had been holding me is broken. I am conquering "erring, mortal, material sense" (Science and Health, p. 253), and am so grateful to you for liberating me, and turning me away from personality to Principle! In so doing you have saved me from the pitfalls of material sense and idolatry, revealed the allness of God, Spirit, and the oneness of your teaching with that of Christ Jesus. A great light has broken in upon me, and a stumbling-block to the progress of our beloved Cause is removed; namely, deification of personality rather than Principle, and reliance on aught but Spirit, God.

I see Science as I never saw it before, and know that our beloved Cause will receive fresh impetus from your fearless uplift of the banner of true Christian Science. That your teaching was always Christian, compassionate, and kind, I have always maintained when confronted with evidences of false teaching. With true gratitude to you for exalting Principle and showing me God's salvation,

Your affectionate student,

ANNE DODGE.

New York, N. Y., Nov. 15, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with deepest gratitude that we acknowledge and thank you for your earnest letter of the

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13th inst., with its words of love and benediction. As at all times, this board of trustees cheerfully complies with the advice you give, prompted by the obedience of love, and confidence in the sure guidance of the beloved Leader whom God has so highly honored.

Your letter was read to our church at its meeting today, and all were blessed with its happy and healing influence. In quiet assurance, we await any further leadings that your wisdom may indicate, in view of the importance of the questions involved.

In unswerving loyalty,

Yours faithfully,
E. F. HATFIELD, *Chairman of Trustees.*

New York, N. Y., Nov. 18, 1909.

Beloved Leader:—On last Monday, when your wonderful letter was read at our church meeting, speaking, "Peace, be still," to the waves of mortal thought, there was no opportunity to frame a fitting response to express the deep appreciation of the church and congregation for the great service you had rendered in thus guiding the church through its most serious crisis. At our Wednesday evening meeting last night, however, the enclosed resolution was unanimously adopted by the great congregation that filled our church, and I send it to you with the love of all our people. I can assure you that the members of this branch church are loyal Christian Scientists, and that they will stand like a rock in support of The Mother Church Directors.

Faithfully yours,
VIRGIL O. STRICKLER, *First Reader.*

RESOLUTION.

Whereas, the members of this church, on Monday, Nov. 15, received from our beloved Leader, Mary Baker Eddy, words of advice so potent that not only was a crisis in the history of this church amicably settled, but dissensions in the church were thereby healed; and

Whereas, a proper acknowledgment of the benefits so received by us, and of our gratitude therefor, is most befitting;

Therefore, Be it resolved by this church and congregation here assembled, that we hereby extend to Mary Baker Eddy assurances of profound gratitude and love, and of our intention to follow her advice, both in the letter and in the spirit, to support the Directors of The Mother Church, and unite with those in our church who are supporting The Mother Church Directors; that we pledge anew the devotion of First Church of Christ, Scientist, of New York city, to her as our Leader, and to the church founded and constituted by her, The Mother Church of Christ, Scientist, in Boston.

I hereby certify that the foregoing was unanimously adopted by the members and congregation of First Church of Christ, Scientist, New York, N. Y., at the Wednesday evening meeting, Nov. 17, 1909.

VIRGIL O. STRICKLER, *First Reader.*

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Your words, read at the meeting of First Church of Christ, Scientist, yesterday, healed the false beliefs that some had entertained concerning their duty toward The Mother Church Directors and those who stood with them. The instant compliance with your advice proves that the members of the church are loyal to your teachings, and that nothing can swerve them from their steadfast adherence to Principle.

VIRGIL O. STRICKLER, *First Reader,*
ELLA G. YOUNG, *Second Reader.*

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

God bless you and Directors. God has blessed you, and will bless those still struggling. With sincere, eternal gratitude,

Lovingly,
EVA STEPHENS WEEK.

Cranford, N. J., Nov. 2, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Our church held its annual meeting on Tuesday, Oct. 19, electing trustees and adopting new by-laws that are in consonance with the laws of the state of New Jersey and with the rules laid down for the government of branch churches in the Manual of The First Church of Christ, Scientist, in Boston, Mass. At this, our first meeting of the new board of trustees, we first and foremost wish to express to you our deep gratitude and love for the blessings that have come to us and to this church as a result of your teachings. It is our desire to strive earnestly at all times to exemplify to the world the Mind that was in Christ Jesus, whose life and words have been made to us a living force through the study of that great blessing to the world, "Science and Health with Key to the Scriptures."

Ever faithfully yours,
CHARLES G. BLISS, *President,*
ETTA D. SMITH, *First Reader,*

CHARLES LACEY PLUMB,	FLORENCE D. FISKE,
WILLIAM GELLATLY,	MRS. ANNIE L. SEE,
BAUMAN L. BELDEN,	BERTHA D. WOODLING,
JOHN E. COOPER,	MRS. MARY A. ARMSTRONG,

CARL H. PIERCE, *Secretary pro tem.*

Franklin, Pa., Nov. 10, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At the first meeting of those Christian Scientists who form the Christian Science society of Franklin, Pa., it was unanimously voted that, as soon as we should be officially recognized as a society, a letter should be written expressing our loyalty and gratitude to you, as the Founder and Leader of the Christian Science church. This time has now come, and this letter is written to say that as a branch of The Mother Church we yield loving obedience to all the rules set forth in the Manual of The First Church of Christ, Scientist, in Boston, Mass., which are applicable to its branches.

We acknowledge with grateful hearts the debt which we owe to your unswerving devotion to Principle, to the book "Science and Health with Key to the Scriptures" which you have given to mankind, and to you as our Leader. It is our aim to express this gratitude in something more than words, to be a worthy branch of The Mother Church by bearing fruit and giving out the message of love and healing to a weary world.

MYRA FAY GRANT,	NELLIE MOWRY BRECKENRIDGE,
BESS LOUISE BLACK,	H. W. BRECKENRIDGE,
STELLA LOWE COLBURN,	*Committee.*

A NEW PICTURE.

About Dec. 10 the Publishing Society will place on sale a new and desirable photogravure of The Mother Church edifices and the Publishing House, with the proposed parkway in the foreground. Approximate size, 24 by 18 inches.

The price of the picture will be as follows: Artist's proof, bearing remarque, impressed on Japanese vellum, $5.00; from the same plate on India paper, mounted on mat, without remarque, $3.00. Ten per cent discount to Christian Science reading-rooms.

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THE LECTURES.

FREMONT, O.

At the Colonial Hall Saturday night [Oct. 2] Bliss Knapp of Boston delivered a fine lecture on Christian Science. The speaker was introduced by C. J. Adams of Toledo, who said,—

If all men were a unit as to what truth is, the problem of life would be solved. But, ever since the serpent in the garden of Eden whispered, "Ye shall be as gods," opinions have differed, and contention, strife, envy, jealousy, and hatred have swayed mankind and caused much discord, distress, and suffering, and mortal thought has been constantly seeking for material means to correct these material conditions.

On the other hand, the purpose of Truth throughout the ages has been to harmonize thought and bring mortals back to the one God, the creator and Father of all good. Moses, Elisha, David, Daniel, and Jesus all taught and demonstrated the power of the eternal, ever-present God, Spirit, to overcome the material with the spiritual. The old, old story is always new, for we daily find additional proof that divine Love is ever ready to help us—yes, and commands us to be not overcome of evil, but to overcome evil with good. It is because the power of divine Love has overcome sin and sickness that we are here tonight to have an authorized representative of the Christian Science board of lectureship tell some of the teachings of Christian Science and explain some questions which have been such stumbling-blocks to the general public.

Fremont News.

PADUCAH, KY.

Mrs. Sue Harper Mims of Atlanta, Ga., lectured on Christian Science at the Kentucky, Sunday afternoon [Oct. 4]. Judge William Marble introduced Mrs. Mims, saying in part,—

When our Lord and Saviour, Jesus Christ, dwelt as a man on earth, he on one occasion delivered an address to his disciples which we now know as the Sermon on the Mount. This sermon contains the very pith and essence of all that Jesus taught, and is regarded and recognized in all Christendom as the most marvelous and wonderful of all addresses, and as setting forth the very highest type of moral and religious philosophy. Many of its teachings are so revolutionary and so at variance with the standards that had been accepted up to that time, and with the actions of mankind since that time, that even now, after two thousand years of training in its doctrines, it is difficult to get men to accept and live up to its high ideals, notwithstanding they admit that it is absolutely perfect and flawless.

But, as he neared the end of this great discourse, Jesus, whose vision of the future was as perfect as his knowledge of the past, saw the necessity for a warning of this character, and hence he said to his disciples through all the ages to come: "Beware of false prophets." He did not stop there, for he went on to give them a sure and certain rule by which they might distinguish between the true and the false prophets that would come after him. He said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Here we have an infallible rule given by an infallible guide.

Free your minds of all prejudice and test Christian Science by this rule, and if you have never looked into the matter before, or if you have looked into it with preconceived notions and prejudice, you will be forced to the conclusion that whatever else it is, Christian Science is not a false prophet nor the product of a false prophet.

By means of it, through its teachings and aid, the blind receive their sight, the lame walk, the deaf hear, and all manner of diseases are healed. But this is only a part, and really the smallest part of its work, for through its teachings men and women, who before were despondent and miserable, have been made continuously happy and joyous, and many thousands have been uplifted spiritually to live on a higher plane of life than ever before; and to know and have the peaceable fruit of righteousness. With these people thoughts are things, and very real and powerful things, and hence with them it is accounted wholly wrong to think evil or speak evil of other people; on the contrary, they are trained to give only good thoughts to people. These are a few of its fruits, and only a few know them.

I have yet to learn that the teachings of Christian Science have made one single human being worse than he was before, or placed him on a lower plane of life.

News-Democrat.

EAST ST. LOUIS, ILL.

The beautiful Christian Science church on Washington place and Summit avenue was filled last evening [Oct. 4] upon the occasion of the presence of Judge William G. Ewing, who delivered a lecture upon the teachings and beliefs of the Christian Science faith. F. S. Willbur, First Reader of the local church, in introducing the speaker, said,—

Christian Science is not an invention by Mrs. Eddy, a new religion in the sense of a latter-day creation, a giving to the world of a new God. Christian Science is a discovery, not an invention; a discovery of the great truth that God and His Christ—divine Mind and its idea, is in the world today as much as ever before, or ever will be. We would not say that one had invented mathematics, but rather that the principle and rule of mathematics had been discovered, for two times two makes four, always did make four, and always will make four—an eternal fact that no man can invent but which unfolds to our understanding. In like manner God heals and saves, inspires and illumines, blesses and benefits, consoles and comforts, now, yesterday, and forever.

Our revered Leader, Mrs. Eddy, in emphasizing this thought has not given to God a nature, character, attribute, or law that He did not possess from the very beginning—if the eternal can have a beginning; hence the fact that Christian Science, or the true knowledge of God, a knowledge as old as God Himself, described in our text-book "as ancient as 'the Ancient of days,'" living "through all Life," and extending "throughout all space," can never be called an invention. All that is claimed by Mrs. Eddy, all that is claimed for her, is that she is the Discoverer and Founder of Christian Science, and the author of its text-book, "Science and Health with Key to the Scriptures."

East St. Louis Journal.

LOS GATOS, CAL.

Ford's Opera House was filled to almost its entire capacity Tuesday evening [Oct. 19] with people who came to listen to the lecture on Christian Science by Judge Septimus J. Hanna of Colorado Springs, Col. He was introduced by Robert Whitaker, pastor of the Baptist church of this city, who said in part,—

Let me express first of all, my conviction that the time has come when the public, and the Christian public in particular, ought to give Christian Science a candid, kindly, and cordial hearing. It is the faith of from seventy-five to one hundred thousand of our people. In point of character and general intelligence no one pretends that their average is below that of the membership of other churches.

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They have accepted this faith in the face of much opposition and contemptuous misrepresentation. They believe themselves to have received large benefits both in a physical and a spiritual way. They are anxious to communicate these benefits to others. The least we can give them as fair-minded fellow-citizens and as Christians is a just and generous hearing. The truth has nothing to fear from the fullest and freest discussion. Those who are forever putting forth the timid hand to stay the ark of God lest the trembling of the ox-cart of human opinion overthrow and destroy it, do not really help the truth but only paralyze themselves. Let us cultivate courage with respect to the truth, and kindness with respect to all who differ from us, and let us give to others the thoughtful, careful, appreciative hearing which we ask for ourselves.

Los Gatos Mail.

LECTURES TO BE DELIVERED.

Jefferson City, Mo.—Clarence C. Eaton, Carnegie Library, Nov. 29.

Oneida, N. Y.—Judge William G. Ewing, Park Theater, 3:30 p.m., Dec. 5.

Lowell, Mass.—Prof. Hermann S. Hering, Lowell Opera House, 3 p.m., Dec. 5.

Forth Worth, Tex.—William D. McCrackan, M.A., Majestic Theater, Jennings avenue, 3 p.m., Dec. 5 (note change of lecture hall).

Calais, Me.—Hon. Clarence A. Buskirk, Opera House, 7:30 p.m., Dec. 7.

Dixon, Ill.—Prof. Hermann S. Hering, The People's Church, Dec. 7.

Claremont, N. H.—Hon. Clarence A. Buskirk, Dec. 9.

Little Rock, Ark.—Prof. Hermann S. Hering, Capital Theater, Dec. 9.

La Crosse, Wis.—Frank H. Leonard, former Y. M. C. A. Building, Dec. 9.

Chicago, Ill.—Miss Mary Brookins, Dec. 9 and 10.

Shreveport, La.—Prof. Hermann S. Hering, City Hall Auditorium, Dec. 10.

Fond du Lac, Wis.—Frank H. Leonard, Henry Boyle Theater, 8:15 p.m., Dec. 10.

Marquette, Mich.—Frank H. Leonard, Marquette Opera House, 8:30 p.m., Dec. 11.

Newark, N. J.—Hon. Clarence A. Buskirk, 3:30 p.m., Dec. 12.

Beaver Falls, Pa.—Judge William G. Ewing, Lyceum Theater, 3 p.m., Dec. 12.

San Antonio, Tex.—Prof. Hermann S. Hering, Grand Opera House, 3 p.m., Dec. 12.

Duluth, Minn.—Frank H. Leonard, Lyceum Theater, 3:30 p.m., Dec. 12.

Los Angeles, Cal.—William D. McCrackan, M.A., Shrine Auditorium, 3 p.m., Dec. 12.

Washington, D. C.—Rev. Arthur R. Vosburgh, New National Theater, 3:30 p.m., Dec. 12.

Houston, Tex.—Prof. Hermann S. Hering, Beach's Auditorium, Dec. 13.

Valparaiso, Ind.—Frank H. Leonard, Memorial Opera House, Dec. 13.

SPECIAL PAMPHLET.

About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

This new pamphlet will be printed in large French old style type on special paper, silk sewed, with overhang cover, and will conform in size to other pamphlets.

Price, 15 cents each, $1.50 a dozen, $12.00 a hundred.

TESTIMONIES OF HEALING.

Prior to my acceptance of Christian Science I was skeptical regarding the teachings of the Christian religion as expounded by the different churches. I drifted aimlessly about for a number of years, and had about given up all hope of ever being able to come to a knowledge of the truth as taught by our Master. I had but little use for the Bible and became oblivious to its teachings. While in this frame of mind I seemed to be content with a theory that death ends all our troubles and that the future is a blank.

About four years ago I was led to the study of Christian Science, and very soon after the commencement of this study the infidel props were knocked from under me. This opened my eyes to the realization that I had been on the wrong road. I have since devoted a great portion of my time to the study and investigation of the teaching of Christian Science, also the Bible, and have been not only seeking but striving to become a good and efficient Christian Scientist, worthy of the name. While I realize that I am still in the primary class, words fail to express my sincere gratitude to God for all the blessings bestowed upon me both physically and mentally, and to Mrs. Eddy for what she has done for me through Christian Science. I am also truly grateful for the privilege of becoming a member of a Church of Christ, Scientist.

About two years ago I was engaged in some repairs on a house, and was standing on the top of a step-ladder when it gave way and I fell upon the edge of a board walk. I was soon able to get up, and continued with the work until it was finished, which required about an hour, and then went home. The injury, however, proved to be quite serious; so I called on a practitioner for help, and after a few treatments was entirely healed. It was quite a remarkable demonstration, considering that my age is now eighty years. I am blest with good health and I am indeed very thankful to God, and to our revered Leader, Mrs. Eddy. I trust that I may learn more of this great truth and be able to prove its efficacy.—JAMES A. MILES, Indianapolis, Ind.

I wish to express my gratitude for what Christian Science has done for me. Nine years ago I was an invalid; for seven years I had suffered from stomach trouble. I was confined to my bed half of the time, and had two physicians attending me who had tried everything in a material way that could be thought of, but without any good result. I was also taken with very severe attacks of the heart, when it seemed I would pass on; indeed the physicians warned me that I would probably do so.

My sister, who came from a long distance at this time to visit me, was interested in Christian Science, and she advised me to try it. I was willing to try anything that I thought would do me good, so I sent to a practitioner, and was healed at once. While I am truly thankful to God for the physical healing, I am even more indebted for the joy and peace that have come into my life through the better understanding of Him taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom I am very grateful. I know that only through her teachings am I here today to give this testimony. My prayer is that I may grow in grace and in the knowledge of God.

S. H. BACON, Talbott, Tenn.

I cannot find words to express my gratitude for all that Christian Science has done for me. For many years I suffered from heart disease, but the last eight years I was quite helpless, unable to do anything, and sometimes could scarcely speak. My lungs, too, caused me great trouble,

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but now I am able to breathe with ease. I also had a goitre which was very painful, but all pain disappeared after the first treatment in Christian Science. My healing was almost instantaneous, and since then I have been able to do anything. As a rule I did not worry about my illness, although my sufferings were sometimes almost unbearable, but occasionally I used to wonder what would become of me. I felt certain that I could never get well by any human means, for the doctors had given me up, but I am happy to know that there are no incurables in Christian Science.

How thankful we all ought to be that God never changes; that He is ever waiting to bless and help us, to heal all our diseases, to guide and protect us from all harm, if we only trust Him. I am most thankful to God, also to Mrs. Eddy for her priceless book, "Science and Health with Key to the Scriptures." To God be all glory and honor for His great love.—EDITH PITKIN, London, England.

[Translated from the German.]

I desire to testify again to what Christian Science has done for me. Last year I cut the thumb of my left hand very badly, but I declared the truth for myself and had no fear. The thumb was bandaged, and I trusted in God, who heals all our ills. Two weeks later I looked at my finger for the first time after the injury, and it had been healed so wonderfully that no trace whatever of the cut was left, neither had I felt the slightest pain in the finger.

I must also give thanks for the rich blessings that have come to me daily on my little farm, for here too I have had encouraging demonstrations of the power of Truth. Since I have known Christian Science, that is, for the past four years, I have come to the conviction that all good comes from God only, and that we can have health, peace, joy, and full satisfaction only in Him. Four years ago I was in Dresden for some time, and last year again, so as to have a better opportunity to study Christian Science; I attended the Sunday services and Wednesday evening meetings, and returned home each time richly blessed. Now I can say with a heart full of love and gratitude to God, and to our beloved Leader, Mrs. Eddy, who has again cleared the way to truth: "The Lord hath done great things for us." Truth has lifted me above worldliness, and has made me happy. My happiest hours are when I can read *Der Herold der Christian Science*, whereby I have been freed of many an error. My wish is, that many people may discern through Christian Science the truth that makes us free.

THERESE ROEDIG, Steinbach b. Johanngeorgenstadt, Germany.

It is over six years since I first became interested in Christian Science, and from the first words which I read in Science and Health I thought it a most wonderful revelation of the truth, and I have never, not for one moment, had the least feeling of criticism toward the one through whom this great revelation has come. Through the reading of Science and Health I was healed of a serious trouble of many years' standing, which our family physician had often relieved, but not cured, as the trouble was sure to return if I did any unusual work. After I had been healed of this condition in Christian Science, however, I did not need to be careful, and there has been no return of the trouble. I could tell of hate and malice overcome in many instances, and my family say that the change for the better in my disposition is wonderful.

I have kept so well during the past six years that I have not had many experiences in the way of overcoming sickness, but the fact that I have kept well is, of course, the best testimony of all. I will, however, tell of one case of healing which took place soon after I became interested in Christian Science. On arising one morning, I found that my throat was quite sore, but I kept on with my household duties. However, I grew rapidly worse, and by the middle of the afternoon I realized that I had a very acute and violent attack of illness. I was in such intense pain that I could not move any part of my body without great suffering, and I also had a very high fever. I was in such a condition, indeed, that I could not do much for myself. When my husband came home that evening, he at once tried to get a Christian Science practitioner; but the one he wanted was out, so he waited for her return. About half past eight I suddenly realized that I was absolutely free from all that seeming discord. I sprang out of bed and called up my husband over the telephone, saying that I was all right. When he came home and saw that I was really free from all pain, and the fever all gone, he was amazed, but I knew that even the little understanding of the truth about God and man which I had gained by reading Science and Health had driven out that old lie called the devil. At that time my husband was not interested in Christian Science, but was willing that I should try it. He thought it might be good for women and children, but now he is reading Science and Health through for the third time, and attends the services. He has found that Christian Science is a good thing also for men.

I thank God every day for Christian Science and for our beloved Leader.

MRS. EVA P. BENEDICT, Pasadena, Cal.

In the Christian Science Hymnal we find these words: "If God is All-in-all, His children cannot fear." This was the rock on which I planted my feet when I began the study of Christian Science. The thought came filled with such fulness, peace, and joy as to bring a sense of having found a rich treasure, and for a time I wished to hold it in secret for my very own. But when the promise was fulfilled, that "whosoever hath, to him shall be given," there came a strong desire to give, not withhold, to share and not hoard; and it is this desire which prompts the writing of this acknowledgment, this too long delayed expression of what Christian Science has been to me. The truth has quieted for me fear and pain, brought peace and supply. A word spoken after the Wednesday evening meeting brought me instant relief from throat discomfort. On another occasion, I experienced instantaneous healing by the word that "God's child cannot be sick," spoken in the reading-room by a lady whose name was unknown to me. This was strong confirmation that "if God is All-in-all, His children cannot fear."

Science and Health, which I once thought it unwise to give to an inquirer, I would now give as a help to any one, knowing it to be the "Key to the Scriptures." The psalmist says: "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

MRS. EMMA V. RIDDLEBERGER, Washington, D. C.

In the winter of 1908 I had a severe cold, my head and lungs giving me great distress. One night I asked my wife to help me in Christian Science, and relief came very quickly. I awoke to find that it was morning, and I had no further trouble. Some time before this I had an enlargement on the right side of my body, which was very painful, being much inflamed. It spread rapidly and presented an alarming appearance, but I had no pain after calling my wife's attention to the swelling, and in a few days it was all gone, although I had insisted that it could not be healed without breaking.—Z. RICHEY, Yankton, S. D.

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[Translated from the German.]

With a heart full of gratitude I would like to tell of an experience in Christian Science. Last spring our fourteen-year-old boy was taken suddenly ill. The pains grew so severe by the following morning, which was Sunday, that he asked for a physician. When the latter came, he stated that there was peritoneal inflammation and appendicitis. Under the medical treatment the pains would disappear for a while, but the boy kept growing weaker. A few days later a second physician was consulted, and after a thorough examination the physicians declared that an immediate operation would be necessary. To this I could not consent, and I decided that the boy should be treated in Christian Science. The physicians respected my faith in God's help, but said that, in case God should not be willing to help, it might possibly be too late to perform an operation. I, however, held to my decision, and asked a practitioner to treat the boy.

The result was wonderful. After the first few treatments sleep and appetite returned, and the symptoms of the trouble rapidly disappeared. The physician came as before, but did not prescribe anything, only watched the progress of the recovery. When he examined our son a few days later, he pronounced his condition to be "good, beyond expectation." Two weeks later the boy could get up, and his complete recovery followed quickly. This experience has very much strengthened our faith in the power of Truth, and we are sincerely thankful to God, and to our dear Leader, Mrs. Eddy, for the revelation of this glorious truth, which has become a lamp unto our feet and a light unto our path.

FERDINAND STAIB, Cannstadt-Stuttgart, Germany.

I did not come into Christian Science on account of any great physical healing, but was divinely led into this truth through some of my loved ones, for which I am truly grateful. We have had some beautiful demonstrations in our home in the past year, one being in the case of my youngest daughter, who seemed to suffer intensely from a tooth. I called on a Christian Science practitioner for help, and in less than ten minutes my daughter was completely relieved and has never been troubled in that way since. Attacks of hay-fever, a serious throat trouble, and many other ailments have been overcome through the understanding of this healing truth, which blesses, protects, and shelters.

I am truly thankful to God, and to our dear Leader, who is leading us out of darkness into light. I greatly appreciate the *Sentinel*, the *Monitor*, and our other Christian Science literature.

MRS. E. A. OLSMITH, Guthrie, Okla.

My early religious teaching was that God is love, and that all mankind would be saved. I was also taught that God made the laws of health,—material laws,—and that if we violated them we must pay the penalty. This seemed just to me, but there was one point which always caused a great deal of questioning on my part, namely, why little children, who were too young, and the illiterate, who were too ignorant, to know these laws should suffer. Since coming into Christian Science, six years ago, this question has been answered to my entire satisfaction. I now know that God's laws are spiritual; that He did not make laws of disease, and the sooner we realize this fact the sooner will we manifest health and harmony.

In my own family many ailments (some of them very severe) have been overcome by the power of Truth, while disagreeable and aggravating dispositions are gradually being mellowed by this same divine power. Some of these healings have been practically instantaneous, although the greater number have been slow; but how grateful I have been that they were, for through the work and study called for I have learned much. As "he that keepeth Israel shall neither slumber nor sleep," so we must be ever alert to guard our thoughts.

Can we be too grateful that there was, in our age, one who was so spiritual as to discover this new-old truth, our beloved Leader, Mrs. Eddy.

MRS. MINNIE M. EMMONS, Baltimore, Md.

Desiring to acknowledge the healing power of Christian Science, I will relate my experience, which was to me and all of my family proof positive that truth can and does destroy pain and suffering whenever it is properly applied. One night I was awakened with such sharp pains in the abdomen that I could not control my thoughts, and my wife, who had helped me at other times, was by the severity of the attack overcome with fear. We then called upon a local practitioner, and when she came I was suffering intensely. She began to treat me at once; in a few moments the pain became less, and within an hour I was asleep. I slept soundly until seven o'clock, then got up feeling as well as usual, and with no soreness to remind me of the night's experience. A short time after this I was unhitching a spirited horse in the dark, when he became frightened and jumped against me, knocking me down, then stepping on me, and injuring me very seriously. My wife and daughter got me into the house and the practitioner was called. I was in severe pain and breathing with much difficulty, but after getting to bed I became easier and was soon asleep, resting well all night. I felt the effects of the injury for several days, though but one visit from the practitioner was necessary. I have been a student of Christian Science for several years, and know that the truth is powerful to overcome all the false beliefs and fears of mortal sense.—F. D. HYMAN, Yankton, S. D.

I came to Christian Science for the healing of a stomach and bowel difficulty with which I had always been troubled, and which the doctors said was of a serious nature. The pain in my stomach yielded almost instantaneously, and other troubles left me inside of three weeks. We have had several demonstrations in our family over severe headaches, bilious attacks, etc. Our granddaughter, two years old, had an attack of croup which came on suddenly and seemed very serious. The parents telephoned to a Christian Science practitioner, and the attack was overcome in one hour.

I have been greatly benefited, physically, mentally, and morally, but the most important of all is the understanding which I have gained of the power of Truth and Love. It has given me a peace of mind that surpasses all mortal understanding. I am very thankful to God for all these blessings, and grateful to Mrs. Eddy for the God-bestowed power to give to humanity the "Key to the Scriptures."

MRS. SARAH PURRETT, Columbus, O.

Every day I have fresh cause to declare, "Who is so great a God as our God." This truth is clearly shown us by our beloved Leader in all her writings, and I could not tell of the health and all other blessings that have come to me through the study of Christian service.

It was more than four years ago that I took my first treatment, and I can testify to Truth's healing power. All of my life I had been weak and delicate. For seven years previous to my healing through Christian Science I had been a confirmed invalid, a constant sufferer from a complication of diseases. Physicians had told me that there was not a sound organ in my body. They would promise temporary relief, but no one thought I could be

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permanently healed. With each trial of a different physician hope was followed by disappointment, for not once did I find relief from the suffering. At the time I turned to Christian Science I was under the care of two physicians and attended by a nurse. I had exhausted every material remedy within our means. These physicians told me that if I were under their treatment for twelve months or longer, in a sanitarium, I would be improved but not well.

At this time a friend of my husband urged me to try Christian Science treatment, assuring me of the benefit which others had received. I knew nothing of Christian Science in any way, though after reading a copy of the *Journal* for a week, I sent for a practitioner. After a short talk with her I decided I would try it. With the first treatment I was greatly improved. I dismissed my physicians and nurse, threw all my medicines away, and trusted absolutely to the power of Truth. My healing was not immediate, but for this I am now grateful. As my thought "grew, and waxed strong in spirit," my body responded, and today I am a healthy, happy woman and have been so for several years.

To send this testimony, as a possible help to some sufferer, brings a joy and peace that passes all understanding. My gratitude to our Leader grows greater each day, and as I rise in the consciousness of Truth and Love, I call her blessed.—MRS. DAISY B. NORRED, Memphis, Tenn.

I feel it a duty to express my gratitude for the blessings which Christian Science has brought to me. About a year and a half ago a new light came into my life. It found me in a condition bordering on nervous breakdown. For about three years I had been afflicted with acute stomach trouble, attacks of intense suffering being of almost weekly occurrence; and all that the physicians could do for me was to administer hypodermics, until I felt that I was fast becoming a slave to the opiate. I had become very much discouraged when, through the influence of a dear friend, I was induced to try Christian Science, and I was entirely healed in a few weeks' treatment.

I am truly thankful not only for the healing, but for the spiritual quickening. Christian Science has given me a knowledge of God and of spiritual things which I had never before known. I am very thankful to God, and to Mrs. Eddy, through whom this truth has been revealed to us.—MRS. JENNIE R. FOWLER, Redfield, S. D.

It is impossible for me to tell all the blessings which we have received since coming into Christian Science. Like the sands of the sea, they cannot be counted. My son was healed of spinal meningitis through Christian Science. Although at times it seemed as if he would pass out, yet we had the blessed assurance that God is an ever-present help in trouble. Science and Health tells us that "what God cannot do, man need not attempt" (p. 231). These words have been a great help to me many times, and I knew that in this disease mortal man is accredited powerless. I shall never forget the help given us at this time, in Christian Science. Words fail me to express my gratitude to God, and to our dear Leader, who has shown us the way to harmony.

MARY A. ALLEN, Providence, R. I.

About ten years ago my wife had dreadful pain in both her head and eye. She suffered a great deal and the eye looked very bad. She tried several doctors, but they did her no good. It came to her all at once that she should try Christian Science. The doctors had said she must have an operation; but instead she sent for a practitioner, who came and gave her treatment. She was better right away, and in a short time she was well. After a few treatments in Christian Science her eye, which had been turned up in her head, was in a perfectly natural position, and she has not been troubled with it since. It is now over two years since she was healed. She is very thankful for what the Lord has done for her. I write this for my wife because she cannot write English.

SILAS W. STEDMAN, Pentwater, Mich.

It is now about five years since I began the study of Christian Science, and all this time we have been many miles from any Scientists, but the *Sentinel* comes each week like a dear friend, offering good tidings to all who will read; and what a help it has been! The testimonies are so good, and I realize that God is leading His people out of bondage.

I wish to give my testimony to the truth. My son, eleven years old, was taken with a very high fever. I treated him as best I could, reading often from the Bible and Science and Health to quiet him. My father and mother are not interested in Christian Science, and they thought I should call a doctor, which made it hard for us. We were over a hundred miles from the Christian Science practitioner, but I talked with her over the telephone, and she began to treat him at once. This was about seven o'clock in the evening, and that night the boy slept better. The next day his temperature was much lower; and in a few days he was out at play. This is only one of many proofs to us that God is an ever-present help in time of trouble.

Our dear Leader is surely leading us into the promised land. When I think of what her teachings have done for me, and when I think how many have found the way through these teachings, I feel that God has heard the prayers of His children and sent through her His healing word. Words cannot express my gratitude, but I hope to prove it in a small way by being ever faithful to the Master's teachings.—ELIZABETH EDWARDS, Table Rock, Neb.

[Written for the *Sentinel.*]

PATIENCE.

EVELYN SYLVESTER KNOWLES.

CHILD, maintain thy full assurance
Of the pulsing power within;
Look not on forbidden objects,
Since to look thus is to sin.

Place thy hand within the Father's,
While thy strength on His relies;
Through life's glare or through its gloaming
Spirit's light shall fill thine eyes.

Soulful light, so pure, so tender,
Naught of darkness can it see.
Humble-hearted, thou shalt render
Service that is ecstasy.

Stand, and murmur not while waiting
For the Father's finished plan;
Envying not, nor fearing, hating,
Love shall fill and be life's span.

Like a messenger stand waiting
For thy King's divine behest;
Then go speed thee with the message
And be numbered with the blest.

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*, London.]

The boldest optimist would hardly dare to say that all is going well with religion in the civilized world just now. What is most distressing is that large masses of the people seem able to do without it altogether; the truly earnest, religious minds are but a small minority of the community; other interests to a large extent seem to be crowding it out. There are not a few who think that it has outgrown any usefulness it ever had and had better be relegated to the lumber-room of abandoned superstitions. Religion is still the most divisive force in the world instead of, as the name implies, the force that binds men together. In its organized expressions it has become an eddy in the stream, an excrescence on the body politic, instead of, as it ought to be, the life and soul and inspiration of all we think and do.

[*Christian Work and Evangelist.*]

You can never, never win the world to a theory of religion. The world will neglect you and reject you while you try. The world has its own religion all the time. You may help or hinder its development, as you choose to work on larger or narrower lines. The cry goes forth: Choose ye this day whom ye will serve. And the response must be either the Christ of God or the Cæsar of man. The church spiritual will live; the church less than that shall die. Now have we come to the parting of the ways. For the church reformed and fitted to the new age and the new learning can no more stand in the old definition or the old forms of interpreting the religion of the human race.

[*Universalist Leader.*]

The true attitude of the soul in a world like this in which we live should be one of perpetual anticipation. We should expect some fine surprise at any bend of the road. What we saw yesterday, what we felt in that hour of high exaltation or deep communion, should be a hint of what lies ahead. Neither the world, nor God, nor the soul is exhausted. Yesterday is no more divine than today. Tomorrow will find the infinite on guard. Nothing that others or we have seen or felt should usurp the living present. We speak of living over the old days or the old joys. It is a foolish desire. There are new days and new joys just as desirable.

[*Christian Intelligencer.*]

It is singular how some insist on missing happiness. To them it is always away somewhere. But he who is always looking for happiness somewhere else will not find it when he gets where it is, for he has formed the habit of looking for it somewhere else than where he is. All he will ever find is that which he has cultivated, the craving for happiness. But he who looks for it where he is will find it everywhere, for he carries it with him wherever he goes.

[*Outlook.*]

If God has ever spoken in the world, He speaks today. It is incredible that, in a distant past, the human spirit should have been touched by inspiration, and that today that same spirit should be abandoned to merely human impulse and divination. If God has ever spoken, He is speaking today just as authoritatively through His modern prophets as He spoke through His ancient prophets.

[*Congregationalist and Christian World.*]

To lend a hand that is worth lending, we must have a great heart to work through it. To be a fruitful servant, the Christ-spirit must abound in us. Self-sacrifice is glorious and helpful in proportion to the magnitude and excellence of the individual who sacrifices.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "'Der letzte Feind, der aufgehoben wird,'" "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

The new and enlarged edition of the Christian Science Hymnal, containing some fifty new hymns, will be ready for delivery about Dec. 20.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID: Single copy, six months, $1.20, one year, $2.00. Quantities TO ONE ADDRESS: ten copies, each, six months, $1.15, yearly, $1.90; twenty-five copies, each, six months, $1.10, yearly, $1.80; fifty copies, each, six months, 95 cents, yearly, $1.60. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add 40 cents for postage on each yearly subscription.

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Published every afternoon except Sunday

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. A Lecture. By CLARENCE C. EATON. 29 pages.

CHRISTIAN SCIENCE: A RELIGION OF DOING. A Lecture. By JUDGE WILLIAM G. EWING. 26 pages.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. A Lecture. By FRANCIS J. FLUNO, M.D. 37 pages.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. A Lecture. By JUDGE SEPTIMUS J. HANNA. 23 pages.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By PROF. HERMANN S. HERING. This pamphlet is also printed in German. 37 pages.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A lecture delivered in London. This pamphlet is also printed in French. 47 pages.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A lecture delivered at Harvard University. This pamphlet is also printed in French. 28 pages.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By BLISS KNAPP. This pamphlet is also printed in French. 31 pages.

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

Vol. XII. No. 14.

BOSTON, DECEMBER 4, 1909

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

The Government has won its suit against the Standard Oil Company and the United States Circuit Court has ordered the corporation dissolved as an illegal corporation. The case is one of the most notable in the history of the nation. Thirty-three of the seventy-odd subsidiary corporations, however, are excepted from the order of dissolution, and the bill is dismissed as against them. The order will take effect in thirty days, unless suspended by an appeal to the Supreme Court, which will doubtless be taken. It is stated that the attorneys of the corporation have no hope that the decision will be reversed, and are now considering what to do, as there must be a reorganization to keep within the law. The proposition to form a big corporation with a capital stock of half a billion, to buy out all of the small companies owned by the Standard and which come within the scope of the court decision, is favored by but a few of the lawyers. A change in the Sherman anti-trust law is advocated.

Barbados, West Indies, has provided a greater number of workmen for the Panama canal than any other country, having sent there, since the United States began work on the canal, more than twenty-two thousand laborers. These men are efficient and thrifty, and in the present year have sent back home six hundred thousand dollars of their savings. These characteristics are largely due to the fact that the inhabitants are obliged to work, because the island is the most densely populated country in the world, there being, in round numbers, twelve hundred people to the square mile.

The interstate commerce commission won an important victory in the matter of the establishment of freight rates when the United States Circuit Court for the eastern district of Pennsylvania sustained the demurrer filed by the commission, asking for the dismissal of the suit brought by the Baltimore and Ohio and other railroads to enjoin the commission from enforcing its order of June 7, 1909, whereby it established a tariff rate on big vein coal carried from the George's creek and Elk river regions in Maryland to Atlantic coast points in other states.

The first results of the magnetic survey of the Atlantic ocean now being made by the Carnegie Institute of Washington on the non-magnetic yacht Carnegie, prove that when a complete survey has been made the masters of transatlantic liners will be able to clip some time off their schedules by following the revised charts of the magnetic survey, and will thus escape the fitful changes of the compass and their regular variations of the earth's magnetism which have been hitherto unrecorded.

Six thousand dollars a year until the population of the city shall have reached one hundred and fifty thousand, after which each of the five commissioners is to receive seventy-five hundred dollars yearly, is the salary recommendation of Mayor Pratt's special committee in reporting upon a new city charter for Spokane, Wash. The commissioners are to be elected at large for these departments: Public safety, public works, public affairs, public utilities, and finance.

A formal and concerted demand by organized labor for an amendment to the Federal Constitution that will make legal the complete enforcement of an employers' liability law was forecasted at New York last week by A. B. Garretson, grand chief conductor of the Order of Railway Conductors, who addressed the National Civic Federation on the topic: "A portion of the federal liability law. Has the railroad man been adequately compensated?"

"Sleeper trunk" frauds, whereby goods brought into this country in trunks with false bottoms to deceive the inspectors, can no longer be carried on successfully under the rules now adopted at the port of New York, where the fraud was mostly practised.

The United States Government has definitely accepted the agreement entered into between China and Japan on Sept. 4, in so far as it relates to mining interests along the South Manchurian and Antung-Moukden railroads.

Higher salaries for the thousands of clerks in the Government service are urged upon Congress in the annual report of the retiring United States treasurer, Charles H. Treat, made public by Secretary MacVeagh.

The collector of the port of New York has announced the removal for cause of eighty-three employees and attachés of the weighing and other divisions of the customs service.

The second convention of the Atlantic Deeper Waterways Association met at Norfolk, Va., a few days ago.

International.

The Russian government, it is stated, intends to close a contract with an American syndicate to develop the trans-Siberian railroad, which will be double-tracked its whole length. At present the distance between the Russian frontier and Vladivostock is spanned by a single track, the cost of the construction of which exceeded two hundred million dollars. The laying of a second track would probably cost less than half that amount, as the road was originally planned for two tracks and the bridge work and tunneling were performed accordingly.

It is reported that a series of wireless telegraph stations are to be installed in Siberia which will enable the war department of Russia to keep in communication with the easternmost parts of the empire. These stations are to be large enough to operate over a radius of a thousand miles.

With the establishment last week of a naval base at the Orkney islands, the North sea now becomes practically a British lake, which on the outbreak of war could be immediately closed to the rest of the world.

The Earl of Crewe, in the House of Lords last week, read the budget drawn by Chancellor of the Exchequer Lloyd-George. Lord Lansdowne moved for its rejection and what will doubtless prove to be an historical debate was begun.

The German budget for 1910 is $665,000,000. The naval budget is $111,000,000, an increase of over six million dollars.

Industrial and Commercial.

Ninety million tons of coal, one fifth of the total production of the country, were consumed by the 51,000 locomotives in the United States in 1906 in hauling freight and passenger trains. It cost the railroad companies $170,500,000. Of this enormous consumption the United States geological survey, through its technologic branch, makes the statement that 10,080,000 tons are lost through the heat in the gases that are discharged from the stacks of the locomotives; 8,640,000 tons are lost through cinders and sparks; 5,040,000 tons are lost through radiation, leakage of steam and water; 2,880,000 tons are lost through unconsumed fuel in the ashes, and 720,000 tons are lost through the incomplete combustion of gases. In addition, 18,000,000 tons are consumed in starting fires, in moving the locomotive to its train, in backing trains into or out of sidings, and in keeping the locomotives hot while standing. "Under ideal conditions of operation," says Professor Goss, "much of the fuel thus wasted could be saved, and it is reasonable to expect that the normal process of evolution in railroad practice will tend gradually to bring about some reduction in the consumption thus accounted for."

The Baldwin Locomotive Works has just completed for the Atchison, Topeka, and Santa Fé Railway the most powerful passenger locomotive now in use. Apart from its tender this locomotive weighs 376,450 pounds, and is sixty-five feet long. The tender, which is forty feet in length, carries twelve thousand gallons of water and four thousand gallons of oil, which will be used as fuel. The tractive power of the locomotive is fifty-three thousand pounds. There are five pairs of driving-wheels, seventy-three inches in diameter.

Contracts on hand by makers of apparatus, rolling stock, rails, and other supplies for electric railroads in North America, are estimated to amount to forty-seven million dollars. The average annual increase in the mileage of electric roads since the first commercially successful lines were built twenty-two years ago, has been one hundred and fifty per cent. The mileage in 1890 was 1,262; today 37,567 miles are in service and they represent an actual physical valuation of $2,250,000,000.

Of the many recent applications of concrete to the building industry of this country, few, if any, have attracted more attention, says *Scientific American*, than the process invented by a Des Moines (Ia.) man for the manufacture of enameled concrete blocks. A machine of gigantic proportions performs the many operations through which the block passes, without the aid of the human hand, turning out forty thousand perfect blocks in each day of ten hours, each one an exact duplicate of every other in form and color.

A cooperative plan for running a shoe factory, which has been conducted for twenty years in Freeport, Me., has been accepted. The employees are given the privilege of buying the preferred stock, amounting to two hundred thousand dollars in the new company, while the owners of the business retain the common stock, one hundred thousand dollars in all.

The railway mileage of North, Central, and South America is 303,000 miles; Europe, 200,000 miles; Asia, 56,200 miles; Africa, 18,500 miles, and Australia, 17,800 miles. The largest percentage of increase since 1903 has been in Africa, where the increase in mileage has approached twenty-five per cent.

It is reported that details, looking to the merging of the street railway, electric, water, and power interests in the city of Quebec and district have about been concluded, and within the next few days a powerful corporation with a capital of ten million dollars will be announced.

It is the expectation of the builders to complete the Cape Cod canal within four years.

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CHRISTIAN SCIENCE SENTINEL

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

DIFFICULTIES NOT HINDRANCES.

SAMUEL GREENWOOD.

JESUS never spoke of the way of salvation as easy for the pilgrim; he pointed out the difficulties and hardships to be encountered and overcome by his disciples in all ages, saying, "The disciple is not above his master." He did teach, however, that these conditions need not be hindrances to the Christian's progress. Although he forewarned mankind of what his followers must meet, and of their inevitable struggle with the world, the flesh, and evil, he did not express the slightest doubt of their ability to prove God's power over all forms of human error.

Neither has Mrs. Eddy, in giving to mankind her discovery of the Science of Christianity, minimized the arduous effort it entails, nor the difficulties to be overcome by its students; but she has plainly shown that the nature of error has not changed, and that for one to be a Christian today in the sense that Christ Jesus was, calls for the same cross-bearing and endurance which were demanded of the Master. The demonstration of Christian Science is certainly not the way of ease and idleness, but the way of toil and struggle and final triumph. It offers no encouragement to those who would enter heaven by virtue of another's labor and sacrifice, but it emphasizes the necessity for each individual to work out his own salvation by his own endeavors and through his own knowledge of truth.

The disinclination of human thought to accept and demonstrate spiritual truth makes the way of Science more or less difficult for the student, but the good results realized more than compensate for the trial and sacrifice. If he learns at the beginning that no difficulty or hardship can be an obstacle to his progress, but is, instead, a call for the better work of which he is capable, then all such experiences will cease to be sources of discouragement, and will become incentives to greater diligence and devotion.

Although one's first experience in Christian Science may have seemed all sunshine and flowers, because of the joy of physical healing, the mental outlook often seems to become bleak and barren when the individual is confronted with the necessity of doing his own work; and, as the significance of this work dawns upon him, he may be tempted to think that the way of Science is too hard for him. But one cannot remain indefinitely in the exalted consciousness to which another's demonstration may for the time have lifted him; he must sooner or later meet the divine requirement to overcome evil for himself. Like the early Israelites, one may feel that he would rather return to his Egyptian bondage than encounter the Red Sea passage and the long journey through the wilderness; but the sincere seeker for truth presses on, to find the divine protection and deliverance his pillar of fire and cloud all the way.

Students of Christian Science should find an inspiring object-lesson in the building of our great railroads, which have laid their iron way from coast to coast. When once the route has been surveyed and the order given, the construction work goes steadily on from day to day and from year to year, until the last spike has been driven. There have been rivers to bridge, ravines to fill up, mountains to climb, and tunnels to bore; but these are regarded only as difficulties to be surmounted, not as obstacles that could defeat the purpose; and on that working basis railroads have been built into every quarter of the globe by the achievement of engineering feats that to the uninitiated might seem impossible. These builders, with unbounded faith in the ability of their engineers and workmen to solve all problems, recognize nothing as an obstacle, and are successful.

In a similar manner, Christian Scientists are working their way through the wilderness of human belief. There are rivers to be crossed, valleys to be "exalted," mountains to be "brought low," and withal there are lions in the way. They likewise need unwavering confidence in the power of right thought to overcome evil, and in their own God-given ability to meet every demand, and they should look upon whatever lies across their path only as a difficulty which may seem to impede but which cannot bar their progress. Thus patiently persevering, their work will be successfully done, until the final goal is reached.

In reality, difficulties are helps to mankind rather than hindrances, for they serve to develop latent capacity and stimulate one's highest endeavors. They also bring out the qualities of patient application so indispensable in the student. Though the railroad seems to be at a standstill while bridges are being constructed and tunnels bored, the workers know that each blow of hammer or blast of rock brings them that much nearer the consummation of their task, despite appearances to the contrary. And though our own progress may seem to cease while we toil, it may be year after year, to overcome some difficulty, perhaps a "mountain of selfishness" or a "valley of sin" (Science and Health, p. 61), we should know that every honest effort, every right thought applied, is surely taking us that much nearer our final attainment, whatever false, material sense may tempt us to think.

We may learn from our Leader's writings that all that can obstruct the student's progress are his own love of sin and sensuality, his apathy concerning the claims of evil, or animal magnetism, and his mental inaction. These are enemies which we have no cause to love, for they are foes to every good impulse and desire, and if allowed to control will effectually hinder our happiness and prosperity. On the other hand, no claim of sin that we desire to forsake, no evil condition that we are willing to overcome, can for one moment close the way to better things. It may, to our sense, require time to do the needed work, but we are making the best progress possible to the degree that we are faithfully working.

The indisposition to work for his reward, or the unwillingness to wait for results to appear, is frequently the greatest difficulty in the way of the student, for it shelters those persistent errors of discouragement, impatience, covetousness, jealousy, and rebellion. What sort of a

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railroad builder would he be who sat disconsolate on a riverside because he could not take his road across until he had built the bridge? And what kind of Christian Scientists are we—students of demonstrable Science—if we rebel at the demands of the Principle of our work, or sit down to pout because we cannot gain the solution of our problems without working them out by the scientific rule?

Human thought, so long as it clings to its material beliefs, and its false sense of self, may find the way of Science very hard, but to the earnest worker "a bright promise crowns its brow" (Science and Health, p. 558). With so many examples of those who, like their Master, have "endured the cross" and despised "the shame," whatever seems difficult should only spur us on to reach a higher and purer state of thought, for the same joy is awaiting us. Mrs. Eddy has well said: "Whatever we meet that is hard in the Christian warfare we must count as nothing, and must think instead, of our poverty and helplessness without this understanding" (Miscellaneous Writings, p. 281).

If we are faithful in our work today, we need have no fear about the morrow, for in the fulness of time our bridges will be built, the valleys and mountains will have been left behind, and when we reach the lions, like the pilgrim, we shall find them chained. Even though toil and sacrifice are required of us as Christ's disciples, if we are subduing sinful sense in all its phases, we shall find the way one of peace and joy, ever increasing until the day of our perfect attainment.

FIDELITY TO GOD'S WORD.

REV. HENRY M. PERKINS.

Our theme at once suggests a discrimination between the mere letter of the Word and the spiritual teaching therein contained. There is much significance in the words that are read in all Christian Science churches every Sunday: "The Bible and the Christian Science text-book are our only preachers." To those who attend these services from curiosity, or some other common motive, the question arises, Why this contrast with forms used in other churches? At least, why should there not be some address based upon a text of Scripture and relating to the topics of the day or to matters of public interest?

The answer is obvious: When a sermon is made to consist of selections from the Bible and explanations of their spiritual import, the thoughts of the hearer are held closely to Truth, and with corresponding benefit. So also silent prayer, followed by the audible repetition of the Lord's Prayer, brings us much nearer to God than when a variety of themes are uttered in petition, though with good intentions. Mrs. Eddy has said: "Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit? Looking deeply into these things, we find that 'a zeal . . . not according to knowledge,' gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God's requirements. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment" (Science and Health, p. 7).

"Preach the word," said Paul. This motto fittingly greets the eye in the beautiful edifice of The Mother Church in Boston. In his letter to Titus the apostle refers to each one who is "holding fast the faithful word as he hath been taught." This does not mean a mere form of words, but the spiritual truth contained in those words. It is for this very purpose that the spiritual import is given by references from Science and Health. "The letter killeth, but the spirit giveth life," was Paul's message to the church in Corinth. Illustrations of this have been seen in the ecclesiastical world and in the experience of individuals.

Much of the bigotry and even persecution of former centuries resulted from a tenacious clinging to certain forms of expression in the Bible, and the overlooking of their spiritual meaning. The worship of the early Christians consisted largely of readings from the Scriptures. A bishop of the venerable Nestorian church in Persia, when on a visit to the United States, was asked the difference between the sermons preached here and those in his own church. He replied, "We take all from the Bible; but here there is one verse from the Bible and all the rest is from America."

A close adherence to the Bible, with its spiritual meaning, is productive of fruits of the Spirit. In proportion as we watch and pray for that Mind to be in us which was in Christ, so shall we be able to discern the true spiritual meaning of God's Word.

"THOU ART A HARD MAN."

GRACE POTTER.

In the parable of the talents the story is told of the man "who called his servants, and delivered unto them his goods," giving "to one five talents, to another two, and to another one; to every man according to his several ability." The servants to whom he entrusted the five talents and the two talents, invested them wisely and were able to render to their master upon his return double increase, and received his commendation accordingly. It is related, however, that he who received but one talent—who manifested a limited sense—"went and digged in the earth and hid his lord's money,"—then sought to justify himself with this explanation: "Lord, I knew thee, that thou art a hard man, reaping where thou has not sown and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

The "hard man" is ever the tenant of the consciousness whose motive-springs are limitation and fear, and is the creature of its own imaginings, for the very reason that such a mentality is without power or capacity of its own, until released and transformed by the activity of Truth, to escape sufficiently from itself to comprehend the man of God's creating, or to pattern a concept at variance with these perverted tendencies which claim dominion over it. In the article "Love your Enemies," Mrs. Eddy asks, "Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception?" (Miscellaneous Writings, p. 8). And it may be further asked: Where does the "hard man" dwell save in his self-made locality? It is to be noted in the parable that the two fellow-servants, working from a different viewpoint, received from the same master recognition and reward instead of the condemnation and punishment which fell to the lot of the "unprofitable servant." Paul admonishes: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

If one has a belief that he has a "hard man" to serve, it may be, in part, because he has a "hard" concept of God and man, because he has a limited appreciation of the nature of infinite Love and its infinite resources, opportunities, and blessings for him who is not "afraid" to use them. His difficulties may not therefore be healed until he finds through experience a better man in his thought of his brother. The way to escape the service of a "hard man" is made plain on page 135 of "Miscellaneous Writings," where we read: "Doing unto others as ye would they should do to you, conquers all opposition, overcomes all obstacles, and secures success."

How often does this belief in a "hard man" stand in the

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way of the accomplishment of one's work—how often it hinders one from "being faithful over a few things" —how often it stays the opportunity for the increased understanding and growth which comes from loving, selfless service. How often does the fear of censure, a wrong estimate of one's brother or the disposition to regard his errors as real and personal—a lack of true forgiveness of them—and a corresponding sense of injustice, resentment, and discouragement, take possession of the individual to his undoing. Such a false sense, if admitted, may be augmented by the fact that his fellow-workers are making good use of their larger talents. The wholesome admonitions given by our Leader in the articles quoted, and many others, would, if assimilated, be sufficient to banish the belief of a "hard man" forever into that "outer darkness" where it would consign one if continuingly held in thought.

No one can work out his own salvation freely, do his plain duty to God and man, and find joy and satisfaction in his work, trammeled and obstructed by a false belief in his own consciousness. The remedy, fortunately, is at hand, because this intruder can be ejected from our thought as the personification of a defrauding sense, and it will never be found in any other habitation or form, for the reason that falsity does not exist in Spirit or in Truth. Freeing himself from this delusion, the individual is not only himself blessed, but inevitably releases and blesses the one upon whom his thoughts rest.

There is no need for the worker to hide his talent in the earth, cripple his capacities, clamp his activities, lose his God-given opportunties for service and growth, when he can rise with God-given strength to put out every belief in evil, that his one talent may not be taken from him and given to him that hath ten. Each may find through individual experience that "unto every one that hath shall be given, and he shall have abundance;" rather than that "from him that hath not shall be taken away even that which he hath."

OUR DEBT.

F. ISABEL B. NORTON.

LE BARON in a short article, "The World's Big Debt to Thoughts in Books," quotes Emerson as saying, "The world is founded on thoughts and ideas." Books have undoubtedly shaped the careers of some great men. It is said that Lincoln worked hard for three days to buy a "Life of Washington," and read and reread it until he almost knew it by heart. It is also said that the chance possession of a copy of Burns made Whittier a poet. Lord Beaconsfield is said to have declared that "a book may be as great a thing as a battle," but it may well be asked what single battle ever had as lasting and vital an influence upon history as the Bible. It was Charles Lamb who said he felt it incumbent upon him to ask grace before reading rather than before dinner; while Milton has said, that "a good book is the precious life-blood of a master spirit." The world has outgrown the day when the Christians burned the books of the pagans, and *vice versa*. Books have taught us better. There were times when books were hardly procurable, when a man, for a single book had to give a landed estate. Then came the time when, as Sir John Lubbock said, "for the price of a little beer, a little tobacco, we can buy a Shakespeare."

Today without question the one book next to the Bible which is having the greatest influence upon the world's thought is "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with many the Bible would be lacking in influence without this interpretation. Some have worked hard to procure a copy of this inspired and inspiring book, and have read and reread it until they almost know it by heart. Many there are who for a copy of this book would if necessary willingly give a landed estate. Its possession may do even more than make one a poet, for it may make a man of him. The reading of this book may cause many battles with error, but its effect will be the victory of good over evil, and it will hasten that day when there shall be no more wars, but "on earth peace, good will toward men."

We may indeed feel like saying grace before we read this book, and after, too, in gratitude for its teachings; and for this priceless gift we may well thank our Leader, and pay our great debt to her with love.

HELP FROM OTHERS.

WM. HART SPENCER.

WHEN Job was having the argument with his friends, he recognized some of the things that were brought to light as being disagreeably true concerning himself, while many things of which he was accused he could deny with a clear conscience. What effect Job's argument had in solving the difficulties of his friends we do not know, but Job learned one lesson from them which is also of value to us, viz., that he could not measure his spiritual growth by the related experience of others. Their experiences were of worth to Job only as he could apply them in working out his own salvation.

Many times it is necessary to guard against discouragement, when reading or listening to testimonies where the relator has gained a victory along some line of endeavor which we have a sense of its being impossible for us to follow; but it is wrong for us to allow a sense of limitation or self-condemnation to creep in and thus rob us of a helpful lesson. In a general way, the desirability of eradicating all that is unkind, intemperate, and unseemly, is patent to every one, but it is not always clear that in order to do this specifically it is essential that the discordant element be uncovered in our consciousness; and only to the degree that this is made plain can we intelligently do the work necessary in order to overcome.

Not one or many experiences can cover all the phases in the make-up of a listener, and so it is wise, when a testimony appears to us as being helpful, to ponder the circumstances as given, and use our intelligence to see in what way it can prove helpful to us. If we appropriate the truth as it appeals to us, to that extent we are lifted by it. A testimony may help us to see some weak point in ourselves of which we were not conscious, and we may thus find a key to some serious difficulty. Where there is a hearty desire for correction, the making clear of a fault half wins the battle for its elimination.

To one who is honestly desirous of making progress, the rehearsal of the salient points of successful overcoming along the line of some personally interesting phase of spiritual advancement often tends to give the hearer an outline whereby he can work out his own particular problem intelligently, according to his needs, and it assists him as well in formulating a progressive line of thought. Thus it is good for a man to listen to admonition and advice from those who by experience are plainly competent to give it. The act of listening does not necessarily abrogate or bias his own judgment, but the outline of another's experiences may aid him in his own character building. If we are amenable to them, the kindly criticisms of friends assist us to remedy our shortcomings, as loving comments help to give tangible shape to what otherwise might pass unheeded.

That it may not be lost sight of, it is continually being stated that Christian Science stands for the upbuilding of our spiritual nature, and that the bodily healing is a warrant and earnest of our growth in spirituality. This is not to gainsay that many a person is first led into a true sense

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of spiritual things through the healing of the body, but let us remember that there are also those who, while giving no evidence of physical infirmity, are hungering for the light of the reasonable understanding of their relation to God, who are longing for the rule whereby they may find the surety of their sonship. During the span of human life, there is given us the opportunity to uncover error in ourselves and in others, not that the love of God may flow through us, but that we may spiritually discern that the love of God does flow through us, the love which saves us unto every good thing.

God has given us "richly all things to enjoy," and so our struggle is not with God but with the human self; not struggling "as one that beateth the air," but insistently, persistently, continuously being on watch and ward against the assaults of evil; not fighting personality, but battling against the tendency of mortal mind to hinder the free course of the Spirit in us. While we cannot explain it to the world, nor even formulate it to ourselves, still we know that if we are faithful we shall hear the welcome "Well done," and know the full meaning of the promise, "To him that overcometh will I give to eat of the hidden manna."

THE CLOUDS OF SENSE.

STELLA E. SAXTON.

It was on a high mountain slope in Switzerland, above Lake Geneva. About us was unrolled the marvelous panorama of the Alps, the "long, wide lake below." But it was a gray day; the water was dull and ashen, a gloom rested on earth and sky. Suddenly, as we looked down, a little circle on the water flashed like an opal afloat—a shaft of light had touched the lake. As the eye followed it up through a breaking cloud to a tiny patch of blue sky, we understood the gleaming disc below; and as the clouds broke more and more, as the patch of cleared sky grew wider and wider, the ripples on the lake reflected back the light above them in ever increasing space, the hills took on a vivid green, and soon the whole country was glorious with colorful beauty. Here was our lesson in reflection. When clouds of error are as a veil before our mental vision, everything in life seems dulled by them; but as one shaft after another of spiritual light drives them away, larger and larger grows our consciousness of Truth, there is less and less of obstruction in the way, till finally the whole glorious brightness of the life that reflects God and God only is ours.

A few days later we entered Lucerne to find it wrapped in a blanket of obscurity. To the human eye it seemed but a flat, uninteresting prospect, its boundaries hidden by mist, not one single evidence of the wonderful city it was to be when the clouds lifted. Yet we had been told that travelers wait hours, days, weeks even, for this happy event, and we were willing to linger and trust. It was morning when we reached the place, and suddenly, about three in the afternoon, an emerald slope emerged from the fog, as if thrust through a flimsy curtain; then another and another, each with drifting banners of mist about them, which gradually melted and swirled away, driven by the whip of the sun, till peak after peak stood sculptured against the blue sky, some veiled in purple haze, some snow-crowned; the whole presenting a view so marvelous, and revealing Lucerne such an entrancing jewel of a city, that we fairly trembled to think what we would have missed had we believed the evidence of human sight in that early morning and gone on our way.

Again the lesson was borne to us of how like this the mental journey into Christian Science has been. Truth has always been Truth, the same yesterday, today, and forever. There have been those who have reached the exalted vision and told us of its glory, and some have believed, while others went their way indifferent or incredulous. Through long ages mortal mind has been piling up the dense black clouds which have obscured the City Beautiful—clouds made up of beliefs in other powers, of false religious, false philosophy, false pleasures, and their attendant pains, sin, sickness, death, the endless string of individual errors that make for separation from God—till, as it seemed, the mass was impenetrable. Then in this age came one whose thought was so piercingly pure that it smote through the blackness; the whole mass broke away, and once more the wonderful heights of spiritual attainment were revealed.

Many have journeyed to the gates of the city and have seen the vision. What though the clouds drop down and again seem to obscure it temporarily; one knows it is there. All individual consciousness can possibly do is to get rid of that which obstructs the constant realization of its beauty, get one error after another out of the way, let the sun of Truth drive wrong thoughts into nothingness, knowing that just so sure as the mountains about Lucerne come out from the enveloping fogs, just so sure will the harmony of being be ours, as

> The clouds of sense ro'l back, and show
> The form divinely fair.

HUMAN DISCIPLINE VS. DIVINE.

PEARL BEMIS PERSONS

In my experience as a mother, even before coming into Christian Science, I always felt, after one of the rare occasions when I seemed driven to the use of any sort of corporal punishment for the little ones, that I had failed, even though obedience had been attained. I felt that if I had been wise enough and patient enough, I would have been able to accomplish the desired result without even the mild chastisement which was all I could ever bring myself to administer. I was sure that it was my lack of wisdom which seemed to make this form of discipline necessary; and yet I used to believe that an all-wise, all-powerful Father scourged His children into obedience to His laws with the many-corded whip of physical suffering!

If the belief that God uses sickness as a means of grace does not mean that omniscience can find no better way than corporal punishment for some of His erring children, what does it mean? Shall the teacher in the public schools and the student of child culture in the home be more just than God? The psalmist prayed, "Keep back thy servant also from presumptuous sins"! May we be forgiven for having dared to think that the infinite Mind rules the universe in ways which we have outgrown.

THE MASTER'S CALL.

MARY LLOYD MC CONNELL.

The storm had passed me, and I lay
Upon the bosom of Life's ocean, derelict;
Far off the thunder echoed, and beyond
I heard the sullen roar of angry surf
Beating a rock-bound shore; nor hope had I
That ever ray of dawn could penetrate the gloom.
At length a star appeared,—and through the night
A tender voice I heard: "Fear not! Thou art
Not all bereft. My child, come thou to Me;
When earthly joys take flight, true peace is born!"
Then from the deeps of my unmeasured woe,
Stretching my empty hands, to Him I cried;
And when from darkness unto light I turned,
Lo! it was day!

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SELECTED ARTICLES.

[Percey B. Sovey in *Aberdeen* (Wash.) *World*.]

To what cause may be attributed the growing tendency of men to neglect the church? Why is it that men do not go to church? It was once the case that men manifested much interest in religious work, but now that manifestation is almost exclusively feminine. What's the matter with the men—or the church?

They are trying to find the answer to these questions here in Kansas City, and investigators are not numerically small. Interest in the subject follows the late visit of a noted divine who undertook to discuss the problem, and thereby started a discussion that seems unlikely to end for some time. The investigators concede at the outset that men do not attend church. Of course, conditions are not identical the country over. In some communities one will see many men at church. Generally speaking, however, the average present-day congregation is made up largely of women. Not only is the church relying now on the support of women, but even the theaters, music, art, letters, and philanthropy are actually dependent upon the interest of the gentler sex.

It is not to be denied that the moral condition of men is steadily improving. Drunkenness, for instance, is on the decline. The percentage of criminals is decreasing. Conditions have improved even in the slums. In this city of nearly half a million people the spectacle of a drunken man is indeed uncommon. Drunkards cannot obtain employment! no one has any use for them, and the drunkard is also a loafer. Again, the liquor interests are discouraging drunkenness, which, contrary to orthodox belief, is bad for the saloon. Nowadays a drunken man cannot buy liquor at so-called first-class bars.

Man is morally better than he used to be, if outward appearances may be accepted for it, yet he doesn't attend church as regularly as was formerly the case. Man's evident indifference to religious work is attributed by some really eminent divines to modern business requirements. No less prominent a minister than Dr. Washington Gladden, teacher, preacher, and writer, of Columbus, O., declares that the business man of today finds it necessary to devote all of his time and attention to commercial affairs, to the exclusion of church work. Man's business cares keep him away from church, from the theater, from the higher arts, says Dr. Gladden, who is a man of universal repute. He adds, "The main reason why men do not attend theaters, and aid music, art, letters, and philanthropy in person, is the pressure and rush of business. Business through the ages has deprived man of the higher things of life. The ascendency of woman in the church and in the schools is growing. Men are slaves to things."

There are other investigators who, while agreeing that press of business has much to do with man's religious indifference, declare that ministers themselves are not entirely blameless for the condition. These critics aver that the average man does not care to hear politics discussed from the pulpit; that prohibition discourses in church disgust him; that treatment of local issues by ministers is annoying. What men want it is insisted, is a simple, religious sermon—something that will prove refreshing and invigorating, while at the same time making for the moral uplift.

Few men are so busy that they find it either inconvenient or disagreeable to figure out political considerations for themselves. Those who criticize ministers go farther and declare that the preacher is at best a theorist, and not any too well prepared to discuss civic matters. Such discussions, they conclude, force the word of God into the background, engender animosities (as political discourses usually do), and weaken the church. One critic recently expressed the idea in this language: "The church must utterly abandon vaudeville methods and get back to first principles if the interest of men in the work is to be aroused and held."

When Dr. Gladden said that "men are slaves to things," he expressed a belief that is shared by many other noted students. The man must earn the living for the family, which is no simple matter in these days of sky-high prices. He must clothe his wife and children, and fashion's demands are becoming more and more burdensome. He finds that it requires his best efforts to provide for the members of his family and give them the ordinary comforts, and in his effort to do this he employs all of his time. His wife represents the family in church and philanthropic work, while he slaves to provide means to keep the establishment running. It is little wonder that he does not attend church, that he seldom steps inside a theater, that he manifests no interest in art, science, or letters. Other things, more urgent, more essential, demand his attention. He is a slave indeed.

The statement that men do not attend church is contradicted. Ministers will declare that men are not losing interest in religious work, but that ill-informed persons seek to encourage such belief. It would appear, however, that the statement is quite correct—that women actually support the churches. Dr. Gladden said here the other day: "I am here to call the attention of Christian men to conditions that are intolerable. I refer to the fact that the growth of the church is checked everywhere by the failure of men to go to church. There are twice as many women as men in the congregations. The large proportion of male church members take no part in the work."

That men have become slaves to things has "resulted in the effeminization of the higher things in the communities," adds the doctor. "The great majority of boys at school never come under the direction of a male teacher. Children need the masculine touch as well as the feminine. We must have a religion that appeals to both men and women. The average boy will not go to Sunday School after he is fifteen. He doesn't find men there. He does not believe the church is a man's place. We are able to remedy this, but the best of the men outside won't be won by a woman's religion."

While the tendency of men to forsake the church may apply to the orthodox religions, it would not apply at all to the world's latest religion, Christian Science. Since Christian Science has come to be better understood, it has made astonishing gains, and, what is quite remarkable, has attracted men as well as women. The fundamentals of Christian Science have not been easily comprehended and earnest Scientists are therefore deep students. But the church has recently sent out lecturers of great ability, and now the scientific principles are more simply stated and better understood.

With some friends, I attended a Christian Science lecture a few days ago. Curiosity prompted me to go. What interests one in Science is its calm appeal to a man's reason. The proposition that, if one's mind is as it should be, the body which houses it will likewise be well, is sound logic. Scientists will demonstrate to you that their faith has effected wonderful cures. For an every-day religious belief, one that is practicable and helpful, Christian Science appears to fill the bill. At all events, it is attracting the intellectual element in a striking manner, and man, the slave, is evidently as well represented as his fair helpmate.

Christian Science teaches that a sound mind means a sound body. It is not a new doctrine by any means. Noticeably, Scientists display much happiness; the study appears to have an elevating tendency as affecting one's spirits. Wrongful things are all a mistake, says the Sci-

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entist. It is taught that it is quite as impossible to mix good and evil as to mix light and darkness. Good holds the upper hand; a clean mind necessarily means a clean body.

The extent to which business men have been attracted to Christian Science is really surprising. Here in Kansas City there are three Christian Science churches, two of them among the most imposing and largest edifices in the city. Their congregations are made up almost entirely of people of intelligence, of men and women who are thinkers. The churches are already too small for their congregations. The men who enter Science appear to be more deeply interested than the women, principally, one finds on investigation, because Science has done for them what could not be—or was not—otherwise accomplished. And the business man who is a Scientist will tell you that, whereas the orthodox religions are losing the support of men, Christian Science is rapidly gaining that support, and will eventually become the world religion.

Perhaps, after all, business cares and lame sermons are not alone responsible for the condition which calls forth the complaint of Dr. Gladden. Perhaps we have entered upon a religious evolution that may solve the problem of man's indifference to church work.

["Altruist" in *St. Joseph* (Mo.) *Gazette.*]

The optimist who believes that the world is getting better every day and that altruism and brotherly love will yet dominate the commercial, social, and religious life of mankind the world over, must have been rudely shocked when he read in a local paper of St. Joseph that the "Ministerial Alliance of St. Joseph" had decided to make a "vigorous attack" on Christian Science. This combination of all the churches to destroy one savors of persecution. It is atavistic—a harking back to the dark ages. It is an unpleasant reminder of the thumb-screw, the rack, and the burning fagots by which religious intolerance and bigotry for twelve centuries tortured to the death many thousands of God-loving Christians who dissented in some particular from the dominant church.

Who are these Christian Scientists upon whom the Ministerial Alliance has declared a war of extermination? A few months ago one of the ablest ministers this city ever had, himself a member of the "Ministerial Alliance of St. Joseph," publicly used the following language: "I wish to say that I respect the peace, humility, sweetness, patience, and the abounding love that characterizes many if not all Christian Scientists. I respect their influence for good and the truth they teach."

All the world knows that these words are true. Never since "the morning stars sang together, and all the sons of God shouted for joy," has there been a religion or system of ethics founded or promulgated by mortal man that effectively heals the sick and sorrowing, regenerates and purifies the heart, and gladdens, enriches, and beautifies the lives of its devotees and followers as Christian Science. Judged by her life-work and its fruits, Mrs. Eddy is the greatest woman in history and one of the greatest benefactors of mankind; and millions yet unborn will speak her name with love and gratitude, long, long years after the "vigorous attacks" of the Ministerial Alliance of St. Joseph have "gone glimmering among the things that were."

In conclusion, the writer deems it proper to state that he is not a Christian Scientist, and this article was written not by the request, or suggestion, or knowledge of any member of that faith, but in a spirit of altruism that deprecates persecution in all its forms and disguises, whether religious or otherwise.

[Translated from an article by F. L. in *Berliner Lokal-Anzeiger.*]

In a recent issue of *Berliner Lokal-Anzeiger* there appeared an article by the Rev. Ernst Klein, bearing the title "Something about Faith-cure," in which he takes a few sentences from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, out of their context in an arbitrary manner.

We quote verbally from this text-book (p. 341): "The strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage." In another place (p. 354) Mrs. Eddy says: "The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish." Mrs. Eddy also lays down the following rule for her students (p. 444): "Students are advised by the author to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these differing opinions."

Christian Scientists can at least expect from their opponents that they should judge "righteous judgment." What, for instance, would be thought of a man who attempted to criticize the strictly scientific explanations of Kant before a public of non-philosophers, and in such a way as to quote a few disconnected sentences, without giving at the same time the explanation how Kant intended these statements to be understood, and without giving his argument? It surely would be easy then to call Kant's philosophy very paradoxical. The denial of matter, by the way, is nothing new to the student of Kant's philosophy or of modern philosophy in general; but the Rev. Mr. Klein tries to ridicule that part of the teachings of Christian Science.

He is mistaken in believing that First Church of Christ, Scientist, Berlin, has crept into a hiding-place. The services, meetings, and the reading-room of this church are open to everybody, the latter being shown to visitors after every meeting and after every service; also the authorized Christian Science literature can be read or purchased there, so that one positively has no difficulty in securing a copy of the text-book. Moreover, it is erroneous to believe that Christian Science is not Christianity. A more thorough study of the text-book might have convinced the Rev. Mr. Klein that Christian Science declares the existence of an almighty God, and that as a logical sequence it acknowledges no other power besides this one power; that its adherents furthermore look upon the life of Jesus as their life-model, and that they endeavor to draw nearer to it through practical Christianity and by manifesting love toward their fellow-beings.

No Christian Scientist considers eating and drinking unnecessary or sinful at the present time. Jesus himself partook of food and drink, and Christian Scientists do not strive higher than this model of theirs. They have not lost their ability to worship God, but rather have learned anew how to worship Him "in spirit and in truth."

[Frederick Dixon in *Beverley* (Eng.) *Recorder.*]

Jesus did not buy the pardon of the world with his life, and so save the individual sinner from making his own atonement to divine Love; that is to say, from demonstrating his spiritual oneness with the Father, as a child of God. What he really did do, as Mrs. Eddy has so clearly explained, in her noble chapter on Atonement and Eucharist,

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was to become the Wayshower to humanity, not by doing its work for it, but by showing it how to do its own; and so, as the writer of the epistle to the Hebrews says, in the passage quoted by the canon, "for by one offering he hath perfected for ever them that are sanctified." This does not in the least mean that we are exempted from making every sacrifice which is necessary to overcome our belief in evil, and so, as has been said, demonstrate our spiritual unity with our divine Father. It is necessary for us to go on making sacrifice after sacrifice of our own material beliefs, in our effort to gain the goal of our hopes, the Mind that was in Christ Jesus; and so as Mrs. Eddy has written, in the passage on page 23 of Science and Health which the canon has cut out of its context, "one sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part."

It is the effort to bring this about which constitutes the healing mission of Christian Science. People often talk as if Christian Science was a sort of mammoth dispensary. It is nothing of the sort, unless by a mammoth dispensary is meant a religion through the understanding of which sin may be vanquished, sorrow turned into joy, and the sick made whole. These things are all inseparable the one from the other, and that is why Christ Jesus was able to demand from the scribes, by the bed of the man sick of the palsy, at Nazareth, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

[Alfred Farlow in *Boston American.*]

Mrs. Eddy claims certain Scriptural propositions to be true, namely, that God is Mind, Spirit, Life, Truth, Love; that man, in keeping with the scientific proposition that like begets like, is God's image and likeness, and is therefore spiritual. That Mrs. Eddy's interpretation of these premises, as well as the conclusions which she has drawn therefrom, are her discovery, is easily proved by the fact that outside the Bible and those works which are based upon Mrs. Eddy's teaching, the conjoined propositions which she presents are not to be found elsewhere in literature. Mrs. Eddy's position in regard to her discovery is simply her insistence upon the fact that her ideas are not in accord with those Scriptural interpretations which have heretofore been introduced. She is not concerned about her personality, but is simply insistent upon the distinct individuality of Christian Science. Mrs. Eddy claims no honor whatever respecting those things which differ from her teaching, and her affirmation concerning her own teaching is that it is demonstrably true and is therefore the emanation of eternal Truth—is of God.

So he died for his faith. That is fine—
More than most of us do;
But stay, can you add to that line
That he lived for it, too?

It is easy to die. Men have died
For a wish or a whim—
For bravado or passion or pride—
Was it harder for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

ERNEST CROSBY.

AMONG THE CHURCHES.

SAN DIEGO, CAL.

The corner-stone of the new edifice for First Church of Christ, Scientist, San Diego, Cal., was laid with appropriate services at sunrise, Monday, Oct. 25, in the presence of the Readers, the official board of directors, the building committee, and the clerk of the church. In the hush of the early morning hour, the kingdom of heaven seemed very near to those who listened to the words which were read from the Bible and the works of our beloved Leader. The dawn of Truth, as revealed by the light of Christian Science, had brought to consciousness a clearer, truer understanding of God and man, which understanding unfolds to view the true church, "the structure of Truth and Love" (Science and Health, p. 583), the corner-stone of which is Christ, Truth. This church edifice will stand in this community a monument of gratitude to God, and to the Discoverer of Christian Science. The new church building will occupy a quarter block, the auditorium measuring 66 x 96 feet, and will have a seating capacity of about one thousand. The approximate cost, exclusive of the pipe-organ, will be about fifty thousand dollars. It is hoped to have the building ready for occupancy early in the spring.

Correspondence.

BERLIN, GERMANY.

The first regular Christian Science services in Berlin, Germany, were held in 1898 in the home of a Christian Scientist, and in September, 1900, eleven Scientists organized a branch church. The ministry of clerical affairs and the police headquarters were duly notified of this action, and permission to found our church was granted. The police department requested a list of the names of the members, a statement of our creed, our constitution and by-laws, and in response to this request the names of the members and a printed copy of the tenets of The Mother Church with its German translation was sent, thus becoming a part of the state archives.

Notices of the church services were published in two German newspapers and in one English paper. Very soon the increased attendance made it necessary to move from a private house to a hall. There have been some antagonistic newspaper attacks, but these have resulted in an increase of our attendance. Public opinion has grown more favorable and the church is steadily growing. Since Thanksgiving, 1907, the services have been held in a hall in the center of the city. This hall seats about four hundred and has a fine large pipe-organ, which gives it the appearance of a church auditorium. The overcrowded German testimonial meeting in the evening made it necessary to hold a second service in the afternoon; an English testimonial meeting is also held. On Sundays, beside the German and English services in the morning, a second German service is held in the afternoon, to accommodate those who cannot have a seat at the morning service.

In July, 1909, the reading-room was moved to the church-hall building. It includes two large rooms appropriately furnished, and is well supplied with literature that brightens the home and lifts the burden from many a heavy heart. The Germans greatly appreciate the literature which the Christian Science Publishing Society publishes in their language, and its constant increase is a great source of joy to them. *The Christian Science Monitor* has been placed in the reading-rooms of five of the largest hotels, three steamship companies, one bank, and one department store, and from these places come reports that it is a favorite paper.—*Correspondence.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

[Republished by request of Mrs. Eddy.]

A LETTER BY MRS. EDDY

Brookline, Mass., Nov. 13, 1909.

To the Board of Trustees, First Church of Christ, Scientist, New York City.

Beloved Brethren:—In consideration of the present momentous question at issue in First Church of Christ, Scientist, New York city, I am constrained to say, if I can settle this church difficulty amicably by a few words, as many students think I can, I herewith cheerfully subscribe these words of love:—

My beloved brethren in First Church of Christ, Scientist, New York city, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in Truth, in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession.

Lovingly yours,
MARY BAKER EDDY.

A RELIGION OF DOING.

SOME young Christian Scientists—as well as some who are old enough to know better—seem to entertain the belief that because God is good, they have nothing to do in shaping their human lives but to sit back and state this fact in a sort of automatic way; or, in other words, they expect to reap a harvest without having done the preliminary planting and watering which are as necessary as the sunshine to produce satisfactory fruitage.

The Master, near the close of that wonderful Sermon on the Mount, warned his disciples against the dangers of mere profession, saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again and again was he insistent upon the necessity of activity—the doing of the will of the Father which filled his own earthly career to the very end with loving ministries to humanity. The apostle Paul added a word of reassurance when he wrote to the Galatians, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." So, too, Mrs. Eddy, in one of her messages writes, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20), and in Science and Health (p. 3) she says, "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution."

Many who embrace Christian Science and believe in it because it has healed them, do not seem to grasp this idea of the necessity for personal activity, and continue in a state of mere passive receptivity for years. Whenever they are sick or in trouble, they depend upon some practitioner for help, and in so doing they fail to avail themselves of the very greatest benefit that could come to them, namely, the working out of their own salvation.

Christian Science is not simply a panacea for ills of the flesh, to be administered by some practitioner who has taken the place of the family doctor. It is the demonstrable religion of Christ Jesus, the means of salvation so clearly and simply stated and taught as to be demonstrable by every person who has in any manner gained insight to the meaning of the "scientific statement of being" on page 468 of Science and Health.

The Christian Science practitioner has a duty to his patient beyond the healing of his physical ills, the meeting of his temporary need. He must so turn his patient's thought to God, and to the study of the Bible and Science and Health, as to enable him to work out his own salvation. This is the real duty of Christian Scientists, not only to work out their own salvation, but in the process of this evolution to help others to a right start along the same road.

The practitioner who is simply "doctoring" his patients year in and year out is not fulfilling his duty to them, and the patients who are seeking such treatment need to awake to the divine possibilities of Christian Science, and by applying what they know of it to their own ills gain the confidence in its demonstrability which will enable them in turn to go to the relief of others who are in need. In other words, they should seek that understanding of which our Leader speaks in "Miscellaneous Writings," when she says, "To avoid being *subject* to disease, would require the understanding of how you are healed" (p. 39).

ARCHIBALD MCLELLAN.

LETTERS TO OUR LEADER.

Chicago, Ill., Nov. 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The committees in conference, representing the nine Christian Science churches in Chicago, recently met to consider ways and means of assisting The Christian Science Publishing Society in promoting the success of the special Thanksgiving edition of *The Christian Science Monitor*. Subsequently, on the recommendation of these committees, business meetings of the congregations of the several churches in Chicago were held, at which the many interesting and helpful features of the *Monitor* were discussed. These meetings will, we feel sure, result in a wide circulation of the Thanksgiving number of the *Monitor* and in an increase of regular subscriptions. The committees are now meeting for the purpose of recommending to the Christian Science churches in this field a plan for active cooperation in securing increased circulation for all of our periodicals and for placing these periodicals wherever they will be kindly received.

We wish at this time to extend to you, and to the faithful workers under you, our thanks for the Christian Science periodicals which you have provided for us, and which your assistants are so ably editing and publishing under your direction. We would like particularly to express our gratitude for the *Monitor*, which is faithfully fulfilling the purpose declared for it by you in the beginning, viz., "To injure no man, but to bless all mankind." Its clean world news, its special features, its thoughtful and constructive editorials, its educational Home Forum articles,—these are all bringing to its readers in every part of the world untold blessings. We await with expectant interest the splendid Thanksgiving edition which is being prepared as a souvenir of the *Monitor's* first anniversary.

Spare us one more moment of your valuable time to read the assurance of our loving loyalty to all that is good. We need not reaffirm our oft-repeated love for you and our great appreciation of your service to us and to all mankind as the revered Leader of the Christian Science

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movement. Words may be idle and empty,—ofttimes they are so,—but in anticipation of the approaching Thanksgiving season we cannot forego the pleasure of thus sharing our feelings with you. In so doing we realize that we assume an added obligation of making persistent effort to rouse ourselves from the spell of self-ease, self-complacency, and self-righteousness, and to awaken more fully to our God-given privilege, as Christian Scientists, of becoming honest, earnest, consecrated Christian workers, fit to partake of the spirit of your life-purpose, which, as expressed by you in "Miscellaneous Writings" (p. 207) is "to impress humanity with the genuine recognition of practical, operative Christian Science."

Faithfully yours,
THE COMMITTEES IN CONFERENCE.

MRS. EDDY'S REPLY.

The Committees:—God bless the courageous, far-seeing committees in conference for their confidence in His ways and means of reaching the very acme of Christian Science.

MARY BAKER EDDY.

Edinburgh, Scotland, Nov. 11, 1909.

Dear Mrs. Eddy:—I am instructed by the directors of this branch church to send you the following excerpt from the minutes of their meeting held on Nov. 10:—

"Resolved by the directors to record their warm appreciation of the courageous stand which the Directors of The Mother Church are taking on behalf of the true teaching and pure practice of Christian Science, and their gratitude for the by-laws which make this purification possible.

"Further, to record their devotion and loyalty to the Cause of Christian Science and to its Discoverer and Founder, recognizing that it is impossible to be loyal to their Leader without being loyal to Principle."

E. M. RAMSAY, *President,*
ALICE GRAY, *Clerk.*

New York, N. Y., Nov. 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the students of the New York Christian Science Institute (Mrs. Laura Lathrop, C.S.D., President), in annual session, humbly unite in sending to you our warmest expressions of loving gratitude, loyalty, and obedience. Each progressive step made by us in the understanding of Christian Science reveals to us more clearly the inestimable value of your discovery, the great work you have done and are doing for mankind, and the debt the world owes you for the revelation of Truth which shows it the way to universal salvation from sin, disease, and death. We again renew our pledge of devotion and loyalty to you and to the Cause of Christian Science, and promise humbly to strive so to live as to manifest in our lives your teachings and example, that we may, as you have taught us, follow you as you follow Christ.

Lovingly yours,
NEW YORK CHRISTIAN SCIENCE INSTITUTE.

New York, N. Y., Nov. 13, 1909.

Dear Mrs. Eddy:—I want to express gratitude for the light and freedom from fear which has come to me through Christian Science. For months past I have been praying for spiritual sight, by which I might find the right understanding of Christian Science. Though struggling to silence a vague dissatisfaction with certain local teachings regarding Christian Science practice,—an unrest which at times amounted to rebellion,—I could not understand why certain messages you sent, particularly recently, to our branch church, needed such elaborate and subtle explanation, when the by-laws and other communications were so simple and clear. Now I am so grateful to find that these teachings and practices which disturbed me were not true, not Christian Science; to learn that loyalty to Principle, as stated in Science and Health, preached in our periodicals, and exemplified in our Manual, is the beacon-light which will eliminate fear of human opinion and criticism, and bring individuals into right relations with each other.

More than ever do I realize what it means to follow you, as the Leader of Christian Science, to follow selflessly and truly the truth which you have revealed to us. I know God is protecting His own, and realize the need of such knowing. Your call, through the *Sentinel,* for Christian Scientists to work daily on the last sentence on page 442 of Science and Health, has blessed us, protected us, awakened us to individual work in seeking the kingdom as well as in shutting out erroneous thoughts.

Lovingly yours,
NELLIE NEALL TROUT.

St. Joseph, Mo., Nov. 5, 1909.

Dear Leader and Teacher:—In view of the momentous events that are now transpiring, I feel impelled to write you a few lines, assuring you of my loyalty and obedience to the rules and by-laws which have recently been published in the *Journal* and *Sentinel,* wherein a personal and material sense of things is rapidly being eliminated, and thus is unfolded the true government by Principle. I know that my desire for righteousness and obedience illumines my pathway. When the disciples were obedient and cast their nets on the right side, they could scarcely bring the net to shore for the multitude of fishes; then they knew their Master.

The rules and by-laws, with some revisions recently passed, show clearly that you are governed by divine wisdom. Also the editorials that have recently appeared are most excellent; and very much depends upon the faithful observance of these rules in the letter and the spirit, thus being awake and awakening others. We cannot be thankful enough for your faithful example in pointing out the way, and may you be richly rewarded for your self-sacrificing devotion for our good and the uplifting of the race.

Your grateful student,
CHARLES M. HOWE.

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—The instantaneous effect of your "Peace, be still" upon the troubled waters of our church at its business meeting yesterday was a never-to-be-forgotten proof of the love and esteem in which your words are held by the entire membership of our church. The healing balm contained in your message has already dispelled many a mistaken sense, and I know that I am expressing the sentiment of our church in thanking you from the bottom of my heart for having shown us "how good and how pleasant it is for brethren to dwell together in unity!"

Gratefully yours,
RICHARD P. VERRALL.

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

God bless you, beloved Leader, for yesterday's message. "And o'er earth's troubled, angry sea," we saw "Christ walk," and come to us and "tenderly, divinely talk" (Miscellaneous Writings, p. 397).

Lovingly and gratefully your follower,
IDA EHRICH.

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Boston, Mass., Nov. 18, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Every fresh evidence of your wisdom and of your great care for the Cause of Christian Science makes me love you more, if that were possible. Your letter to the trustees of First Church in New York was marvelously brave and loving. "He sent his word, and healed them," and we have God's assurance that this word "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." There is no law of reversal. When I read in the newspapers of the instantaneous effect of your letter, I remembered another picture. Jesus was asleep in the ship, amid the storm. The tumultuous elements were only mortal mind, externalized. They were real to the material senses of the disciples, but there was no storm in the Christ-mind, only peace. "And his disciples came to him, and awoke him, saying, Lord, save us: we perish. . . . Then he arose, and rebuked the winds and the sea; and there was a great calm."

All Christian Scientists who are awake to the significance of the "signs of the times," will thank God, as I do, for our matchless Leader.

With love,

Faithfully yours,
WILLARD S. MATTOX.

Chicago, Ill., Nov. 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—During these weeks of trial and waiting, my heart has overflowed with gratitude to you for what has been accomplished for mankind through your wisdom and love. I am especially grateful just now for our beloved Mother Church, and to those who in the conduct of its affairs are upholding so loyally and fearlessly the perfect Principle of scientific truth which has been revealed through you, and which is stated so clearly in our textbook, "Science and Health with Key to the Scriptures."

These words from the epistle to the Hebrews are comforting: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." My earnest prayer is for greater obedience and humility in the service of Principle, and to let my light so shine that the Father only may be glorified.

Loyally and lovingly yours,
ANNIE V. C. DODGSHUN.

Tacoma, Wash., Nov. 9, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I wish to express to you my gratitude for your wise and unfailing leadership. Your article in a recent *Sentinel* (Oct. 16, 1909), "Take Notice," has been an inspiration to me. As the Discoverer of Christian Science you stand alone, and I thank our heavenly Father that you, His chosen one, stand firm and true to Principle, to Christ, Truth, as revealed to us through your wonderful book, "Science and Health with Key to the Scriptures." The housecleaning process is needed in our consciousness, and may it continue until we are purified and brought closer to God. May the thought of "personal contagion" and leadership be eliminated from the field. As you say, "Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566).

Gratefully yours,
MINNIE SMITHSON PALMER.

New York, N. Y.

Beloved Leader:—Kindly permit me, a humble student of Science and Health, to thank you from my soul for your letter of the 13th inst., which was read to us on the 15th of November. It came as a white-winged dove, with an olive branch which turned the conditions of chaos into harmony, the peace that passes all understanding. I thank our Father-Mother God for such a brave Leader. My prayer is daily to watch and pray for deliverance from sin.

Lovingly your follower,
FRANCES M. BROWN.

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

God blesses you for your loving message of peace to us. I can only think of your blessed words: "Heard ye the glad sound? Felt ye the power of the Word?" (Miscellaneous Writings, p. 398).

Yours in humility,
SARA SUSMAN.

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

Beloved and Revered Leader:—How can we express our gratitude to God for your glorious reflection of His omnipotence, blended with Christlike humility and dignity, as witnessed by the effect of your letter on the turbulent and troubled conditions at First Church of Christ, Scientist, New York. The answer comes in your own inspired words in "Miscellaneous Writings," "So live that your lives attest your sincerity and resound His praise." In gratitude which obedience, bringing forth the fruits thereof, alone can prove and express,

I remain faithfully,
MRS. ROSE L. DUBOIS.

Lynchburg, Va., Nov. 17, 1909.

Dear Mrs. Eddy:—As of old, Love spoke to us through you to our church Monday. We heard the "Peace, be still. And the wind ceased, and there was a great calm." I am grateful to God for you, His messenger.

Lovingly,
LE ROY B. CRAMER (of New York).

[Telegram.]

Atlantic City, N. J., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—As the least of your followers I send you my humble thanks for your message to First Church of Christ, Scientist, of New York city, yesterday.

Sincerely,
GOTTFRED BERG.

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

Thanks be to God, your timely message of wisdom and love has stilled the surging waves of error, even as the Christ dissipated the tempest with the simple edict, "Peace, be still." "How great a God is our God."

ROSALIE ROBERTS,
JOHN L. ROBERTS.

New Bedford, Mass., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—This morning, while reading of the adjournment of First Church of Christ, Scientist, of New York, after your letter to them had been read, these words came to me: "This day is the Scripture fulfilled in your ears"—"He sent his word [through you, God's chosen messenger], and healed them, and delivered them from their destructions." My prayer each day is to follow you as you follow Christ, and to be more worthy of the name Christian Scientist.

Lovingly, faithfully yours,
ALICE B. TABER.

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THE LECTURES.

MOSCOW, IDAHO.

William D. McCrackan, M.A., delivered a lecture on Christian Science in the I. O. O. F. Hall, Oct. 21. He was introduced by C. C. Rice, Ph.D., of the State University of Idaho, who spoke in part as follows:—

Christian Science is a practical philosophy. The Christian Science church is a great and rapidly growing religious denomination devoted to healing the sick and reforming the sinful. The Founder of this denomination, Mary Baker Eddy of New England, declares that she has discovered the Principle by which the miracles of Christ were wrought. Her followers claim that they heal sickness and destroy sin by that divine healing power which their revered Leader discovered, applied in her practice, and promulgated in her remarkable writings. I am not regularly associated with this extensive Christian organization, but I am a Christian Scientist in the sense of knowing and appreciating Mrs. Eddy's life and works, and believing that the activities of her denomination are beneficent. The Christian Science church preaches personal purity and temperance with a sincerity and zeal which place it in the front rank among agencies in Christendom striving to destroy the works of the devil. Christian Science is a force operating against all manner of naughtiness and annihilating the thraldom of sensuality over the vitiated human sense. By turning our thoughts from the petty ills and fleeting pleasures of today to fix our attention on the eternal purposes of God, Christian Scientists are doing a real service to the Christendom of our time.

The watchword of Christian Science is not theological, polemic, or esoteric metaphysics. It is "Heal the sick, cleanse the lepers, raise the dead, cast out demons." Christian Science is known to heal disease. This is done in a way similar to the healing wrought by Jesus and his apostles, as recorded in the New Testament. The doctrinaire critic or skeptical scientist may take this claim of healing disease to be superstitious, but in view of the numerous testimonies of physical healing printed in the periodicals of the sect, I think the claim should be admitted at least by Christians, who as such must acknowledge the truthfulness of the Gospel narratives on which the theory of Christian Science practice plainly rests.

Correspondence.

LINCOLN, ILL.

A magnificent audience, representing every creed and belief, filled the Broadway Theater Sunday afternoon [Oct. 24], when Judge William G. Ewing of Chicago gave his lecture on Christian Science. He was introduced by T. T. Beach of this city, who said in part,—

The claim of Christian Scientists is, as I understand it, that the divine law and Principle by means of which our Saviour when on earth removed all evils and cured all manner of diseases among the people, have been rediscovered and are now being effectively used in practically the same manner and with like results as those obtained by their use nineteen hundred years ago. When we remember that God's laws are inimitable, unchangeable, "the same yesterday, and to day, and for ever," and that divine Principle is eternal, it necessarily follows that the divine law and Principle that existed nineteen hundred years ago are existing today and will be in existence throughout all eternity. This being true, it is not strange that this law and Principle should be rediscovered, nor is it wonderful that when they are used in the same way they yield the same results that they did when used by the great Wayshower.

I want a practical religion; I want a religion that will fill this grand old earth of ours so full of human happiness and joy of life that the tears of sorrow will be dried forever. We all want to know the truth which will make us free, and we are fortunate to have with us this afternoon a gentleman who is splendidly equipped to give us light on this most important subject.—*News-Herald.*

SANTA BARBARA, CAL.

Local interest in Christian Science was attested yesterday afternoon [Oct. 24], when a fair-sized audience gathered in the Potter Theater to hear the Hon. Clarence A. Buskirk lecture. He was introduced by E. W. Dickey, the First Reader of First Church in this city, who said in part,—

The gospel of the Prince of Peace has always been a message of "good news," a message of health, peace, and happiness to thousands all over this earth. More and more is it coming to be seen that the Christ-teaching is practical, and today in Christian Science thousands are proving its practical value. It works through spiritual understanding, and brings to the human consciousness a realization of the allness of God and the unlimited power of Truth. Individual attainment of the spiritual understanding fulfils Jesus' promise: "Ye shall know the truth, and the truth shall make you free."—*Santa Barbara News.*

LECTURES TO BE DELIVERED.

Brainerd, Minn.—Clarence C. Eaton, Opera House, Dec. 10.
Newark, N. J.—Hon. Clarence A. Buskirk, Proctor's Theater, 5 p.m., Dec. 12.
Brandon, Man.—Clarence C. Eaton, Opera House, 8:30 p.m., Dec. 13.
Virden, Man.—Clarence C. Eaton, Virden Opera House, Dec. 14.
Beaumont, Tex.—Prof. Hermann S. Hering, Dec. 14.
Marion, Ind.—Frank H. Leonard, Indiana Theater, Dec. 14.
Norfolk, Va.—Rev. Arthur R. Vosburgh, Academy of Music, Dec. 14.
New Orleans, La.—Prof. Hermann S. Hering, Athenæum, Dec. 16.
Portsmouth, O.—Frank H. Leonard, Grand Opera House, Dec. 16.
Newman, Ill.—Frank H. Leonard, Opera House, Dec. 17.
Warren, Pa.—Hon. Clarence A. Buskirk, Library Theater, 3:30 p.m., Dec. 19.
Passaic, N. J.—Judge William G. Ewing, Passaic Club House, Erie and Prospect streets, 3:30 p.m., Dec. 19.
Mobile, Ala.—Prof. Hermann S. Hering, Christian Science Hall, 9 St. Emanuel street, 3:30 p.m., Dec. 19.
Flint, Mich.—Frank H. Leonard, Storm's Opera House, Dec. 19.
Stockton, Cal.—William D. McCrackan, M.A., Yosemite Theater, 3 p.m., Dec. 19.
Baltimore, Md.—Rev. Arthur R. Vosburgh, Sunday afternoon, Dec. 19.
Jackson, Miss.—Prof. Hermann S. Hering, Century Theater, Dec. 20.
Creston, Ia.—Frank H. Leonard, Court House, Dec. 20.
Lake Charles, La.—Prof. Hermann S. Hering, Dec. 21.

NOTICE.

The price of the new pamphlet "Personal Contagion" and "What Our Leader Says" has been reduced from that given in previous notices, and will be as follows: Single copy 10 cents; the dozen $1.00; the hundred $7.50.

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TESTIMONIES OF HEALING.

About nine years ago one of the popular magazines published an article which held Christian Science up to ridicule and gave a distorted statement of its teachings. At that time I had barely heard of Mrs. Eddy and her noble work, but witnessing the apparent glee of another over this uncharitable attack, a strong sense of indignation at its injustice was aroused within me, and I determined immediately to investigate Christian Science for myself. Thereafter, for two or three years, I had with me a copy of "Science and Health with Key to the Scriptures," either obtained at the public library or borrowed from a friend, till I finally secured one of my own; but I confess that I did not then seem to get much out of it, probably because I was reading everything I could find on oriental philosophy, hypnotism, spiritualism, and the like. In my hunger for something beyond what I had found in the teachings of the orthodox church of which I had been a member all my life, I was reaching out on all sides for spiritual food, unable to formulate any prayer, but trying in a feeble way to cling to God as my only salvation.

About six years ago a frailty which had hampered me for years—the result of childbirth—took on very troublesome proportions, and complications were so multiplied that it was pronounced necessary for me to submit to an operation. Instead of one, four were performed by three of the most skilled surgeons of this city. For a time there seemed to be much improvement, but after two years all the old distressing conditions returned, and the physician stated that another and more serious operation must be performed, after sufficient strength had been gained. To this end a course of osteopathic treatment was arranged for, but this was almost at once given up, for at this point a realization came to me that I had been trying to mingle material methods with Christian Science. Truth led me to cling to the latter and discard the other, and I procured a Christian Science *Quarterly* and began to study in earnest. I had not been able to walk a block without the seeming necessity of lying down for hours after, but it was not many weeks after this before I awakened to the fact of perfect health and strength, ability to walk miles without fatigue, an enthusiasm for life, and a certainty of "God with us" in Christian Science.

Since then progress in understanding has at times seemed slow, but it has been sure, and it has been attended by some very convincing demonstrations of the truth in solving daily problems. It has been proven to me that matter has no power to transmit a tendency to enlarged joints, known as a rheumatic condition. I have proven, when the severest dental work was being done, that there is no sensation in the teeth, and that man is not under any so-called material law. Christian Science has also brought to light the fact that God is our source of supply, and that His storehouse is always full for those who realize man's divine inheritance. Did not Jesus teach a lesson for all time on the shore of Galilee, by supplying also the physical needs of the four thousand while they were hanging on his words for spiritual sustenance? Christian Science is helping me daily to test my thoughts by the standard of Christ, and shows me how much I have to overcome in order to be like the Master.

One can but be filled with the deepest gratitude and unspeakable reverence for the pure consciousness of one who, in following the great Wayshower, was brave enough and obedient enough to probe the suffering and sin of the flesh—to investigate the methods of error in order to raise mankind to a realization of man's divine heritage and oneness with the Father.

MRS. JANE L. VILAS, Seattle, Wash.

For twenty-seven years I suffered from a severe stomach affection. I was under the charge of physicians of national reputation most of that time, taking their remedies and following such hygienic directions as they gave, but I only received temporary relief. My condition made me so cranky and peevish that at times I was not a fit associate for other people. I traveled over Europe and America for years, seeking relief which did not come. I tried the various forms of dieting, such as are customarily recommended for this disorder, but only brief respites came. Finally I was persuaded to try Christian Science, and was completely healed by it after six weeks' treatment. I have had no recurrence of my former troubles, although several years have elapsed since I was cured. My business has been good ever since I accepted the Science.

I no longer have the worries of former days. With the realization that "underneath are the everlasting arms," and with the spiritual uplift that all Christian Scienists know and feel, I am passing through the years happy and serene, with no fear of the future.

WILLIAM F. MARRS, Denver, Col.

About twelve years ago I was an invalid, a severe accident having injured my spine so that I was confined to my bed. At length I was able to walk, but had to wear a plaster jacket. The physicians said that if I lived I could never be strong. I then commenced to attend the Christian Science Sunday School in Denver, and although I received no direct treatment, by applying my slight knowledge of the truth, within two years after entering the Sunday School I regained my health and strength. From that day to this my every ill has been met with Christian Science. I have been healed of colds, headache, fever, a skin disease, besides entire deafness in one ear. In 1904 I had the privilege of class instruction, and that fall I entered college. During the four years of college life many of the problems of the student have been met for me through the application of the truth.

For physical healing I give thanks, but these blessings are not to be compared to the mental, moral, and spiritual aid which I have received. Glimpses of God and His creation have enabled me to cast off the bondage of fear, self-pity, self-love, envy, laziness, deceit. One of my greatest joys is that I have been enabled to help others find man's heritage of health and peace. Overwhelmed by these blessings, I would express my gratitude to God for Christian Science, to Mrs. Eddy for her noble life, and for all those who are making life seem brighter and sweeter each day.

MISS EMILY MARGARET MARRS, Denver, Col.

With loving gratitude do I testify to what Christian Science has done for me. Nearly eleven years ago, after having been in ill health for about twenty years, I had practically exhausted all material remedies, and was no better. I then considered that I was spending my last summer on earth, and had grown very thin and weak, when I was advised to try Christian Science by a friend who loaned me her copy of Science and Health. I made up my mind that I would read the book, regardless of what any one should say about it, and I soon felt that it was a wonderful book. There was a great deal which I did not understand at that time, but my desire was to gain an understanding of it, so I read on until I lost sight of myself, and in four or five weeks, when I did think of myself, I was well. I could not remember when I had last felt an ache or pain, and I began to realize how well I was feeling; that I could eat anything I wished with perfect freedom, and that I rested well at night. No tongue could express the joy and peace I felt; to think that I was a well woman after so many years of ill health! I was healed of heart and stomach trouble, of neuralgia

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and female trouble, also of a general nervous breakdown. My eyes also were healed, and I have never needed glasses since then.

I am certainly very grateful for Christian Science, and for what it has done and is doing for me every day. It has helped me very much in the overcoming of fear, and in many other ways. Christian Science has not only helped me, but it has enabled me to help others, and I am indeed grateful for many demonstrations of the power of Truth; also for the spiritual awakening which Christian Science has brought to me. I am thankful to God, and also to our dear Leader, who has given us this truth.

CHRISTENA WITT, Knoxville, Tenn.

In reading of Nicodemus, who came to Jesus to know how to gain eternal life, we find the Master's answer to be, "Ye must be born again." In the darkness of mortal belief and suffering, seeking for the light in Christian Science, I had the same answer. For twelve years I had been in the darkness of despair, suffering with heart and stomach trouble, and extreme nervousness, which, with attendant physical ills, compelled me to take rest many times during the day, and I was unable to bear the responsibilities of my family and home. I had been treated by fourteen different doctors, had also osteopathic and electrical treatments, etc., but received no benefit whatever. At this point my sorrows were great, six of my family having passed away. I was a church-member and attended the services regularly, trying to find the help I so much needed; but there also I failed.

At this, the darkest hour of my life, with nothing but death or an insane asylum in prospect, I was asked to try Christian Science. Utterance fails when I try to express the joy, harmony, and peace I experienced the morning after my first treatment (which was absent). I had slept the entire night, and in a short time all my troubles had entirely disappeared. I felt deeply grateful for this wonderful proof of the power of God's love, and for the blessings to be derived from even a slight understanding of Christian Science, but another trouble presented itself in the alarming form assumed by a goitre, which had been growing for twenty years. Feeling that Christian Science had already done much for me, I decided to have treatment for this also. After the fourth treatment I went home with a sweet sense of peace and harmony, and this continued until the room seemed flooded with the presence of God; the light of divine Love filled every thought, and the most glorious realization of the unity and supremacy of the only Mind permeated my whole being. Then, and not until then, did I know something of the new birth, the being born into the consciousness of the Life immortal, the kingdom of heaven here and now. At this moment the goitre passed away without one moment's pain or suffering; every bar had been broken down, and I was free from the bondage of material beliefs.

Glory be to God, and gratitude to our dear Leader, Mrs. Eddy, who has unfolded such a wonderful truth to a weary and sin-sick world. I am deeply thankful for the understanding of God as Love, who giveth eternal life to all who seek Him in spirit and in truth. Truly, we must be born again.—MRS. AMY B. DYE, New York, N. Y.

Having been the recipient of so many blessings from a knowledge of Christian Science, it is my privilege to tell others of the great good which they may obtain from its study. About four and one half years ago I received my first treatment. It was difficult for me to give up my medicine for that first week's treatment, and I expected to go back to it at the end of the week, as I had consented to be treated just to please my husband. I, however, began to read Science and Health, and the little knowledge gained during the week, and the improvement in my health, made me willing to continue, until finally I realized that my ailments were gone. Thus I began a new life. It seemed a great blessing to be well and happy, for I was learning to "be not afraid." The fear of storms had made my life miserable, but that fear vanished with the others.

I am especially grateful for what Christian Science did for me at the birth of my last two children. Every untoward condition was met with the help of a faithful practitioner, and on both occasions less than two hours elapsed from the time that a message was sent asking for help, until another was sent stating that everything was all right and the household ready to retire. Some members of the family were apprehensive of bad results if I did not call a doctor on these occasions, but I had no fear. We have relied upon the "great Physician" for help under all circumstances, and He has never failed us.

How comforting to know God as an ever-present help! It is true that every trial increases our faith. We mothers have much to be thankful for in knowing that our little ones are safe when we are willing to trust them in God's care. There is no fear of results, for we know that all will be harmonious. We are thankful to God for the peace that is ours, to Mrs. Eddy who has made the knowledge of God applicable to all our needs, and to the faithful workers who have helped us along the rugged way.

EFFIE SHAFER, Knob Noster, Mo.

[Translated from the German.]

I want to tell others how great a blessing has come to us through Christian Science. Last summer we became acquainted with this teaching through friends, and liked it so well that we immediately began to attend the services and read *Der Herold der Christian Science* diligently, thereby getting rid of much fear. After the birth of my second child I had been stricken with an abdominal trouble, and had suffered much during the following seven years. I was treated by several physicians, but without success, and the physicians said that it would be impossible for me to have another child. In November of last year, however, a daughter was born to us. We had been very much concerned about it, but with the help of Christian Science the birth was normal and safe. On the fifth day I was able to attend to my housework, and the old trouble has entirely disappeared. The little one also is well developed and grows finely.

For all this I give my heartfelt thanks first to God, then to our beloved Leader, Mrs. Eddy, who has shown us the way to truth and health and harmony. May all seekers after truth receive the health and the blessings which have come to us through Christian Science.

FRAU SANDER, Hannover-Linden, Germany.

It is now over five years since we took up the study of Christian Science, and I wish to bear grateful testimony to the healing power of Truth, and to the spiritual quickening which we have received from it. The first work done for us was the healing from a severe attack of acute lung trouble, which had been running almost a week. It was completely overcome in four days and the child was out at play. We have called for help in rheumatism, smallpox, a malignant growth under one of the children's eyes, heart trouble, and also in childbirth. I especially want to speak of the latter experience. The child was born before the practitioner could get to our home, as she had about three miles to come. When she came, I was resting nicely, and she took care of me and of the baby; then sat in another room until morning. When she brought in my break-

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fast I asked her to treat me for some discordant feelings. She told me that I need have no pain, as there was no place here or hereafter for pain. Soon I was perfectly free from pain and felt no sense of weakness. I was up all day from the first, attended to three small children, and felt no inconvenience in any way. I was out to church in one week, and have always been strong since then. This was to me indeed wonderful, as with five children born under *materia medica* I was confined to the bed for two or three weeks each time, and was very weak then.

Besides the healing in our own family, I have seen and known of the healing in Christian Science of many diseases, some of them supposed to be incurable. I do indeed feel very grateful for this truth which makes us free, and I thank God every day for what our beloved Leader is doing for mankind.—Mrs. Lillie Graybael, Merrill, Ore.

[Translated from the German.]

In the spring of 1908 measles broke out in this town, and about half of the children in the schools were taken ill. In May our little foster-daughter six years old came home from school feeling ill, and I put her to bed. On the next day the eruption had spread all over her body, attended with very high fever. I immediately wrote to a Christian Science practitioner in Berlin, and waited for the treatment to be given. During that day the fever did not abate, but my firm hope was realized, for with the first treatment the fever disappeared entirely and did not return, and the child was soon able to get up and go out.

This experience has strengthened my faith, and all I can do is to give thanks unto God for the great help which was given us at that time, as well as later on. I also think with gratitude of Mrs. Eddy, who has shown us the way to the truth which delivers us out of the bondage of sin and suffering.—M. Claer, Tapiau, Ostpr., Germany.

I would like to express my gratitude for what Christian Science has done for me, and it has done much since I took up the study four years ago. I was healed of a very delicate condition, following an operation, when the doctors were telling me that I must have another. I, however, read Science and Health and was healed. I have never even had to ask for help, until about two years ago, and also when I was on a trip with my husband.

On this trip we had a drive of thirty miles in a heavy rain and snow-storm. On my way back by train I was taken with pains in my head and all the symptoms of severe illness. I seemingly grew worse, until I could neither read nor help myself, and when I arrived home, at four in the afternoon, I went at once to bed. I was alone in my home for some time, but when a near neighbor came in to see me, and found me suffering so much, she was greatly alarmed and wanted to do something for me. I then asked her to call a Christian Science practitioner by telephone. She did so, and in less than two hours after the Scientist reached my home I was entirely free from pain and the fever had disappeared. The next morning I got up at half past six, after having slept soundly all night, and worked all day, also went down town and walked home (nine blocks), and felt as well as though I had never been ill.

To me Christian Science is wonderful for it teaches us the healing power of God.

Mrs. Anna Osborn Sioux Falls, S. D.

From the time I was a small boy until recently, a period of some ten years, I was subject to attacks of mental depression and overburdening pessimism, supposedly of hereditary origin. They occurred sometimes once or twice a year, often every month or so. After a few hours, or even a day, of black darkness and despair, I would return to my normal condition, and was so ashamed of my subjection to such attacks that I did not speak of them to the family, and made no use of Christian Science in the case. About a year ago an unusually severe attack came to me. Having gone to a practitioner, a dear friend, about another matter, the greater error was brought out. This lady helped me then, and again a few months later, and showed me how to help myself through the understanding of God's government of man, as taught in Christian Science. The sense of mental depression has been overcome, and all fear of its recurrence removed.

I have been helped through many demonstrations in Christian Science over physical troubles, but I am especially thankful to God for the destruction of this error, which at times seemed to deprive me of man's heritage of peace and harmony. I am also grateful to our Leader, who has brought us this healing truth.

George A. Andrews, Lansing, Mich.

[Translated from the German.]

After having been freed, through God's help and the faithful work of a Christian Science practitioner, of severe neuralgic pains which had tortured me for years, I feel impelled to give thanks through these lines. I was treated in Christian Science for several weeks in the summer of 1908; then the pain ceased and I felt like one new born. Shortly before Christmas, however, I had another attack, which was quickly met, thanks to the assistance of a Christian Science practitioner in Dresden.

I read Science and Health as much as my time permits, and understand more and more that divine Love is omnipresent and omnipotent, and that God alone is our help in times of sickness, sorrow, and suffering. Through my daughter, who first told me about Christian Science and the wonderful healing performed through its agency, I also receive the *Herold*, which I read with great interest and which has helped me very much to comprehend and understand Christian Science. May more and more Christian people investigate Christian Science; for they would find help and be comforted.

Freifrau G. Grote (geb. von Retberg), Blankenburg a/Harz, Germany.

Since taking up the study of Christian Science, three years ago, I have received so many benefits that I feel it is a duty as well as a pleasure to tell of a few of them in the *Sentinel*. I was healed of a very painful bladder trouble, also of severe headaches, besides many other ills, but I would like to tell of the recent healing of a more serious disease. Several months ago a growth appeared on my right breast. I at first thought nothing of it, until an offensive discharge was added, and later it became painful. As this continued, and the appearance became more alarming, I was very much frightened, so I telephoned to a Christian Science practitioner for help. The pain was greatly relieved in a short time, but the climax was reached in one week, when another difficulty presented itself. In two days, however, this began to abate, but I noticed two fresh openings besides the original one. I was then thoroughly frightened, for from the first I had feared it was a disease from which an uncle had passed on several years before. But, thanks to God, and to the earnest work done for me in Christian Science, the growth was completely destroyed, and my happiness and gratitude can be imagined when every trace of it was gone.

For this and the many other blessings which I have received I am indeed grateful to God, and to Mrs. Eddy, who has made it possible for such things to be accomplished in this age.—Mrs. Irvine McCauley, Chicago, Ill.

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Though we have never before given a testimonial, we have had many proofs of God's loving care, each member of our family having received timely aid and healing in Christian Science. One case stands out especially clear, that of our baby girl, when she was about nine months old. She was seriously ill with what seemed a cold on the lungs with high fever. We battled with this for several days with our small understanding of Truth, and seemed almost to have vanquished it, when suddenly an alarming change took place, and the babe sank into unconsciousness, and there were only slight evidences of life. We hastily sent a message to a Christian Science practitioner, and she took up treatment at once. In a short time the natural color returned, the child began to breathe regularly, and then went to sleep naturally. When she wakened she seemed rested, and took some milk with evident relish. She quickly regained her usual health, for which we are grateful beyond the power of words to express, and thankful to God for the wonderful teachings of Christian Science.

MRS. FRED KLOPPING, Yankton, S. D.

I have a great desire to make public at least a small portion of what Christian Science has done for me and mine in the past fourteen years. A practitioner attended my wife at the birth of our daughter, who is now nearly thirteen years old and has never taken one drop of medicine. She is a healthy, strong, well developed child, and is said to be exceptionally bright. I have had serious heart trouble and other severe illnesses overcome by Christian Science, its help having always been faithfully and lovingly given us.—ED. R. MARSHALL, Antonito, Col.

When Christian Science found me, ten years ago, I was a great sufferer from throat and stomach affections, also rheumatic gout, which medical doctors had said would cripple me. For nine years I used all kinds of material remedies, but they brought no permanent relief. Three of the best doctors in our city, and one specialist from Chicago, pronounced me incurable, but by the study of Science and Health and the help of kind friends in Christian Science I was greatly improved. I thought I was healed, but about two years ago some of these troubles appeared in an aggravated form, so that I walked with great difficulty and was obliged to call for help in Christian Science, with the result that in five weeks every trace of the trouble was gone.

For the physical healing I am very thankful, but more than all I thank God, and our dear Leader, for the understanding, obtained through Christian Science, of Truth, of spiritual being, whereby not only my own feet are planted on the rock, Christ, but this understanding has enabled me to help others who were in sore need.

MRS. SARAH POSTON, Columbus, O.

I started this year with the assurance that I was on the right road to health and harmony. My blessings since I became interested in Christian Science cannot be numbered, but I am most thankful to know that I have been healed of a sinful condition which seemed real and that I had grown to think of as right and excusable. I have also found a real friend in the practitioner who treated me, the only one I have ever known who has not judged and condemned me. I have been healed of bilious attacks, from which I had always suffered, also of malaria, which came every season, and my healing was instantaneous. When nine years of age I had a fever which seemed to affect my throat, and until five years ago I had severe throat trouble for two weeks every winter, but I was healed of this in a few treatments in Christian Science.

LOUISE WHITE, Worcester, Mass.

I wish to express my deep gratitude for what Christian Science has done and is doing daily for me. We have had proofs enough in our family to convince me that it is the truth. I am indeed grateful for the physical healing, but it is not to be compared with the spiritual peace which Christian Science brings,—the peace that "passeth all understanding." I thank God for this blessing, and Mrs. Eddy for the light thrown on Christ's teachings, and my desire is to obtain more of this understanding as set forth in her cherished works.

MRS. TESSIE RECTOR, Omaha, Neb.

I came into Christian Science for the spiritual help which it offered. I had never been able to believe in the commonly accepted view of God as one who loved His children and yet sent affliction upon them. It was with rejoicing that I accepted the Christian Science teaching that God is Love and that He gives us life and peace. I had for several years suffered with my eyes, and had worn glasses over two years, when I decided to go to a Christian Science practitioner for help. My eyes were healed at the first treatment and the glasses laid aside. I have also been able to overcome many ailments for myself and two children, and am learning that as we keep our thoughts right our bodies will manifest health.

The physical healing, however, counts for nothing as compared with the spiritual regeneration which I have experienced. My prayer is, that I may so live as to show thankfulness to God and my gratitude to Mrs. Eddy, and to be worthy of the name Christian Scientist.

MRS. ROSE N. CHADDOCK, Fresno, Cal.

I am indeed grateful for what Christian Science has done for me. Two years ago I went to have some dental work done. The dentist told me my teeth were in a very bad condition, three of them being diseased and one so badly decayed that it had affected the jaw-bone. As a result an abscess had broken through the roof of my mouth, and there was a continual discharge. The dentist said he could do nothing with this tooth then, and that we would have to leave it for a month or two. I immediately called on a Christian Science practitioner for treatments, and in a month's time all soreness and inflammation had disappeared, so that I was able to have the tooth crowned. The cavity in the roof of my mouth is entirely filled in with flesh and the piece of jaw-bone is now nearly in place.

For this healing and many other blessings I am thankful to God, and also to our Leader, Mrs. Eddy.

MABEL E. COHOE, Hurley, S. D.

[Written for the *Sentinel*.]

TRUTH'S DAWN.

FLORENCE HARDIMAN MILLER.

HAD truth not dawned—
There had been in my heart no little shrine
On which the flame of joy burns ceaselessly.
I had not known the way, pure and benign,
Nor soft-lipped peace, nor even hope were mine,
Had truth not dawned!

Had truth not dawned—
I had not understood that Love will keep
The spirit unconfined, the footsteps free
That tread the king's highway; nor known the sweep
Of life unending, changeless, love-crowned, deep,
Had truth not dawned!

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*, London.]

I do not believe Jesus meant to say that he was *not* good when he asked the question, "Why callest thou me good?" I mean that the expression was no acknowledgment of sinfulness. He had another point of view, and was giving to the word "good" a wider connotation than it usually received. By the good he meant the fullest possible life, the highest conceivable excellence in everything, the ideal beauty, the light without shadow, the power that knows neither hindrance nor limitation, the blessedness to which nothing can be added and which has no change to fear. This is the good, and it is obvious at once that in this sense God alone is the good, for God is the one life that is all exhaustive and all inclusive, the infinite and eternal. The good in any other sense is but relative to this absolute ideal. The good in finite human life—either morally speaking or in anything else—is but a partial raying forth of the eternal. No one human being can express it all, even if he were to live a million years; he can but express or bring into manifestation, according to the measure of his opportunities, as many aspects as possible of a reality that knows no limits. In so far as he succeeds in doing this his life is good; in so far as he fails or comes short it is not good. In the absolute sense there is none good but God; in the relative sense all life is good in the degree that it expresses God.

[*Western Christian Advocate.*]

Nothing that man has ever accomplished can equal in significance what a world-wide phenomenal revival of pure and undefiled religion would do for him. Under the leadership of God human beings have accomplished seeming miracles in the material realm. But in the supernatural—in the depths of personality—in the profundities of the inner life, there are possibilities of discovery and revelation which only God can uncover. It is time that we should expect a universal Pentecost, infinitely transcending in scope the first. It is time that we should pray more earnestly for a plenteous baptism of the Spirit on all humanity.

[*Churchman.*]

It is regrettable and deplorable that after nineteen centuries the followers of a universal Saviour, who is God over all, cannot venture upon anything beyond conference; and yet it is the inspiring privilege of this age that Christians are really recovering the consciousness of primitive Christianity and that the necessity of cooperation, of unity, is being felt as both the practical condition of preaching Christ today to the world and as his own condition of their preaching effectively his gospel.

[*British Congregationalist.*]

There is only one thing that will ensure permanence for a church, and that is this: that *God is in it*, that men and women when they come into it consciously feel themselves in touch with the eternal and the divine. It lives as it makes its appeal to the conscience and the soul, and as its constant witness is to the reality of things unseen and eternal.

[*New York Observer.*]

A good man preaches by his character, and is a sort of walking Bible, known and read of all men. He is a living epistle, in whom God has registered His handiwork, and whose views and actions commend Christianity to those who never open a Bible or attend a church. The silent force of example is very great.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

SPECIAL PAMPHLET.—About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

This new pamphlet will be printed in large French old style type on special paper, silk sewed, with overhang cover, and will conform in size to other pamphlets.

Price, 10 cents each, $1.00 a dozen, $7.50 a hundred.

A NEW PICTURE.—About Dec. 10 the Publishing Society will place on sale a new and desirable photogravure of The Mother Church edifices and the Publishing House, with the proposed parkway in the foreground. Approximate size, 24 by 18 inches.

The price of the picture will be as follows: Artist's proof, bearing remarque, impressed on Japanese vellum, $5.00; from the same plate on India paper, mounted on mat, without remarque, $3.00. Ten per cent discount to Christian Science reading-rooms.

NEW EDITION OF THE HYMNAL.—The new and enlarged edition of the Christian Science Hymnal, containing some fifty new hymns, will be ready for delivery about Dec. 20.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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

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BOSTON, DECEMBER 11, 1909

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ITEMS OF INTEREST.

National.

Secretary Ballinger of the Interior Department has made public a definite policy which is dependent for its execution upon comprehensive legislation by Congress. He wants enactments by which title to the soil can be separated from the right to mine, and old and obsolete land laws replaced by modern statutes, under which the Government can retain ownership in the vast deposits of coal and oil and the enormous horse-power on streams and rivers, and exercise a more perfect control over timber tracts on the public domain.

President Taft has issued an order prohibiting any bureau officer or division chief, or any officer of the army or navy or the marine corps stationed in Washington, from divulging official information to any committee of the House or Senate, "or any member of Congress," except as authorized by the head of the department in which such officials serve. Senators and representatives declare that it abridges rights and privileges that members of Congress have been conceded for fifty years or more.

Edwin G. Cooley of Boston, formerly superintendent of the public schools of Chicago, as one of the chief speakers at the recent annual meeting of the Massachusetts Teachers' Association, declared his firm belief that the time had come when it was important that political economy and civics should be taught in the public schools, as it would enable the high school youth and girl to look upon the questions of the present era in a much clearer light.

It is stated that the Standard Oil Company when it appeals to the Supreme Court from the decision in the Federal Court ordering its dissolution, will contend that the Federal Government has no jurisdiction over property relations in the manner indicated by the decision of the lower court at St. Louis, which jurisdiction, it will be argued, belongs exclusively to the state. The proposition is of vital interest to every corporation and every large firm in the country.

President Taft has ordered more than three million acres of public petroleum land in California, Wyoming, Utah, and Oregon withdrawn from entry and sale. The Government is not only the largest owner of oil lands, but it is likely to be the largest consumer. The six largest battle-ships in commission or under construction in the American navy are equipped for the use of either oil or coal, and the fourteen largest destroyers use oil exclusively.

The collector of the port of New York believes he has convinced wealthy American travelers that the tariff law was passed to be obeyed by all classes alike. For the month just ended there were twice as many declarations and one hundred and twenty-five per cent increase in collections, as compared with the corresponding month last year, although three thousand fewer passengers entered.

What is known as the "Big Four" Commission, composed of the Boston Transit Commission, the Massachusetts Railroad Commission, the State Harbor and Land Commission and the Metropolitan Park Commission, has completed its public hearings on the transportation questions for Greater Boston, and will later report its findings and recommendations to the Legislature.

The voluminous report prepared by Dr. Cook for the University of Copenhagen, setting forth in detail the explorer's claim to having reached the north pole, was taken on board of the Scandinavian-American liner United States on Thanksgiving day and started on its way to Copenhagen.

The Government corporation tax regulations are complete and ready for the printer. The latest estimates indicate a net revenue under it of approximately twenty-five million dollars annually, and one hundred and twenty-two thousand corporations are likely to have to pay corporation taxes.

At the invitation of Harvard University and the Massachusetts Institute of Technology, the American Association for the Advancement of Science will hold its sixty-first meeting in Boston from Dec. 27, 1909, to Jan. 1, 1910.

The attorney general of Missouri, upon complaints that the Bell Telephone interests are purchasing control of independent companies contrary to the anti-trust laws, is preparing to proceed against such action.

It is understood that Horace G. Knowles, the newly appointed United States minister to Nicaragua, will probably head a commission to investigate political conditions in the Central American states.

All taximeters used in the operation of taxicabs in Massachusetts soon will be officially sealed by the state and the possibilities of discrepancies arising will be eliminated.

The estate of the late E. H. Harriman has been appraised at $149,000,000.

International.

The United States and Chile have reached an agreement as to the terms of the protocol referring to King Edward for a definite settlement the celebrated Alsop claim. This claim, which involves more than one million dollars, is based on concessions made by the Bolivian government to a syndicate of Americans. The concessions covered territory which a quarter of a century ago fell into the hands of Chile by the issues of war. Chile, though binding herself to respect the concessions, has failed to do so.

Premier Asquith's resolution, declaring that the Lords' rejection of the budget constituted a breach of the constitution and a usurpation of the rights of the House of Commons, was carried by a vote of 349 to 134. Tremendous cheering greeted the result. Parliament has been prorogued and active campaigning has already begun.

An agreement has been signed, definitely settling the questions affecting the frontiers of British Uganda, German East Africa, and the Congo Independent State, which have been under discussion for years. The agreement, it is understood, is satisfactory to all concerned.

The Canadian Pacific Irrigation Colonization Company has decided to discontinue its demonstration farm at Strathmore, as the efforts of the settlers to adopt the methods demonstrated at the farm are such as to render its continuance unnecessary.

An American balloon has been officially declared the winner of the race for the *Coupe Internationale des Aeronautes* last October. The pilot, who started from Zurich, Switzerland, landed in Russian Poland, some 650 miles away.

Plans are under consideration for the holding of a great international exhibition at The Hague in 1913, in celebration of the opening of the Palace of Peace.

Industrial and Commercial.

The value of farm products has become so incomprehensibly large that it is merely a row of figures, says Secretary Wilson in his thirteenth annual report. For 1909 it is $8,760,000,000, an increase of $860,000,000 over 1908. The report says: "Eleven years of agriculture, beginning with a production of $4,417,000,000 and ending with $8,760,000,000! A sum of $70,000,000,000 for the period! It has paid off mortgages, it has established banks, it has made better homes, it has helped to make the farmer a citizen of the world and it has provided him with means for improving his soil and making it more productive."

The longest interurban line in western Canada is now being built by the British Columbia Electric Railway Company from New Westminster, B. C., to Chilliwack, a distance of about sixty-four miles, and is expected to be ready for operation in May. It will provide freight and passenger facilities for a section comprising about fifty thousand acres.

"Platinum can be taken from the sands of the Pacific coast, from Cape Flattery to Lompac, in paying qualities by a simple mechanical process at little expense. While the industry is not likely to attract the attention of the big corporations, it will prove of immense interest to the miner in a small way," says a director on Government survey work.

Plans for the $7,500,000 twenty-five story municipal building, five hundred and fifty feet high, have been approved by the board of estimates of New York city. This great structure, which will house most of the city departments, will be erected near the Brooklyn bridge, and will have six hundred and fifty thousand feet of floor space.

The railways have spent this year in construction work in western Canada $28,000,000, and in supplies and materials $20,000,000. Next year's estimates of the three leading railways provide for an expenditure of $75,000,000.

The annual damage and waste by smoke in the United States is placed at five hundred million dollars in the large cities alone, or about six dollars to each man, woman, and child of the population.

The consumption of whisky in Great Britain has been declining for ten years. But last year it fell off as much as in all the previous nine years of the decade—nine million gallons.

The Southern Pacific and the Union Pacific Railway Companies will expend millions of dollars in extending the Harriman lines in Washington and into central Oregon.

More than sixty million dollars' worth of American merchandise was carried by rail across the Isthmuses of Panama and Tehuantepec in the fiscal year 1909.

During the 1908-09 season the largest crop ever harvested from the Hawaii sugar-fields was taken off, the yield being no less than 535,156 tons of sugar.

Charges are being investigated in regard to the existence of a combination to control or advance the price of milk in Greater New York.

Coke production of the Connellsville (Pa.) region has established another new high record, with 458,329 tons for a week.

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CHRISTIAN SCIENCE SENTINEL

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

THE KNOWLEDGE OF GOD.

ADAM H. DICKEY.

We read in Science and Health that Jesus defined everlasting life as "a present knowledge of his Father and himself,—the knowledge of Love, Truth, and Life" (p. 410). It follows, then, that what man knows of God constitutes his being: his knowledge of God is his life; hence the individuality and consciousness of man consist of his knowledge of his creator. From this premise we conclude that if his consciousness includes anything which is unlike God, unlike Love, just to that extent he is not reflecting or expressing the true life.

"Josh Billings" is credited with saying, "What's the use of knowing a whole lot, if what you know isn't so?" No use! To fill our thought with that which is untrue is only to burden ourselves with false beliefs that must eventually be discarded—cast out. Sooner or later every individual must eliminate from his consciousness every thought that is unlike God, for these beliefs serve only to retard and hinder the development in his consciousness of the real man, the true image and likeness of God. Paul said: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." We must stop admitting to ourselves the presence, power, and reality of so-called material conditions, and keep our minds filled with the truth about God and man.

This knowledge of God is not an intellectual accomplishment; we can know God only as we entertain the right idea of His creation and love our neighbor as ourselves. Love is the divine Principle of the universe, and "the government shall be upon his shoulder." Only as Love is at work in our consciousness, only as we make it the dominating influence of our thoughts and acts, are we Christian Scientists.

THE LETTER AND THE SPIRIT.

FRANK H. SPRAGUE.

The name Christian Science has sometimes elicited unfavorable comment from critics who have not understood the ground for this association of terms. Religion and science were formerly supposed to appertain to elements of experience so unrelated, if not, indeed, antagonistic to each other, as to make a partnership quite out of the question. Even now, in fact, according to academic estimates, the notion of scientific Christianity, or Christian Science, appears more or less incongruous. In ordinary usage the term science had come to be identified so habitually with knowledge acquired through investigation of material or so-called natural phenomena, and the term Christianity with a belief in the supernatural, as to render abortive any attempt to reconcile the two on a common basis without a sacrifice, on the part of one or the other, of considerations that were deemed essential. Consequently, when so-called natural science and dogmatic theology crossed swords during the latter half of the nineteenth century, the religious beliefs of Christendom were shaken to their foundations and traditional theology emerged from the contest *hors de combat*.

While releasing thought in a measure from bondage to theological dogmas of the past, the so-called higher criticism left the religious world dominated by the materialistic ideals and tendencies of natural science. The passing of the belief in supernaturalism and the acceptance of a naturalism which made matter instead of Spirit its starting-point, marked the exchange of one outgrown phase of belief for another phase no less dogmatic.

At this juncture Christian Science entered the arena of affairs, offering a demonstrable knowledge of being in place of the barren, speculative theories of agnosticism and skepticism. It showed that the true knowledge or understanding of God and the universe cannot be reached by following clues obtained in the realm of material phenomena, but must be arrived at by proceeding from the standpoint of Spirit. It showed that all causation is in Spirit; that all genuine, legitimate effects are spiritual; and that only knowledge which appertains to Spirit and spiritual phenomena can, strictly speaking, be classified as scientific, because only such knowledge is unqualifiedly exact. It showed that divine Mind, the only cause, acts according to unvarying spiritual law; that religion, which unfolds man's relation to God, must accord with that law; and hence that Science, rightly conceived, is religious and religion scientific. Christian Science arrives at conclusions which differ from those of the schools because it starts with different premises; and because its premises are different, its modus can be comprehended and its conclusions verified only as investigation is conducted from its standpoint and according to its categories.

Notwithstanding that theologians have sought to enforce the claims of various doctrinal systems by intellectual controversy and argument, religion itself has always been conceived to appertain to the heart—the emotional nature; science, to the head—the intellectual nature. The main incentive of scientific research has been the desire for accurate information about things, knowledge of facts, understanding of causes, laws, processes. Scientific pursuits have been directed to inquiring into the letter of things, the plan and order underlying the cosmos. The motive power of religion, on the other hand, has been the craving for spiritual light, the yearning for communion with the unseen source of goodness, purity, peace, harmony, perfection. Christian Science proclaims to the modern world, as did Paul to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you."

The term Christian Science expresses the harmony of Science and religion when these are spiritually and not materially conceived. It emphasizes both letter and spirit. We learn from its text-book, Science and Health, that "spiritual sense is a conscious, constant capacity to understand God" (p. 209), and to the extent that we are actuated by this sense, do we realize the orderliness and harmony

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of the God-ordained universe. Mrs. Eddy says further (*Ibid.*, p. 109), "For three years after my discovery, I sought the solution of this problem of Mind-healing. . . . I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

A systematic exposition of truth involves not alone accurate observation and clear thinking, but, in so far as is humanly possible, an exact terminology. The "new tongue" can be intelligibly voiced only in terms that are calculated to convey definite views of spiritual truth. The untiring labors of the author of the Christian Science text-book in systematizing the thought and perfecting the statement of this Science should impress upon every learner the importance of accuracy of expression. Right thinking and exact expression go hand-in-hand. Careless or incorrect expression begets loose thinking.

"Order is heaven's first law." In proportion as the order and rhythm of spiritual being are clearly discerned does thought respond in adequate forms of expression. Inasmuch as perfection characterizes the divine order, the standard of expression in Science can be nothing short of perfection itself. Only through constant recognition of this ideal is it possible to acquire the "new tongue," the language of spiritual sense, in which the spirit transfigures the letter, even as the electric current causes the perfectly adjusted filament of an incandescent lamp to glow with light.

In Christian Science spiritual discernment and scientific statement, the spirit of Truth and the letter or right rule and order of Truth's manifestation, must go hand in hand, and to ignore or minimize the value of either of these essentials is to come short both of God's requirements and of humanity's need.

STEADFASTNESS.

ANNA HAY DETRICH.

PAUL said to the Corinthians: "My beloved brethren, be ye steadfast, unmovable;" and Christian Scientists should at all times keep this advice in clear mental view, by recognizing the importance of giving loyal support to our publications. With the advent of *The Christian Science Monitor* we were provided with a valuable addition to our means of active progression as opposed to a merely tentative attitude. In any field of action we must, if effective workers, take a definite stand and be ready to accept all means of strengthening our position. We cannot, with benefit to ourselves, discriminate against any of the means provided, on the plea that we have not the time to use them, but we must lay hold of the help offered and rise to meet it, rejoicing that wisdom has made such provision for us.

To say we have not the time to read the Christian Science publications is to admit limitation, and this admission is the very thing that we should avoid. We all know how much we value the *Journal*, the *Sentinel*, and the *Quarterly*, but when we first came into Science we felt an extreme sense of limitation as to time in which to read and study them. Then, as we gradually worked up to the point where not one issue was neglected, how much strength and light was demonstrated through this source. How the teachings of our text-book, "Science and Health with Key to the Scriptures," the first of this wonderful literature given us by our beloved Leader, Mrs. Eddy, have been more deeply impressed in our consciousness by this system of reading, and now in the *Monitor* we have another help of which we must lay hold and make use.

This publication differs not at all from the others in the spirit of its message. Its only difference is that it brings us together with the news of what our brother man is doing to help on the world's work, and it gives a daily uplifting thought of Truth. It does differ radically from the newspapers to which the world has heretofore been accustomed, in that there is no gossip, no idle talk, no airing of any one's private affairs. Paul's admonition, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers," may be applied to the written as well as to the spoken word, and the observance of this wise counsel stands revealed in the *Monitor*. While in the manifold demands upon us we may at first find it something of a problem to devote any time to the reading of this publication, we may rest assured that there is a need for it, else it would not have been supplied, and as loyal Christian Scientists we should give it our unquestioning support, either by an annual or semiannual subscription, or by the daily purchase, as is most convenient. As with our other publications, we shall find that the demonstration of all the time needed for reading it will be made to our spiritual uplifting and our victory over the sense of limitation.

"MEEKNESS AND MIGHT."

ANNE ARCHBOLD MILLER.

PERHAPS no words more fully express what Mrs. Eddy calls the "meekness and might" of Jesus than these: "I can of mine own self do nothing." But what worlds of might the meekness of those words implies. Again, he said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Thus was there no limit to the power for which Jesus was the channel, because he absolutely renounced material selfhood, thus giving the Father free course "to will and to do of his good pleasure."

In the working out of the problem of erasing belief in material selfhood from our consciousness, it were equally as presumptuous to stand abashed before a problem presenting itself to us for solution, and permitting a sense of inability to govern us, as is the opposite extreme, the extreme which prompts us to assume the credit of an attainment as personal, which permits self-pride to govern us, and which loftily thanks God that we are not as other men. If we but give these words of Jesus an abiding-place in our consciousness, it would seem as if fear or self-pride could find no entrance. The admission of the all-power of Truth brings the beautiful assurance that if fear and pride are forgotten, and the love of our Cause is uppermost, Truth will voice itself; and thus voiced, in the words of our Father, will inevitably be both comforting and convincing, and create a desire for more.

The thought was beautifully brought out in one of our Lesson-Sermons, that as we demonstrate such spiritual understanding as we have, God's messages, "spiritual intuitions" (Science and Health, p. 581), will voice themselves through us, regardless of our previous education, and we shall declare the things of Spirit. We are often placed in a position where a statement of truth is essential for the defense of our Cause, when silence would imply only weakness. Then, if we but forget self, and remember Jesus' words, "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say,"—then Truth will voice itself, and our words will be not of ourselves, but of the Father. The Master said, "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

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THE JOY OF REPENTANCE.

C. M. CARROLL WHITE.

SOME months ago, when I did not know from personal experience that Christian Science is demonstrable, the title of this article would have brought forth a cynical smile. If one had even hinted the possibility of repentance (grief, as I knew it to be) being accepted by any sane person as a joy, I should have met it with a shrug. Today I not only know this seeming contradiction to be an absolute truth, but I actually understand why it cannot be otherwise. The change which an individual consciousness has to undergo ere it willingly accepts repentance as a "fruit of the Spirit," has been experienced by every true Christian Scientist. Most Christians experience joy on conversion; but joy in repentance is an entirely different thing. In my former thought repentance meant a period of grief, the performance of some imposed penance, and often my grief was followed by a fit of melancholy, this being succeeded by a brief period of ecstatic happiness, which in turn, as I sinned again, gave way once more to grief.

Long before Christian Science had been brought to my attention I had reached the conclusion that the human mind is a subtle and peculiar piece of mechanism, and all the more dangerous because of its alleged reality. Often, at revival meetings, I have listened to the testimonies of converts, but while feeling that they were honest in their profession of a complete change of life, I was myself never brought to repentance, nor even to a desire to embrace religion, though I was always willing, and in fact anxious, to procure some means of overcoming sin and sickness.

An incident which memory recalls right here, and one I can never forget, occurred during my attendance at one of these revival meetings in New York city several years ago. I was accompanied by a young clergyman who had left his native church to rid himself of superstition and hypnotism, and had gone over to an entirely different form of faith. During the testimony of a shabbily-dressed but terribly sincere man, the clergyman seemed to be deeply affected, and remarked: "Poor fellow, he little knows how much of his suffering is due to church teaching. If he knew what persecution some innocent men have to endure for doing what they believe to be God's bidding, he would scarcely believe it. My God! I'd exchange positions in life with him this minute. His bitterest grief is a joy compared to the woes I am compelled to bear."

I knew this to be so. I knew how correctly the young clergyman estimated his position, for at that time I myself believed in "minds many." Had I known then that "the reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, is the Principle governing the reflection" (Science and Health, p. 303), I should have been in a position to help that broken-hearted man; I would have been able to raise myself out of the mire of despondency and sin.

Those converted at revival meetings would talk so much about the "blood of Christ," that I often wished I had their simple faith and ardent zeal. Not being an emotionalist, nor a believer in Jesus as anything but a very good man, it is only natural that I took this popular phrase literally and materially. What, I would argue, could the spilling of Jesus' blood do toward the "saving" of mankind. My interpretation of the word "saving" was entirely different from that given by the so-called Christian churches. So, when I attended a revival meeting, what is known as "intellectual pride" barred my way to "salvation."

Never did I question the sincerity of the converts in their recital of how the turning from sin had brought happiness, but the fear of falling again into the abyss out of which they had just been lifted was ever present. They made a terrible reality of evil, and naturally feared it. Job, himself a convert, once cried out from the depths of his soul, "The thing which I greatly feared is come upon me." We know how he persisted in seeking light, however, and how in the exultation of pure joy on having received it, he prayed: "Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict." And the Lord said to him: "Deck thyself now with majesty and excellency; and array thyself with glory and beauty."

When I learned in Christian Science, that reform was the only true repentance, and that atonement did not mean atoning for sin as is generally believed, but at-one-ment with God—the all-good, all-seeing heavenly Father, I was well-nigh overcome with a sense of gladness. And when finally, after constant perusal of our text-book and continual obedience to its commands, I became less fearful of error's power, understanding to some extent its utter nothingness, I began to rejoice in the true atonement, that at-one-ment of man with God which Christ Jesus came to demonstrate.

Sinning and repenting will never accomplish the at-one-ment. If we are in earnest about reaching heaven (harmony) right here and now, we may do so by "obeying his precious precepts,—following his demonstration so far as we apprehend it." Thus do "we drink of his cup, partake of his bread, are baptized with his purity, and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death" (Science and Health, p. 31).

LOOKING ALWAYS FOR GOOD.

STOKES ANTHONY BENNETT.

IN a very brief yet very great epistle, St. Paul writes thus to Titus: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; . . . They profess that they know God; but in works they deny him." In the greatest epistle of modern times, Mrs. Eddy writes thus to the world: "Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity" (Science and Health, p. 167). Christian Science teaches that God is good, that God is All; good must therefore be the only power, the only presence in the universe; good must be the sole manifestation of that truth which Jesus of Nazareth brought to suffering humanity nineteen hundred years ago, as he walked and talked among men of earth; that truth which dispels completely the dreams of error and which "shall not pass away."

He who looks for good never sees evil. He who looks for good is a worthy example of ceaseless activity, a tireless worker in the fields which are "white already to harvest." To him good is the manifestation of the one Mind, of the perfect Love, and the real Life. To him good is the parent of spiritual joy, of holy freedom, of boundless dominion. His labors are ever in behalf of that realization, inspiring the saying which is written, "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Her ways are ways of pleasantness, and all her paths are peace." His thoughts are directly tributary to God himself, "being the brightness of his glory, and the express image of his person." How true, then, that "unto the pure all things are pure"!

Christian Science declares that the belief in the reality of evil is illegitimate, that it is a stupendous mistake, and that weighed in the balance with good it is found so wofully wanting that it at once resolves itself into nothingness. Christian Science, based on naught but good, proves by its

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works that evil is like the darkness of midnight, or the mist of the morning, which flees away as the sunlight of Truth penetrates human consciousness. Handling, as it does, so clearly and so beautifully the claims of good and of evil, it reiterates constantly and vehemently the words of Christ Jesus and those of the apostle, "No man can serve two masters: . . . Ye cannot serve God and mammon." "Be not overcome of evil, but overcome evil with good."

To look for good and only good is the solemn obligation which rests upon Christian Scientists who conscientiously hold office in the service of the Master. May this obligation never be forgotten, never be violated, but may its sacred purpose be first and foremost in every ambition, every determination, and every striving which crosses our mental threshold! Living up to our highest discernment of good, obtained through a constant and a sincere study of the Bible and our text-book, "Science and Health with Key to the Scriptures," we begin to understand people and things as they are,—the obedient children of God, the eternal handiwork of the great "I AM." "Here a little, and there a little," the omnipotence of good will appear, the illusion of evil will disappear, and the kingdom of harmony will be at hand. "Here a little, and there a little," God's own ideas, revealing "all the glories of earth and heaven and man" (Science and Health, p. 264), will dissolve the clouds of troubled sense, the truth will shine "unto the perfect day."

And come like the benediction
That follows after prayer.

RISING OUT OF ENVIRONMENT.

H. T. KYLE.

THE belief in environment is often a heavy clog upon individual progress; it hangs about the limbs of endeavor and impedes all advancement not circumscribed within its limits. It is as if one were placed at birth within a pliant circle of elastic circumstance, which expands or draws out in any direction in response to struggles, but which can never by any possibility be broken through. The one who accepts this belief may flee to the uttermost parts of the earth, may seek by the most desperate struggles to shake loose the persistent clinging of its folds; but always self drags heavy feet along the chosen plane and the prisoner struggles in vain, until that time when he first attains a glimmering realization of the fact that the way of progress points inexorably upward. Then he finds that environment has but two dimensions, and that the way up is the way out of its enfolding. He learns what it means to begin to demonstrate the truth of being, and to attain the realization that the fetters of mortal man's finite capacity are of his own forging.

Lofty aspiration is the fundamental demand of the Christian Scientist's creed—his daily task to achieve and manifest in ever-increasing degree the God-given dominion over mortal circumstance. Thus by daily, hourly attainment he rises superior to the claims of environment, and gains a constantly broadening spiritual horizon. All the promises in the book of Revelation are "to him that overcometh;" and throughout the Christian Science text-book the admonition to "rise" and "overcome" is insistent. Mrs. Eddy says, "Rise in the conscious strength of the spirit of Truth;" and again, "Rise in the strength of Spirit to resist all that is unlike good;" and we are assured that "we can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die" (Science and Health, pp. 390, 393, 406).

The daily life of the Christian Scientist should be a constant, conscious endeavor to emulate, in ever-increasing degree, the spiritual achievements of Jesus the Christ; and as often as we rise up higher, trampling the limitations of environment beneath the footsteps of spiritual advancement, we do show forth and exemplify the truth of being which found such wonderful expression in the ascension of Jesus. Each spiritual achievement is an ascension. Each time, when a higher spiritual basis is permanently attained, a broader horizon appears; and always, as the Christian Scientist presses forward, rising superior to mortal circumstance and environment, he reaffirms, as did Paul, with reason-founded optimism, "I can do all things through Christ which strengtheneth me."

HOME.

BIRDELLA B. HOLTON.

SOME years ago I read a poem with this as its theme, "Home is where the heart is." I had not thought of it since until, in seeking for the reason of a beautiful experience that I recently passed through, this line flashed into memory. In the '90's I spent several years on a farm, an experience which was full to overflowing with misery, both mental and physical. The resulting condition was beautifully healed by Christian Science, but for years any thought of the farm would bring a great wave of resentment and bitter memories, and I dreaded unspeakably any thought of returning there, even for a few hours.

Later, however, I knew that duty plainly called me there for two or three days of hard physical labor, but I found that with the new knowledge of God which I had gained through Christian Science, the dread of the associations connected with the place had perceptibly diminished. I arrived at the farm with my consciousness filled with good will, truth, and love. Our dear Leader tells us, "We cannot fill vessels already full" (Science and Health, p. 201), and consequently I found that the bitter memories were conspicuous only by their absence. Any sort of contentment in that place, for even the shortest time, had always seemed to me to be utterly impossible, hence the happiness and peace which filled my consciousness rather surprised me. When, however, my task was finished and I was journeying homeward, the quotation about home came to me, and I reasoned that home is where the affections are centered; that mine were now centered on the kingdom of God, and Jesus said, "The kingdom of God is within you," consequently I could carry home—contentment, joy, peace, everything the word stands for—with me!

I had learned this lesson, that environment, any externals, really amount to very little when we carry with us the "peace of God, which passeth all understanding."

A little thought and a little care,
  A little tenderness now and then,
A gracious speech and a courtly air
  May give one rank among gentlemen;
But he who merits the highest place,
  Though clad in homespun he be, 'tis true,
Is one who carries a heart of grace,
  And is really a nobleman through and through.

The tree is stunted, the vine is spoiled,
  There's neither blossom, nor leaf, nor fruit,
When the sap in its upward reach is foiled,
  And fettered close in the tangled root.
And there's nothing sound, and there's nothing strong,
  There's nothing good, and there's nothing true,
That is not honestly—right along—
  Sweet and savory through and through.

JOSEPHINE POLLARD.

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SELECTED ARTICLES.

[From "The Growth of Christian Science" by Wilder D. Quint in *New England Magazine.*]

All but one of the tidal waves of religion that we know today have historical perspective, and can simply and easily be accounted for. We are far enough away from the inception of them to recognize the truth. With that important spiritual and moral movement which has arisen within a generation and whose remarkable and ever-increasing power is a part of daily experience, the case is somewhat different. We find difficulty in seeing the forest because of the trees, so that a good many just and otherwise fair-minded observers are prone to lose their usual sense of perspective in the viewing of a new religion. That is why Christian Science, the latest and one of the most astonishing manifestations of mortal awakening, arouses a violence of controversial assault wholly out of proportion to the placidity and poise with which it proceeds on its way.

It is not difficult to find reasons for this bitterness; but the chief and truest of all may justly be said to be, so far as the great masses of the people are concerned, that it is seen very much out of focus by those who will not, or cannot, sanely adjust their mental lenses. But however it is seen, whatever is thought of it, Christian Science is a present-day, active force that must be reckoned with. It is here, and apparently to stay. It is spreading over the whole world. It is drawing to itself thousands upon thousands of the unsatisfied in other denominations and as many more of the altogether unchurched. No longer can jeremiads from the pulpits of older religious institutions drown out its voice; no more is the scorn of the medical profession it is so strongly influencing, sufficient to lessen its daily accessions of converts to any appreciable degree.

One day, when a little more of that highly essential time-perspective has been attained, some historian with a keen sense of the romantic in religion and the just appreciation of a mental concept that appeals to the heart, will write the story of the earlier days of Christian Science as it should be written. That time has not yet come. But even now there is a certain fascination in comparing the slender, tentative, half discouraging beginning with the triumphant facts of 1909.

Consider that only thirty years ago there was only one Christian Science church in all the world—the original organization in Boston. Surely a far cry, an eloquent passage across the gap of time, from those first meetings in a little room with rarely more than a score in attendance, to the customary audience of thousands in the majestic temple that is now the very cathedral of the faith.

Much has been written and pictured of this magnificent church, second to none in America for beauty and dignity, and no further description of its architectural strength or its decorative skill is needed here. It may well be taken to represent Christian Science aspiration, as the smaller edifice in its embrace represents Christian Science faith. And more important than the mere grandeur of the temple, more typical of the Scientists' manner of accomplishing things, are the facts that the great church was built in two years and was free of debt at every stage of its construction. From out ten thousand purses flashed the golden tributes of love and gratitude that made this achievement unique in the world's history.

There is today an impressive total of seven hundred and forty-three churches and four hundred and forty-one societies, making one thousand one hundred and eighty-four organizations holding church services. In almost every important city of the land at least one handsome edifice stands as a monument to a very genuine affection—and in some there are more.

In this connection no one who travels much can fail to note the striving for beauty that seems to actuate Christian Scientists everywhere. They build churches of rare attractiveness; seldom do we find one of bizarre design or tawdry decoration, as too many of the religious homes of other denominations are. By some unexplained subtlety these people, collectively at any rate, are endowed with the great gift of good taste, so that their services for art are very real and worthy of the highest praise. There is education of the best sort in the noble auditorium of the temple in Boston, or in the exquisite lines of the new church in Los Angeles.

It was said in the beginning of this study that Christian Science is world-wide. That statement needs no qualifying, for it is common knowledge. Yet it is surprising to find to what extent it is true. There is hardly a meridian of the globe where a little band of believers intensely in earnest does not gather together on Sundays and Wednesdays to proclaim anew their allegiance to the faith. The stolid Boer of Johannesburg may witness this if he chooses; the slant-eyed Celestial of Hong Kong may listen and marvel; the little brown folk of the Philippines are welcome if they like; the Indian of the Saskatchewan is not debarred; the toilers on the Big Ditch have the opportunity to read and hear; the German "Herr Doctor," the peon of Mexico, the great landed proprietor of England, the peasant of Guernsey, the gold-hunter of Australia, the Welshman, the *boulevardier* of Paris, the piping Swiss shepherd,—all may now know that this extraordinary thing known as Christian Science is in the world, and not a few of them accept it. Is it any wonder that the missionizing branches of the older churches look with amazement on its journeys over the Seven Seas?

It is sometimes asserted that the men and women drawn to this powerfully influencing mode of religious expression come from what are snobbishly called the "upper circles" of society. As a general proposition that is not true. Even a casual investigation of conditions in the vastly outnumbering smaller towns where there are Christian Science churches will show that membership is made up of the good, sound, average body of citizens, the "plain people" that Lincoln held in his great heart. They are well-to-do as a rule, intelligent to a noteworthy degree, companionable friends, good neighbors. It is also true that the churches contain their due proportion—perhaps a bit more—of men of distinction in all walks of life. In Washington, for instance, which may be taken as a highly representative city, in a congregation of a thousand persons there may always be found judges, congressmen, ministers, and men of mark in all professions and occupations. The movement, then, is widely embracing as to the kind of men and women it attracts. But it is particularly to be noted that clergymen and physicians, who might be considered to be most unlikely to be affected, are coming to it in ever-increasing numbers each year.

One of the most significant features of the Christian Science movement, and surely not one of the least influencing, is the maintenance of reading-rooms all over the world. If it be an offense to provide restful, comfortable, tastefully equipped places where men and women may escape for a moment from the uproar of the outside life and are sincerely welcomed, then the other denominations ought to be more guilty of it than they are.

Here is an important element in the strength of Christian Science: It throws itself and its influence straight into the daily existence of people. You may call it a brilliant stroke of policy or the natural outcome of the spirit with which the movement is endowed; in either case you must recognize the vitalizing power that lies in such a course and note that it is accomplishing wonders.

In the face of gigantic strides in all ways that make for better organization and increased numbers, it is not

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at all strange that the average Christian Scientist will not argue—at least, to the extent of heated controversy—as to the triumphant advance of his church. He prefers to point to self-evident facts; he will correct the sometimes expressed opinion that the movement has ceased to grow, for he knows that during the past three years the rate of increase in churches, resources, and membership has been over thirty per cent. And you must agree with him, because he has or can easily get the facts that will convince you.

Perhaps, as a finishing touch of conviction, he will take you to one of those extraordinary and not long ago utterly undreamed of Wednesday evening "testimony" meetings in the Boston temple, where an audience of four or five thousand persons gathers in an atmosphere of the most intense enthusiasm and listens to the earnest, often eloquent, words of scores who rejoice in the opportunity to tell how sure they are of the blessings of Christian Science, mental, moral, and physical. No man from the outside, not even the most pronounced Philistine and skeptic of them all, can remain wholly unmoved in the spirit of that splendid scene. No man can come out from one of the great church's beautiful doorways and under the stars deny the inherent strength of this new religion.

There is one phase of Christian Science as it affects the lives of men that is not recognized as it should be even by those friendly enough disposed to the movement. That is its absolutely proven power to raise the fallen and put them into paths of decency and right living. How many long-time victims of the alcohol fiend have been fairly lifted from the gutter and made over into self-respecting, successful members of society by this influence no one can begin to compute. But probably all of us know of cases, some of them truly startling in their contrasts. Before—a common drunkard, despised of men, groveling in poverty, hopeless of release; now—a prosperous business man, free from the curse, clean of life, happy in the change. That is a familiar story of what Christian Science can do and is doing in always increasing instances. When liquor and drugs are forced to retire beaten from the fight for a man's soul, the onlooking world owes to itself to ask how it is done. Done it surely is. Scientists in authority can give great numbers of instances of complete and lasting reform in the lives of those who once seemed to have nothing to look forward to—and they might be given here, also, save that facts need cataloguing.

Another very visible and mighty sign of the onrush of the faith is the increase in numbers and circulation of its publications. For years *The Christian Science Journal* was the sole regularly printed representative of the movement, and its circulation was slender. Now there are in addition the *Christian Science Sentinel*, a weekly for the home; the *Christian Science Quarterly*, containing the Lesson-Sermons read at the Sunday services throughout the year; *Der Herold der Christian Science*, printed in German, as its title signifies, and *The Christian Science Monitor*, the daily newspaper whose extraordinary success within the year has been the wonder of the journalistic world. This paper and the periodicals mentioned cross the oceans to every known portion of the globe; the ingenious mailing machines in the fine publication quarters of the society in Boston have quite as keen a knowledge of geography, in their way, as any teacher in the schools. And swiftly as their work is done, there is always more for them to attempt.

One thing more in connection with the extraordinary growth of Christian Science. Just as surely as the spring sun coaxes forth the blade of grass and the budding flowers, so surely is it affecting very materially schools of thought and practice long bitterly opposed to it. Many clergymen are coming under its gentle sway; yes, but more than that, and far more significant for the future, those preachers who remain anchored to their old faith are changing the slant of their sails. One does not need to be an expert in spiritual matters to see that more and more in pulpits of the long-established denominations are heard utterances showing the influence of Christian Science tenets. And what is as fully significant, perhaps, the rasping denunciations of the new spiritual movement are but seldom heard. It is almost fully recognized that Christian Science is not a subversion of Christianity, but a form of Christianity that surely makes its professors better and happier individuals.

No less is the practice of medicine being vitally influenced by this new belief as to the treatment of diseases. Drugging is going out of favor more and more, even by those who once conceived that all physical welfare revolved around ipecac and calomel. With increasing force the mental part of cure is being insisted upon, and the purer elements of materiality, air, sunlight, exercise, cheerful surroundings, are climbing above the older forms of *materia medica*. Eminent professors of medical schools are inveighing against the customary pouring of drugs and poisons down people's throats. Everywhere there is a great reaction against old methods. What has done it? Can any one doubt? Is it a mere coincidence that the new idea has suddenly sprung into being with the rise of Christian Science? If so, it is a happy meeting of chance events.

No one with half a mind for the value of social signs can believe for a moment that Christian Science has even begun to approach the limits of its influence and strength. The constant increase in all of the elements that make it powerful would preclude any such judgment as that. When men and women come to a movement of the sort without proselyting—and that lack is typical of Christian Science—there is shown a vitality that gives no evidence of decadence. "I would not *urge* a single human being to come into the movement," said a prominent Scientist the other day. But they come without urging. Therein lies the secret.

[M. S. Bruen in *Dublin* (Ire.) *Express*.]

Those who endeavor to obey our Master's command to "heal the sick" will understand his works. Of course, every scholar knows that the word translated "miracle" in the Gospels, in its original sense meant simply "marvel" and not an arbitrary setting aside of divine law, as it has since been taken to mean. It has been said that "the age of miracles is past," but the age of marvels is not past, while we can point to flying-machines and wireless telegraphy. We know they are in harmony with law, and in the same way the earnest Bible student knows that the divine power and mercy which healed the sick in the earliest Christian years—it was not confined to the three years of our Master's ministry—is still present and available and heals now, not in a miraculous way, but in a divinely natural way, as it did then.

Christian Science does not heal sickness through the suggestion that one faulty human mind has power over another equally unreliable mind, to make it believe something which is not a fact. Healing comes by the letting go of erroneous human concepts of God and man and the universe, and by having a more scientific knowledge of them, as Jesus had. No one who really studies the New Testament can believe that to Jesus the things he saw around him had the same value or consistency as they had for the multitude. He walked on the water, stilled the storm, fed the famishing, and said: "It is the spirit that quickeneth; the flesh profiteth nothing." Peter walked on the water, too, while he thought of it as Jesus did, but then

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fear came in and he forgot. The New Testament is full of instances of what has been accomplished by those who let that Mind be in them which was also in Christ Jesus.

We are told that "by their fruits ye shall know them," and the result of studying Christian Science and thereby gaining a clearer and more spiritual outlook is shown in the works that have been accomplished—the sick have been healed, the sorrowing have been comforted, the dissolute and depraved have been reclaimed, for our Master said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

[Frederick Dixon in *British Medical Journal.*]

Will you, with that courtesy which has hitherto been as unfailing as your disagreement with me, permit me to protest against the suggestion contained in Dr. Mansell-Jones' letter, that Christian Science healing is nothing but a form of hypnotism. Christian Science healing is the effort to give back to the world that supreme consciousness of God which made the first century of the Christian era the age of miracles. Now a miracle is that manifestation of the power of Truth which, though supremely natural to a man conscious of the availability of this power, is supernatural to one who regards physical laws as the expression of divine intelligence, and even preposterous to one who regards those laws as the expression of forces inherent in matter. Healing in Christian Science is, in the words of Mrs. Eddy, "the reality of all things brought to light" (Science and Health, p. 505). Hypnotic suggestion is the claim of one human mind to dominate another, and, as no one has ever maintained that the action of the human mind is wholly beneficent, this would entail the corollary that evil is power—a statement which in Christian Science is strenuously denied.

[William J. Bonnin in *Manchester* (Eng.) *Dispatch.*]

The clerical gentleman's desire to save the public from "the danger of Christian Science," no doubt springs from some theory, however mistaken, of doing good. But the extremely slender acquaintance with his subject with which he has equipped himself, is leading him to make, not the promised examination of the subject, but merely the ordinary misrepresentation of it that every one has heard before, and of which people are growing just a little weary.

To say that Christian Science teaches that there are no angels, or that it has altered the Lord's Prayer, is to say what is directly contrary to fact; and if Christian Scientists do prefer to offer silent rather than audible prayers, they are at any rate saved thereby from one phase of pharisaism, and where is the "danger"? The fact is that Christian Science comes to substitute a plan of present salvation, practical and efficacious, for incomprehensible and speculative theology, and to announce boldly that faith without works is dead.

I ask for zeal, the zeal of God,
Not my own will or way.
My thought at one with His will rest;
My life in Life is under sway
Of God's great law, and Truth doth test.
If I but stand and never swerve,
Trust in His love when sore oppressed:
Then am I named with those who serve.

ELIZABETH A. MALLORY.

AMONG THE CHURCHES.

CHICAGO, ILL.

The Christian Science churches of Chicago yesterday [Nov. 28] raised $2,038 for the Red Cross fund for the relief of Cherry, Ill., at morning services, and this amount will be turned over to Orson Smith of the Merchants' Loan and Trust Company today. Numerous other churches also took up collections yesterday and many private donations were sent to collection centers.

All the Christian Science churches, with the exception of First, which made its contribution a week ago, and Ninth, which will make its donation next Sunday, took up special collections yesterday. The amounts raised were: Second, $500; Third, $360; Fourth, $276; Fifth, $716; Sixth, $35; Seventh, $120, and Eighth, $30. Last Sunday First Church raised $372. Second, Third, Fourth, and Seventh churches took up second collections at the evening services last night, and these are to be counted today and added to the morning contributions.

Chicago Record-Herald.

SACRAMENTO, CAL.

By signing the contract for the construction of the new edifice of First Church of Christ, Scientist, and breaking ground for the structure within two days this week, a determination is manifested by the members of the Christian Science flock in this city to have a new church as soon as possible. On last Tuesday afternoon [Nov. 2] the contract was signed by the representatives of the church and the company which is to build it, and on last Thursday ground was broken for the foundations. The new church will be erected on the property recently purchased on Twenty-third street, K and L streets. When complete, the structure will cost twenty-five thousand dollars and will have a seating capacity of four hundred. The edifice will be one of the most attractive in the city.

Sacramento Bee.

WATERTOWN, S. D.

The congregation of Second Church of Christ, Scientist, has commenced the work of excavation at the corner of Third avenue N. and Oak street, for the purpose of erecting thereon a new house of worship. The site was recently purchased at a cost, it is said, of two thousand dollars for sixty feet frontage on Oak street, and extending one hundred and sixty-five feet on Third avenue. It is exceptionally well located. The building will be forty-four by sixty feet, with a full basement, and is to cost in the neighborhood of four thousand dollars. It will be a frame affair in Colonial design. It is expected that the building will be ready for occupancy by Jan. 1.

Watertown Public Opinion.

FORTUNA, CAL.

The Fortuna Church of Christ, Scientist, have plans drawn for a neat and attractive building to be used as a public reading-room, which will be built on the lot the church recently bought in the Haight tract. The plans call for a structure fourteen feet wide with a depth of thirty feet. A five-foot front porch will extend the entire width of the building. Work on the structure will probably start next week.—*Humboldt* (Cal.) *Beacon.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

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THE MOTHER'S EVENING PRAYER.*

MARY BAKER EDDY.

O GENTLE presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing tonight.

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

O make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
"Lo, I am with you alway,"—watch and pray.

No snare, no fowler, pestilence or pain,
No night drops down upon the troubled breast,
When heaven's aftersmile earth's tear-drops gain,
And mother finds her home and far-off rest.

AN IMPORTANT WORK.

SOME of the good work that is being done by the committee on publication is in the line of correcting misstatements of fact which have gone out over the wires as news, and on this basis have found space in the newspapers of the country. As an example of this work by the committee, we quote from the *Sacramento* (Cal.) *Star* as follows:—

Editor Star:—I desire to correct the report which was sent to the papers from Santa Cruz last Sunday, stating that Thomas Wolfing died while speaking in a Christian Science meeting in that city. I have word from Santa Cruz to the effect that the gentleman in question was not a Christian Scientist, and that the meeting at which he was speaking was one of another religious faith.

OLCOTT HASKELL,
Christian Science Publication Committee.

San Francisco, Nov. 18, 1909.

We find from other clippings received, that the original "news" item was freely copied in the papers of the middle and far West, and one of these clippings shows that it was seized upon by an opponent of Christian Science and used as the basis of a sermon against the teachings of this religion. Those who make use of such items as this without exercising due care as to verification, have little ground for complaint if they find themselves in an embarrassing situation when the untruthfulness of the statements thus sent broadcast is subsequently made known.

But the embarrassment of these people is not the aim of the committee; rather do they seek to impress upon those who are responsible for the first appearance of such items the necessity for greater care in ascertaining the truthfulness of a report before putting it into circulation. The comparative infrequency of such misstatements in late years shows that good work along this line has been done, and that the tendency to classify as Christian Science everything supposed to be unorthodox, is gradually lessening. This is a hopeful sign of the times, and the diligence and efficiency of the members of the committee on publication in obtaining the actual facts in such cases and placing them before the public in a courteous way, has been a prominent factor in bringing about this change. Nor should it be overlooked that this part of the committee's work is of quite as much moment as is the correction of the theoretical or doctrinal misrepresentations of the teachings of Christian Science which are so widely exploited.

The work of this committee is of such importance that it calls for and should have the active and loyal support of all the branch churches, and in providing for the yearly expenditures of a church the support of the committee on publication should be considered as necessary as the support of any other department of the work which is done for our Cause, and thus for humanity.

ARCHIBALD MCLELLAN.

THE SURVIVAL OF THE FITTEST.

ONE of the doctrines of physical science which seems to find support in natural history is that which declares for the survival of the fittest, and which is often taken to mean the survival of the strongest. Even the stoutest defenders of this theory are ready to admit that it is a merciless law, whether it be applied to animals or men, but they contend that it represents a stern necessity in that it tends to the elimination of the physically and mentally imperfect. It is not necessary to enquire whether this theory is supported by facts, so far as physical existence is concerned, but that it does represent the operation of law in the mental realm there can be no question. What is more, it is easily seen that when rightly understood it represents the operation of a law which is both merciful and just, in that it works toward the entire elimination from human consciousness of all that does not represent God, infinite Mind.

In the Christian Science text-book we are told that "the foundation of mortal discord is a false sense of man's origin" (Science and Health, p. 262). This points to the fact that in the spiritual creation there is no element of evil, nothing which can result in discord, hence nothing which must be eliminated, or which deserves to perish. This, however, cannot be said of the mortal belief of existence in which good and evil seem to coexist and the evil actually to predominate. It is therefore self-evident that one of these opposites must sooner or later disappear, as they are mutually antagonistic. Paul says that the flesh and the Spirit "are contrary the one to the other: so that ye cannot do the things that ye would." If one of these must go, which should it be? Unfortunately mankind has too long believed that materiality, or "the flesh," is essential to our existence, here at least, and that it is a part of the divine creation, a belief which Christian Science holds to be a mistake. Paul insisted that the fleshly man must be "put off," in order that the spiritual man of God's creating might be understood and realized by humanity as the real man. This man is by no means the product of asceticism, or the resultant of the struggles of the carnal mind to attain to goodness; rather does he express the ceaseless activity of divine Mind which ever impels man and the universe toward perfection.

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When spiritual law is understood and its operation recognized in human consciousness, the survival of the fittest in the one spiritually awakened becomes an assured fact. That which does not express the divine Mind never is real to spiritual sense, and the sooner it disappears the better for all concerned. Thus does disease vanish, and sin as well, at the touch of divine Truth, for they are no part of man's being, though it has long been believed that they are; in fact it has been very generally held that a certain amount of evil and a large percentage of materiality give force to character, but Mrs. Eddy points out the absurdity of such an assumption, when she reminds us that "through spiritual ascendency our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him" (*Ibid.*, p. 67).

Long ago the wise man said that "the race is not to the swift, nor the battle to the strong," and it is surely self-evident that something other than physical force is needed to outlast the stress and strain of mortal existence. Christian Science shows that the spiritual does this, for it is never submerged in materiality nor subject to any of its changing conditions. Did not the great Teacher reveal this truth when he said, "Destroy this temple, and in three days I will raise it up," and when he demonstrated the science of his statement? We are at present witnessing the passing of many things which were once considered essential to human existence, but better things are taking their places, and every material concept must at length give place to the spiritual and perfect. It is therefore well for us to give up gladly the false for the true, the material for the spiritual, knowing that the divine ideas will survive the mortal dream, because they are no part of it, but are instead the changeless realities of that "kingdom which cannot be moved."

ANNIE M. KNOTT.

SILENT EFFECTIVENESS.

ONE of the most lasting impressions gained from a visit to any great industrial mart is that of the racket and roar which characterizes human mechanism and movement, even at its best. The clatter and clang of a manufacturing plant has come to be accepted as an inseparable incident of the bringing of things to pass, and for the reason that we have grown into the belief that nothing can be done without that friction which tells of a waste of energy.

And yet even the material universe witnesses to the silent working of the greater forces. When one goes out under the stars, and looking up at the planets undertakes to compass in thought the vastness of the worlds which are so silently speeding upon their courses, there comes to him a new and awe-inspiring sense of the silent effectiveness of the forces which give impulse to these mighty orbs, while holding them in safest leash. So, too, when wandering among the giants of Mariposa, overwhelmed with the tremendous height and bigness of the trees about him, one's wonder is yet increased when he remembers that these towering trunks have all been lifted into the air by attractions which have accomplished this stupendous result without marring the stillness of an evening's hush. The electric train which thunders by our door tells of miracles being wrought for us today which would have simply astounded our immediate forbears, and yet the one impelling fact which makes possible all this wonderful phenomena is neither more nor less than the silent pull of the magnet upon its armature. Without either strain or frictional reaction, it speaks, and the work is done.

All these illustrations may direct attention to a tremendous fact which through Christian Science is determining human thought today as never before, namely, "the unlabored motion of the divine energy" (Science and Health p. 445). One of the most striking things respecting our Lord's mighty achievements was the ease, the quiet, with which they were done; and yet this becomes perfectly explicable when we remember that his works were the natural manifestation of Spirit. Belief in matter has involved humanity in the paradoxical situation of dependence upon friction, that which wastes and retards force, in order to profit by force; and when the thrall of this belief in materiality is escaped from, when we begin to realize that all real accomplishment is effected precisely as light dispels darkness, that it is simply the conquest and effacement of error by Truth,—then the material sense of the naturalness and necessity of friction, with all its noise and breakdown, loses its hold upon us, and we begin to recognize, if we do not yet understand, something of the silent effectiveness of right ideas, the forces of Spirit.

The enslaving sense of the need and value of friction, of doing something materially in order to attain our end, is disastrously manifest in the world's dependence upon drugs, its seeming incapacity really to believe that "the word of God is quick and powerful," and can bring about practical and immediate results in human life. This indisposition to honor any power that is not identified with matter has become so self-complacent and self-contented, even with professed Christians, that when one came in our age declaring for the sovereignty of the spiritual, the freedom of the sons of God, they were ready to stone her!

Christian Science is demonstrating that all things are subject unto him that is in league with Truth, that all real force is Mind-force, and that something of the harmony and peace of heaven may find expression in the redoing of those mighty works which glorified the earthly career of the great Wayshower. It is preparing men for effective doing, both for self and for others, by bringing them an understanding of the truth that spiritual overcoming, the accomplishment of God's will, is not attained by the stress and struggle of material methods, but by knowing divine Truth and becoming an inspired channel for its silent conquests.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Belmont, Mass., Nov. 25, 1909.

Dear Leader:—I want to send you a token of recognition and grateful appreciation of your word that gave to us *The Christian Science Monitor*. Our Lesson-Sermon reaches a great multitude each week, but the *Monitor* reaches other thousands daily who do not attend our services and who are not direct followers of this teaching, and they are attracted to this paper because it is clean in its make-up, kindly in its sentiment, and wise and helpful in its counsel. It has been well described as printing all the news that is fit to read, and as an expression of every-day righteousness, and it has called forth favorable comment from the editors of other newspapers who, while having no leaning toward Christian Science, still have recognized that a new and welcome standard has been raised in the field of journalism. A good newspaper is a modern wonder, and in the rapidity of thought and action in present-day affairs and the unprecedented and unexplainable phases of error they present, —whatever is neither good nor true,—the clear plain truth found in the *Monitor* becomes doubly welcome, and as the advance herald of a new and better order of things is certainly doing a grand work. I know that all this was foreseen by you.

In love,

JAMES OTIS SIMONDS.

MRS. EDDY'S REPLY.

Stick to your text, and you will stick to your newspaper, and text and paper will carry you onward and upward.

MARY BAKER EDDY.

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Boston, Mass., Nov. 24, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—One year ago today I sent you the first number of the *Monitor,* which we considered an achievement. Today I send you the first completed copy of our Thanksgiving number. We all send you love, and all are very thankful for our small part in presenting Christian Science to the world. Please accept this first copy of the Thanksgiving number as a renewal of a pledge of loyalty to you by the entire *Monitor* staff.

Sincerely yours,

ALEXANDER DODDS, *Managing Editor.*

Postscript. We do not expect you to take time to read all of the ninety-six pages.—A. D.

Beloved Leader:—I am more than glad to add my loving thanks to you for your guiding hand and helpful words and works. ARCHIBALD MCLELLAN.

Rock Island, Ill., Nov. 2, 1909.

Dearly Beloved Leader:—There is a longing in my heart this morning to express my love and gratitude to you for the truths contained in Science and Health, although we know that the best way to express gratitude is to strive each day to reflect more of the Mind that was in Christ Jesus, and to live each day as unto the Lord.

I have in thought an experience that followed my first reading of the "little book," about fourteen years ago. I did not know that the truth it contained would heal the sick, and I could not remember anything I had read, but I had taken only a few treatments from a Christian Science practitioner when one morning I became very ill, suffering great pain. My thought was to get word to the practitioner, when these words from Science and Health (p. 495) seemed to stand out before me as though they were illumined: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought." I tried to push them from me, wishing I might get to the practitioner, when they came the second time. Then I arose perfectly healed. I did not then know what did the work, but many times since those words have been very dear to me when tempted to sin or be sick.

My heart goes out to you with increasing love and gratitude for teaching us, through your life and writings, how to cling to the thought of "perfect God and perfect man" in every hour of trial.

With dearest love,

MOLLIE E. SHAFFER.

New Orleans, La., Nov. 20, 1900.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I thank you for writing the chapter on "Animal Magnetism" in Science and Health. For nearly seventeen years I have made a daily study of our textbook, but must confess that I did not enjoy reading this chapter as much as other portions of the book. A few days ago, reading carefully and prayerfully this chapter, every word seemed illuminated, and I can now see that one has nothing to fear from error if his thouglits, words, and deeds are right. I knew this theoretically, but your recent work, and the heroic work of our Christian Science Board of Directors in Boston, have so purified the mental atmosphere for every earnest Christian Scientist that to "the people which sat in darkness . . . light is sprung up." For this, and for all that you have done and are doing to restore Christianity to its primitive purity and to preserve Christian Science "uncontaminated and unfettered by human hypotheses" (*Christian Science Quarterly*) I say, God bless you. As the Discoverer and Founder of Christian Science you alone realize the absolute nothingness of error, but there is a vast multitude following in your footsteps, learning of you the powerlessness of error to harm those who trust God. I am happy to count myself one, though perhaps "one of the least of these," and for every step I ascend "o'er the hillside steep" (Miscellaneous Writings, p. 397), I praise God, and gratefully blend my voice with those who arise up and call you blessed.

Faithfully your follower,

M. ELIZABETH LENGSFIELD.

Leeds, England, Oct. 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the churches and societies of Yorkshire, assembled in Leeds tonight, under the provisions of Article XXIII., sect. 1, of our church Manual, for the purpose of furthering the work of our county publication and distribution of literature, send you most loving and respectful greeting. We wish to tell you how happy we are over a newly-awakened sense of the vast importance to mankind of *The Christian Science Monitor.* We now fully realize that this missionary is going out into all the world in obedience to the Master's command, "Feed my sheep," and we feel sure that this meeting will result in inducing many more to subscribe to the *Monitor* who hitherto have not seen the necessity for so doing. Several of us are sending subscriptions for the four extra copies to place in public libraries and reading-rooms.

We have reason to rejoice daily over the growth of our Cause in this county, and we realize that this growth is the result of loyalty and obedience, with a loving appreciation of your life-work for humanity.

Your loving followers,

THE YORKSHIRE CHRISTIAN SCIENCE CHURCHES AND SOCIETIES.

Council Bluffs, Ia., Nov. 1, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Last evening I read in Science and Health the chapters on Prayer, and Marriage, and though I have read them many times before, they never seemed to me so beautiful nor so full of the very essence of pure devotion and exalted love. The spirit in them drew out a deep sense of devotion to you, and I said to myself that no one who has read those chapters can lay at the door of that pure thinker any charge of voluntary evil-doing in any form whatever. The grand and noble sentiment recently expressed by you through our periodicals has been of the greatest comfort and help to me in more than one emergency, and I thank you so much for the glowing words: "When these things cease to bless, they will cease to occur" (*Sentinel,* June 12, 1909). It sounds like a clarion call to battle against fear, for "we know that all things work together for good to them that love God. . . . What shall we then say to these things? If God be for us, who can be against us?" This is surely enough.

Faithfully and lovingly your follower,

HELEN C. MONTGOMERY.

Springfield, Mo., Nov. 14, 1909.

Beloved Leader:—I feel I cannot keep still any longer, but must do my part in scattering the precious seed by the wayside. It is now more than a year since I was healed from stomach trouble and nervousness by reading "Science and Health with Key to the Scriptures." When Science was first voiced to me, it seemed so beautiful that I accepted it as a little child, and it grows more beautiful to me each day. Every trial, and every cross I have to bear, only brings me nearer to God. I am very happy in this wonderful truth, and my earnest desire is that I may be a true and loving worker in the vineyard of the Lord.

Lovingly your follower,

MRS. A. J. JOHNSTON.

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THE LECTURES.

BROOKLYN, N. Y.

An audience which filled the large auditorium of the Brooklyn Academy of Music listened most intently to a lecture delivered by the Rev. William P. McKenzie on Sunday afternoon, Oct. 24. He was introduced by Harvey M. Ferris, First Reader of First Church of Christ, Scientist, of Brooklyn, under whose auspices the lecture was given. Among other things Mr. Ferris said:—

Hundreds of years ago the false belief that the earth was flat was met by a few bold scholars, who had learned that mind must control the evidence of the physical senses; but it remained for Columbus to prove to the masses the truths which these scholars had discerned. The greatest blessing which attends any discovery is the liberation of thought and the discernment of a law hitherto unknown. Mind has forever whispered to mortals the existence of a supreme controlling power. As a Christian nation, we have accepted the Bible theoretically, and the records show that the greatest works were done by those who seemed to possess the greatest knowledge of this power. In Christ Jesus we find a man intensely practical. He said, "I and my Father are one." "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Although the world was not ready to go on with the work he commenced, yet the record of what he did, and of what his disciples did through following his teaching, has stood through all these years the strongest magnet of the centuries.

Jesus declared that the "Spirit of truth" would again be made manifest, and he called it "the Comforter." It remained for Mrs. Eddy to realize the healing presence of that Comforter, that Spirit of truth, and through a consecration most devout she has given her discovery to mankind in the name of Christian Science. The words of Gamaliel stand in judgment on this age and on this subject: "Ye men of Israel, take heed to yourselves . . . for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Paul writes: "Prove all things; hold fast that which is good."—*Correspondence.*

INDEPENDENCE, IA.

Mrs. Sue Harper Mims lectured on Christian Science at the Gedney Opera House, Oct. 12. She was introduced by Edwin Dukes, superintendent of the Independence schools, who said in part,—

One of the very difficult things in our lives is to preserve an open-mindedness to the truth. We are apt, even quite early in life, to become intellectually inhospitable, closing the door of our minds to all except our own most intimate acquaintances, or even to all except those of our own intellectual household. To new ideas, particularly along the lines that do not admit of ocular demonstration, we are not at home; and, behind the bulwark of our own ignorance, we bid defiance to the great and grand army of truths that, nevertheless, go marching on to ultimate and final conquest. We double-lock the door of our minds and, blissfully smoking our pipes of clay, rest in comfortable assurance that we know the truth, the whole truth, and nothing but the truth. Such a one, whether he be an old man who wears the silver crown of four score years, or a mere youth in his teens, is an old fogy. Whoever would retain the receptivity and elasticity of a youthful mind must, at all hazard, preserve for himself an open vision, a view unobstructed by prejudice or passion. He must be ever ready to receive the truth from whatever source and however out of harmony with previously conceived notions or destructive to his already acquired mental furniture. The presence of this audience is not only a compliment to the speaker of the evening, but proof *prima facie* that in the city of Independence there are many young-old people who, though never having bathed in the much sought for fountain of youth, are preserved in youthfulness of mind by a desire to know the truth.—*Bulletin-Journal.*

MEDFORD, ORE.

The lecture on Christian Science given Tuesday evening [Nov. 2] at the Medford Theater by Judge Septimus J. Hanna of Colorado Springs, was heard by a large audience. Attorney Porter J. Neff introduced the speaker, and said in part,—

We read and hear a good deal these days about how the religious or spiritual element in our modern life is dying out. Those who think they see any such thing have looked neither far nor deep. The spiritual element in life is not dying out. Old institutions and old beliefs will, perhaps, pass away, because they are no longer rich enough and full enough and large enough to hold and satisfy the larger spiritual and religious conceptions of men and women. Their passing is not an evidence of the decay of the spiritual and religious in life but, on the contrary, of its growth. When we contemplate the thousands and hundreds of thousands of men and women who have found comfort and health and strength and soul satisfaction in Christian Science and its teachings, we may be sure that its teachings are richly freighted with truth—that it has much to give that humanity needs. We may be sure, too, that it will be worth our time to listen and learn the nature of this truth, and to seek out, if we can, what it has for us.

Correspondence.

NEEDHAM, MASS.

An audience that filled every seat on the ground floor and overflowed into the gallery of Needham's capacious town hall greeted Frank H. Leonard last Sunday [Oct. 17]. Rev. J. A. Puffer, pastor of the Unitarian church, introduced the speaker, saying in part,—

I am very glad of this privilege of coming here to introduce the speaker of the afternoon, because I believe that one of the best things that can happen in our communities is to cultivate the spirit of good will between all forms of organizations which are trying to do good. It has been the history of organizations, as you all know, that we have had endless divisions, and in those divisions we have oftentimes cultivated a spirit of lack of charity for one another. Some of that spirit prevails in every community, and wherever an opportunity is given of showing good will between the different organizations, which in their different ways are trying to do good, I regard it as a very important thing. In that spirit I am glad to come here this afternoon.—*Needham Chronicle.*

LECTURES TO BE DELIVERED.

New Britain, Conn.—Miss Mary Brookins, Ruswin Lyceum, 3:30 p.m., Dec. 12.

Grand Forks, N. D.—Clarence C. Eaton, Metropolitan Opera House, 3 p.m., Dec. 19.

Baltimore, Md.—Rev. Arthur R. Vosburgh, Academy of Music, 3:30 p.m., Dec. 19.

Terre Haute, Ind.—Frank H. Leonard, Grand Opera House, 3 p.m., Dec. 26.

Creston, Ia.—Frank H. Leonard, Temple Grand Opera House, Dec. 31 (note change of date and hall).

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TESTIMONIES OF HEALING.

Christian Science was first brought to my notice about twenty-four years ago, under circumstances which prejudiced me against it for a time. A few of the believers in its teachings had organized a society in the city where I lived (Kansas City, Mo.), and were so enthusiastic in their faith, and what it was accomplishing, that they wanted the whole world to know of it. A young man from this society on several occasions attended the mid-week prayer and testimony meeting of a church wherein I was a member, and tried to tell of the new religion of which Mrs. Eddy was the Founder, and of her wonderful success as a healer of sickness, etc., until the minister ordered him to sit down, forbidding him to speak on that subject, saying that such talk was blasphemy. We of his congregation acquiesced in his judgment.

About ten years later two members of my family turned to Christian Science for healing, after the doctors had given up hope of affording them more than temporary relief. Their healing caused me to investigate, and finally with my whole family to accept the new-found faith. Divine Truth as revealed in Christian Science has been our only healer since then. I wish to tell of a demonstration which has proven to me that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

Some time ago I had occasion to make certain changes in the electric wires at the bottom of an elevator shaft. After cautioning the operator in the car not to drop below the first floor, I proceeded to my work, under the car, while he made several trips above me. Then he thoughtlessly took on a passenger at the first floor for the basement, and quickly descended, the car knocking me off the ladder on which I had been working to some iron piping at the bottom. I cried out as I fell, and the car was stopped ere it quite reached the bottom, thus preventing my being crushed; but the fall bruised and lamed me considerably. When I emerged from under the car I was quickly surrounded by anxious fellow-employees, but I walked unassisted to my workroom on the same floor, declaring the truth on the way and declining all material assistance.

I asked them to leave me alone for a few minutes, and said I would be all right. In half an hour I was able to resume and finish the work on which I had been engaged, and remained on duty in the store until the closing hour, a period of about three hours. My wife gave me treatment that evening, and after a quiet, peaceful night, I arose in the morning almost entirely free from pain. Divine Love had preserved me, quickly healed me of my bruises, and except for a slight discoloration on the side of my neck, no visible marks of my experience remained. My companions said it was a "lucky escape;" but I declared it was not "luck," only a demonstration of the power of Truth.

I endeavor to do my Science work each morning before entering on my daily secular duties, and to know that God is not forgetful of me, but protects me every moment.

WM. HARRISON WOODRING, Council Bluffs, Ia.

I feel it a duty to express my heartfelt gratitude for the great blessing that has come to me through Christian Science. Last September, while in a place where I had been staying through the summer, I fell and injured my right arm. A resident physician was called in, who telephoned immediately to a place twelve miles distant for a surgeon, who came and bandaged my arm, saying that the bone would not knit, on account of my advanced age (eighty years), that complications might set in, and if I lived, I would never be able to use my arm again, farther than the elbow, and that many months must elapse before I could do even that. My sister immediately wrote to a Christian Science practitioner in New York for absent treatment, and when the doctor called three days after the accident, to tighten the bandages, I had removed them. I then told him of the Christian Science treatment which I was receiving, and when he asked me how I was going to keep the bone in place, without support, I replied that God would see to that. After four weeks' treatment I had the full use of my arm, walked a distance of nearly two miles, and continued to do so, until my return to the city.

Another blessing which I have received is the cure of asthma, from which I had suffered nearly twenty years. In my heart there is a constant song of thanksgiving for Christian Science, and I can truly say, "Praise God from whom all blessings flow."

MARY A. PITT, New York, N. Y.

My own experience within the past year has proven conclusively to me the truth of Christian Science. I have been greatly benefited spiritually and morally, and I have also experienced the physical healing. During the summer of 1908 I was confined to the house for more than two months with a very stubborn case of illness. Medicine gave me little or no relief from suffering. At last I began to realize that my condition was such that, unless I received help from some source, my days were numbered. Then, as many others have done before, I turned to Christian Science for relief. I got it, and that quickly! I took my first treatment on Saturday, Sept. 5, and improvement began at once. The following day I was much better, and on Monday I found that my strength had returned. I went to my place of business, did a good day's work on that day, and have done so every day since.

I do not mean to leave the impression that within a few days I was restored to the same physical state as before my sickness, but I do affirm that within twenty-four hours all the painful and disagreeable effects of the disease had disappeared, one of which was a severe stomach affection. I had been living on very light diet, most of the time had no appetite, and any solid food caused great distress, but within twenty-four hours of my first treatment I began, with a good appetite, to eat anything that was set before me, and without any disagreeable consequences whatever. Improvement has been steady, and today I am fully restored to my usual good health.

FRANK I. CHURCH, Texarkana, Tex.

It was about the time of our dear Leader's discovery of the Science of Christianity that I, then a lad of twelve or thirteen years of age, attended with my mother, all one winter, the weekly prayer-meetings of an orthodox church in the city where we lived. At the end of that winter I asked my dear mother what there was in her belief, telling her that I could not accept this religion on faith, because I had no faith. Her reply was that it would come to me some time. It was forty years in coming, and in the mean while I was wandering through the wilderness of materiality; but faith in God came to me through my wonderful healing by Christian Science. This was about four years ago.

Up to that time I had always been a very discordant mortal, mentally and physically, always running to the doctor with some ache or pain, until finally he tried to practise what he thought was a little Christian Science upon me, by telling me that there was nothing the matter with me. I was then suffering from a stomach disorder, and this remark of my doctor only discouraged me, and for some time I dropped medical treatment, until my wife,

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becoming alarmed, persuaded me to call upon another physician. This gentleman and his son, who had recently graduated from Johns Hopkins university, gave me a thorough examination, followed by treatment. This seemed somewhat beneficial, physically; but mentally I was in a bad condition, despondent and discouraged. Then I took a trip to Europe and was gone two or three months, but returned no better.

One of my neighbors then told me about Christian Science and asked me to try it, and at ten o'clock that morning I was at a practitioner's house, telling her about my condition. She asked me if I wanted treatment, and my reply was that I wanted relief. She gave me treatment, and from that time my improvement began. It was slow but sure, and today I am completely well, contented, and happy. I was also healed, in three days' absent treatment, of rheumatism; and in one week of an ailment for which I had worn a truss about one year and a bandage thirty years. When Christian Science found me I was in the wholesale liquor business and had been for thirty-one years. The business was very prosperous financially, but after I had gained a knowledge of this most wonderful healing truth I could no longer sell whisky, so gave it up and the place is now closed from this traffic.

For three years I have been upon the mountain-top. To express in any adequate manner my gratitude for the knowledge of God gained in Christian Science, is beyond my ability. My chief desire is that I may show my appreciation by right living. I thank God for Christian Science, also Mrs. Eddy.

GEORGE H. SMITH, Utica, N. Y.

I feel it a duty as well as a pleasure to testify to the wonderful power of Christian Science. It is several years since I first had treatment, and I feel very grateful for what understanding of the truth I have gained, as it helps us out of a good many trials. I will give one of these experiences. My son was working in the hay-field, and stuck the tine of the fork into his foot. He did not pay much attention to it, but came home and went in bathing as usual. In the night, however, he came to my room with great pain in the foot. My first thought was, What shall we do? I could not reach a practitioner in the night, so I went to work in earnest, with the help of Science and Health, and in a short time he was sleeping. I had so much fear that I felt the need of a practitioner's help in the morning, as the foot was very painful, but he got up about noon and was back at his work the next day. He had no further trouble with his foot.

This, with many other demonstrations of a similar nature, makes me very grateful to Mrs. Eddy for the gift of Science and Health to suffering humanity. I also enjoy the *Sentinel* and *Journal* very much.

HATTIE MCMAHON, Stowe, Vt.

Six years ago I was healed through the teachings of Christian Science. A friend who knew of my prolonged illness, and that I had been under the constant care of good physicians for three or four years, told me of the healing efficacy of Christian Science. Until that time I had known nothing in its favor; I had heard it ridiculed from the pulpit by ministers, who even said that it was of the devil.

Two days after my friend talked to me about it, I went to see a practitioner, who gave me treatment and loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and as soon as I began to read this book, I knew it was the most heavenly message which had ever come to me. I showed marked improvement from the first week's treatment, but it was about five months before I was entirely healed of all my ailments, a spinal trouble being the most stubborn to overcome. I was, however, entirely healed, and since that time I have had no other physician nor taken medicine; neither have I wanted any other, for the few attacks of illness which I have had have been much more quickly overcome than at the first. Severe colds have been overcome with two or three treatments, whereas under medical methods, if I took a cold in the fall I did not get well of it till spring.

I will mention one thing of recent occurrence that was another proof to me of Mind's control of the body. I injured my ankle about three o'clock in the afternoon. I began to treat it myself, but had, perhaps, too much fear about it. At any rate I failed to help myself, for in an hour I could not walk and the ankle was swelling rapidly. I then called on a practitioner for help, and by six o'clock I could walk, though I still limped somewhat. The next morning my ankle was perfectly well.

Not only have I been blessed with physical healing, but the spiritual healing has been a greater blessing to me. Words are insufficient to express my gratitude to Mrs. Eddy for giving this truth to the world.

MRS. RHODA B. GRAFTON, Chattanooga, Tenn.

I wish to tell as simply as I can of the heavenly light that has come into my life from one year's study of Mrs. Eddy's "Science and Health with Key to the Scriptures." I had wanted to do right, to follow Christ all of my life, but I now know that error was present most of the time for many years. Still, I knew that some day God would satisfy my hunger after righteousness, so I drifted on, not knowing how to serve Him until I was led "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). Do I love the hand that led me? Could I love God, the Giver of all good, and not love her who says, "Follow your Leader only so far as she follows Christ"? The long black night of doubt and fear is ended, I know I have found my guide.

After the birth of my second child, I struggled for almost two years with distressing illness, trying to shake off the fear of hereditary tubercular disease by taking medicine continually, only to be pulled down again after every seeming uplift. My physicians were the best in the drug line, and good men, too. All of my life I had suffered from a bowel trouble and the disorders resulting therefrom. I had one operation, three and a half years ago, and was considering another when Christian Science found me. After one week's treatment I knew that it was God's power manifested, and the great truth of His perfect creation began to dawn upon me. I prayed then, if this truth was for me, that the desire to study would be given, and the answer came.

I was and am happier in studying Christian Science than in doing anything else, and I have studied every day this year. I have not realized perfect harmony every day, for old errors seemed to have a firm hold on me; but divine Principle is showing me how to forsake my sins, and slowly but surely I know I am overcoming evil with good. My greatest joy is in anticipating that day when divine sense shall bid every shadow flee. I realize that I must bring every thought into captivity to Christ. Thoughts of subtle sins often seem to glide serpentlike into my consciousness, before I know it, and then evil seems to say, "I am power;" but as soon as I realize the falsity of error, by close, earnest, honest study of the Bible and Science and Health I can distinguish the wheat from the tares.

This is truly the straight and narrow way of working out our own salvation. My husband sees my efforts to overcome error, and helps me. Although he is not ready to study yet, he says he would not have me give it up for anything on earth, for it has made me happy. I used to

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have miserable spells, and would try to make every one else miserable by complaining about everything. I now have proved to myself that by studying the Lesson-Sermon early each day, the Master's promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is fulfilled, and the day is a peaceful march toward home. We all can commune with God by striving to forsake error and to have no other consciousness than God, good.

FANNIE SLOANE TOWLE, Potosi, Mo.

About three years ago I had considerable trouble with a crowned tooth, which I tried to overcome for a whole year. I then went to see a dentist about some other work, and when he saw the condition of this tooth, he advised me to let him attend to it. I reluctantly yielded, but in attempting to get rid of the abscess, he at last extracted the tooth. The trouble then seemed to be over, but only for a week, when it broke out again. We were traveling at this time, and I did not work as I should in Christian Science, so this condition lasted for two and a half months. After returning home, I began to treat myself again, and the healing was completed in a short time, for which I am very thankful.

Christian Science has brought me many blessings in many ways, and I am indeed grateful for the peace of mind and the joy that have been mine. Christian Science has been my only healer for twenty-two years, and it has without doubt saved me from a great deal of sickness. It has taught me to love the right, and obedience to its teachings has made me successful in every way. I am very grateful to Mrs. Eddy for giving this truth to the world.

MRS. HANSINE MADSON, Vermillion, S. D.

[Translated from the German.]

It is with a heart full of gratitude that I tell what Christian Science has been to me for years. Owing to my vocation I am obliged to stand on my feet almost constantly, and my thoughts must be turned to many different sorts of things. The Wednesday evening meeting is the only hour when I can gather peace and strength, but I formerly believed I could not find the time even for this single hour. I am now, however, a regular and eager listener to the wonderful teachings of Christian Science. Before I knew anything about this truth I was very ill. My nerves were in a serious condition, and my strength had failed after twenty-two years of work, and the physician predicted alarming results.

At that time a noble-hearted lady presented to me the subject of Christian Science. After this the attacks of pain were less and less frequent, and with joy I became aware that I was feeling better that winter than I ever had before. I had no fear that something evil would happen to me, but was always cheerful, even when I seemingly had reason to be troubled. This makes it easier for those around me, who express admiration for my indefatigable delight in working, and I am often asked as to the cause. I then try to explain the blessings which I have received through Christian Science, and I experience much joy when after some time I see how trust in God, health, and happiness come to others also.

For these blessings I cannot thank God enough, and also those who have taught me to understand the truth.

FRAU ANNA LANGE, Dresden, Germany.

Nearly three years ago I was healed of a desperate case of heart trouble. When Christian Science found me, I was a physical wreck, with no hope of ever being any better, as I had grown steadily worse under the care of good physicians. I was so utterly wretched and unhappy, and suffered so terribly, that I even thought of suicide. After worse attacks than usual, I decided to try Christian Science, which I did with the result that I was so greatly helped in the first treatment that when I got home I went to work, and have never had a sick day since. I had three weeks' treatment, and the precious words of truth spoken by the one who helped me, fed my famished heart. My weary body responded to the word of God, and I was made a strong and healthy woman. I cannot find words to express my gratitude for Christian Science.

MRS. MATTIE TREMAINE, Colorado Springs, Col.

Christ Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." For many years I had been earnestly seeking for the true origin of man. I had been a sincere worker in both church and Sunday School, always a student of any and all writers who had good to give to the world, yet I had only reached a point of much dissatisfaction. My life seemed a failure, although I had all that was necessary to make me happy, but I was most miserable.

At this time, having heard somewhat of Christian Science, I began the study of the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy. During this study I was healed of severe headaches and a bowel disorder. I began to understand and see life in an entirely different light. I therefore began to devote my time and thought to the demonstration of this healing truth taught and demonstrated by Christ Jesus. For six years I enjoyed perfect health and harmony, but after the birth of our son I was seized with an illness—called an abnormal growth, with other complications. The healing of this trouble was very slow, covering a period of over two years and a half. At times I could not raise my foot from the floor without pain.

Through the kind help of Christian Science practitioners, I was never absent from church on this account, nor compelled to discontinue any of my regular duties, knowing, as I could not help but know, that "patience must have her perfect work," and that "divine Love always has met and always will meet every human need" (Science and Health, pp. 454, 494). It was but the consuming of the dross and the refining of the gold. About this time we planned a trip to the Kootenai mountains for two weeks. Among those beauties of nature, and while earnestly working for another's good, my books became my only companions. In this uplifting thought and necessary consecration my own healing was completed.

For this healing I am most grateful, but each day I realize more and more the love and reverence I owe to Mrs. Eddy, who so gloriously fought the good fight and has given to mankind this old-new truth, whereby we can unlock the wonderful truths of the Bible, the half of which have never been told.

MRS. MAIE B. HILLIS, Portland, Ore.

Ever since Christian Science lifted me out of hopeless suffering, I have endeavored to express my gratitude, in word and deed, though I have not till now tried to do it through our periodicals. As a result of a sickly infancy, and too rapid growth, I was a victim of female trouble, and physicians told me that there was no medical record of any help for the particular phase it had assumed in my case. I was very nervous, and for a number of years I had no consciousness of sleeping; my first waking thought was of being tired.

The morning after my first treatment in Christian Science I awoke rested and had breakfast with the family, eating what they did without discomfort. I had three

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weeks' absent treatment, but all I knew of Christian Science was that it was the work which Jesus did. I knew no other practitioner than the one to whom I wrote for help, I had only those who were just beginning the study for themselves to talk with, and in trying to fit my experience to theirs it seemed to bring me only confusion. I am very glad my healing seemed slow, for it gave me time to prove each upward step, through the study of the Bible, of which I had been a student, together with the writings of our dear Leader and the authorized Christian Science literature.

Since then my one desire has been to express in daily living the benefit of following closely the one who has zealously labored to give us the fruit of her unselfed love for God and man. To Mrs. Eddy, the loved Leader of Christian Scientists, the world owes a debt of gratitude which can only be acknowledged by following in her footsteps.—ERNIE E. RICHEY, Yankton, S. D.

It is with joy, and with thanks to God, that I wish to tell of my healing in Christian Science. A little over two years ago I was invited by a friend who had been healed by Christian Science, to attend church with him one Sunday evening. I wanted to see what the service was like, so out of curiosity I went to Second Church in this city. Through my first experience of silent prayer I became a Christian Scientist, and I was healed of stomach trouble of over twenty years' standing. I had been treated by several schools of medicine, and had taken all kinds of remedies, but got only temporary relief. Through the study of the literature, together with two or three treatments and following the service, I have been absolutely healed; but the physical healing I count as secondary, for it is the purification of thought which follows a constant study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, that makes Christian Science of the greatest value.

The truth has freed me in a measure, and I rejoice in that freedom and also because my understanding has enabled me to help others in seeking that truth. Mrs. Eddy says (Science and Health, p. 538), "Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real."—LAURENCE J. CLINTON, New York, N. Y.

I am thankful that when Christian Science was presented to me I was ready to receive it, and that I did not stop to resist that which I did not understand, but tried to apply each truth as I saw it, proving by small difficulties overcome at once that the greater problems could be solved. In January, 1906, I began to read the Christian Science literature, and since that time have had many proofs of the power of its Principle over all kinds of discord. It has met every need when faithfully applied.

Among the physical ailments overcome in myself were a bowel disorder and smallpox. In the latter case help from a practitioner was called for, and though the early symptoms appeared, each was overcome and the disease destroyed in two days. At the birth of our baby all dread and fear was overcome, and my recovery was very rapid under Christian Science treatment. The truth has been the baby's only medicine, and it has done wonderful things, both as a protection and cure for her.

I cannot express the value to me, in a spiritual way, of Christian Science, but I am trying to testify to this in my life.—MRS. GRACE ALEXANDER, Redfield, S. D.

It is with very deep gratitude that I acknowledge the joy which Christian Science has brought to me. About two years ago I was suddenly taken with severe pain one Sunday morning, and continued in this condition until evening, growing gradually worse, until I felt I could endure it no longer. I then asked for Christian Science help, and was entirely healed in four treatments, so that I returned to the office the following Wednesday. This was an attack of appendicitis, and I was glad to escape the operation usually resorted to in such cases.

I am very grateful to God for my healing, also to Mrs. Eddy, who was able and willing to make known to us the power of Christ, Truth, in time of trouble. I have had many proofs of Truth's wonderful power, and have found that it is all sufficient and never failing. I am a business woman, and in my work Christian Science helps me to see clearly through what seem to be dark places,—to know that each one of God's children has a place in divine Love, and that there is no power in error to take it from us. I am so very grateful for everything that Christian Science has brought me.—HELEN E. COKER, Omaha, Neb.

I feel that I have been slow in telling what Christian Science has done for me. It would be impossible to tell all, but I can safely say that Christian Science comforts in sorrow and trials and lifts us above them. A few years ago, while I was staying with my daughter in London, Ont., her little son, then seven years old, was taken suddenly ill, and suffered greatly till we sent for a Christian Science practitioner, who lived a mile away. She came immediately, and as soon as she treated him he got relief, and was well that night. I will also tell of the child's mother, who was expecting to be confined about that time. She became ill, and we sent for a Scientist, and also for a doctor. The doctor stayed a while and left some medicine, but she never took it. There seemed to be serious complications, and the trouble was found to be with the kidneys. On Sunday her right side became powerless; but the practitioner worked faithfully, and by Tuesday she was better and the following day got out of bed. Two weeks after this the child was born without pain.

MRS. MAYHEW, Renfrew, Ont.

[Written for the *Sentinel*.]

THE LIGHT OF TRUTH.

ALICE MC GUIGAN.

COUNT not the years, eternity
Is ours, age hath no pow'r to mar:
Our God is Life and Love and Truth;
There is no age, there is no youth;
No limitation on man placed,
God's attributes in him are traced.
The glorious Principle of all
Is Love divine, our God, all good;
And man in His own image made,—
His thought divine, who ne'er has strayed,
But still continues perfect man,
According to the Father's plan.
In God, we live and move and breathe;
And till this glorious truth we know,
The seeds of sin and death we sow:
We forge the chains that hold us down,
We bear the cross, but miss the crown.
In God, one Father and one Mind,
The brotherhood of man we find.
The Mind our Master well confessed,
In acts and deeds is still expressed.
We grow in grace, we grow in pow'r,
For He is with us every hour.

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FROM OUR EXCHANGES.

[Rev. D. M. Steele in *Churchman.*]

Shall I not do what I will with mine own? Yes, provided it is your own. Whether it is your own depends on how you got it. Whether you shall do what you please with it depends on whether the thing that you please or wish or will to do with it is the right thing. Whether it is the right thing depends on whether it is the best thing that can be done with it; *i.e.*, best for the thing in itself, best for you who have it, and best for your fellows who have it not. First, I say, wealth is or is not one's own, depending upon how he got it. I have no thought of raising the question, Can a man make a million dollars honestly? I make no doubt that he can, maybe many of them. But whether he have a million or a merest modicum is not the point. The point is, that whatever he has, if he did not get it honestly he does not have it in any legitimate sense. He may not do what he will with it, even though he should will to do the best of things, merely because it is not his to do with. It is not his to keep, not his even to give away, save to give back, to restore, to those from whom it has been taken.

[*Christian Work and Evangelist.*]

A sentiment toward international brotherhood as the only Christian and rational relationship of nations is growing by great leaps and bounds. It is manifested every day. All the papers are full of it; all speeches and congresses reflect it. It is becoming an irresistible spirit. Let it become a little more the common sentiment of the world, and the work is done. So progress in all great reform is measured. Fret not because of a recrudescence of the old ways, or an occasional reversion to past things, or a day's triumph of the evil; if the sentiment is growing, and the protest is apparent and the new spirit is spreading, and the prophets are everywhere proclaiming the new time, all is ultimately well.

[Rev. John Haynes Holmes as reported in *Boston Transcript.*]

All around us we find a general discontent with things as they are and an aspiration for things as they ought to be. This discontent is manifest in education and politics, and it is a significant characteristic of the industrial field, where the situation is one of almost open combat. Everywhere there is the same turmoil and agitation—a seething unrest, a suspicion of impending change. But behind it all there is a great ethical and spiritual unrest. One of the most alarming characteristics of our age in the face of this unrest is that so large a part of the people regard this movement with suspicion and fear and are doing all they can to suppress the feeling.

[*British Congregationalist.*]

Christ came so to order the spiritual world and our relations thereto that those who seek to make their home there need no more feel themselves to be moving round and round a wide circle with a center they cannot find, but may realize that their steps are set on a straight path. The quest of goodness is under him redeemed from uncertainty; and the aspiring spirit may know that it does not spend itself in vain.

[*Pacific Baptist.*]

When once a man learns how to get and forgets how to give, the doom of his soul is sealed. Unless development in liberality advances by equal pace with growth in possessions, the man's moral fiber soon weakens; the getting is not limited by moral considerations, and with the first stress of a great temptation the house of the man's character falls, for it is built upon the sand.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

SPECIAL PAMPHLET.—About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

This new pamphlet will be printed in large French old style type on special paper, silk sewed, with overhang cover, and will conform in size to other pamphlets.

Price, 10 cents each, $1.00 a dozen, $7.50 a hundred.

A NEW PICTURE.—About Dec. 10 the Publishing Society will place on sale a new and desirable photogravure of The Mother Church edifices and the Publishing House, with the proposed parkway in the foreground. Approximate size, 24 by 18 inches.

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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

Vol. XII. No. 16.



BOSTON, DECEMBER 18, 1909

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ITEMS OF INTEREST.

National.

The sixth annual convention of the national rivers and harbors congress, the largest assemblage of representative men interested in the development of waterways ever held in this country, took place in Washington last week. President Taft announced himself in favor of securing a declaration from Congress for improvements of the Mississippi, Missouri, and Ohio rivers as outlined by the army engineers, and the beginning of work on the projects with appropriations from the current national revenue, leaving the question of a bond issue for a later time. Among those who spoke were Secretary Nagel of the department of commerce and labor; Senator Burton, chairman of the national waterways commission; President Cameron of the farmers' national congress; Representative Rodenberg of Illinois; ex-Governor McMillan of Tennessee, Frank Gates Allen, and Count Von Bernstorff, German ambassador to the United States.

President Taft, in his address to Congress, favors a ship subsidy, a civil pension, postal savings banks, suppression of the "white slave" traffic, higher postage rate on magazines and periodicals, statehood for Arizona and New Mexico, commission to expedite legal procedure, civil control of the lighthouse board, celebration in 1913 of the semicentennial of negro emancipation, artificial island and fort at Chesapeake bay entrance. He opposes congressional action on the sugar import frauds in New York custom-houses on grounds that possible immunity would balk convictions; any further revision of the tariff bill at present, and the issuance of judicial injunctions without notice in labor controversies.

The national monetary commission has just made public the tabulated results of an investigation of the condition of all the various classes of incorporated banks throughout the country, as of the close of business on April 28, 1909. The institutions reporting to the commission include 6,803 national, 11,319 state, 1,703 mutual and stock savings, and 1,497 private banks, and 1,079 loan and trust companies. The total resources of all these establishments reach the stupendous total of $21,100,000,000.

Realizing the importance of utilizing the ranges within the national forests for forage purposes because of the rapidly decreasing territory otherwise available in the West, the forest service is intending to open hitherto inaccessible ranges in high altitudes by the construction of trails and bridges and to develop unused arid land. The finer grass in the higher altitudes and the more rigorous climate produce a better quality of beef.

Judge Grosscup of the United States court of appeals, in the *North American Review* announces his readiness to ally himself with a new party that will have for its object the curbing of corporate greed and the equitable division among all men of the prosperity of the country. The article advocates the sharing of the profits of large corporations with employees, not as a present, but as a matter of right.

"Not a man shall remain in this service who accepts a tip from a passenger," was the statement of Collector Loeb, uttered as he dismissed a customs inspector who has been in the service since 1886. "I am determined to break up this practice, and I want the public to know that not a cent need be paid to any employee of this port for any service the Government pays its agents to perform."

Indications are that the investigation of the so-called milk trust in New York city will extend to the up-state milk interests, for the purpose of determining the causes for the apparently wide discrepancy indicated by currently published quotations between the price paid the producer and that paid by the consumer.

A recommendation by the Massachusetts board of bar examiners, that applicants for admission to the bar in that state, not college or high school graduates, be examined as to their general education as well as their legal knowledge, is now being considered by the supreme judicial court.

The so-called water-power trust will in all probability be investigated at the coming session of Congress by the House committee on interstate and foreign commerce.

The total appropriations of Congress for the fiscal year beginning next July amount to $978,125,769.

International.

King Gustav of Sweden has inaugurated a new departure for sovereigns. Disguised as a stevedore, he spent most of a day carrying sacks of coal from a lighter. The King says he intends to mix in this way with all classes of laborers, so that he may ascertain their opinions and wishes. Already, he added, he had obtained many valuable hints from the men with whom he worked. His determination to learn the conditions of the working man resulted from the stagnation of business by the recent strike. The King intervened last August in an endeavor for a compromise, but without avail. A national fund was raised by subscription to provide loans to the working classes. Homesteads have already been apportioned among the unemployed, but conditions remained such as to cause his majesty and his government grave anxiety. The King found difficulty in ascertaining the facts, and has taken this way to discover them.

The rejection of the budget by the House of Lords, says Frederic Harrison, opens the door to grave possibilities, among which even the very existence of the monarchical form of government in England is included. By its challenge to the House of Commons the House of Lords has invited reprisals which might extend to its actual demolition, and in his opinion the demolition of the House of Lords might be only a forerunner to the pulling down of the throne itself into the melting-pot. Even King Edward is said to have been impressed by his words and used every means within his power to avert action which he considered fraught with such possibilities.

The annual report of the British postmaster-general for the twelve months ending March 31 last, states that during that period no fewer than $80,325 worth of cash and bank notes and other securities to the value of $3,031,625 were found in letters which the postoffice was unable to deliver, and these figures do not include the value of remittances which were returned unopened to the senders. Packets posted without any address and articles found loose in the post amounted to 427,824. There were in all 30,509,000 undelivered packets.

The data of Dr. Cook's trip to the north pole have arrived at Copenhagen and will be considered at once.

Industrial and Commercial.

Within the next few months more than two million acres of land will be sold in Oklahoma. More than a million acres of it belongs to Indians, the greatest part to the Osages, while another million acres in the northwest corner of the state belongs to the state college fund. The Osages, who are worth on an average forty thousand dollars apiece in cash and lands, and are by far the richest nation on earth, have each 657 acres of land which is either fine farming land or rich in oil, coal, and gas. The Government will permit each Indian to sell 497 acres and to lease the other 160, but he cannot entirely dispose of his homestead rights for twenty-five years.

There will be no reduction in the wages paid operatives in the Fall River, Mass., cotton mills during the next six months, as the manufacturers have waived their right to cut wages. Under the provisions of the sliding scale agreement they were entitled to reduce wages eight per cent, their margin of profit during the past six months having decreased in that proportion.

It is said that there were 2,300,000 telephones in the whole of Europe at the commencement of the year, as against 7,000,000 in the United States, In the whole of France there are, it appears, only 194,159 telephones, while in the city of New York alone there are 334,186. In Austria there are not more than 80,975, while in Chicago there are 184,922, or nearly as many as in the whole of France.

"There is just as much need that a woman should be taught how to cook and sew, make her own hats and darn her husband's socks, if she has a husband, or expects to get one, as there is to teach a man how to farm," said Senator Smoot in announcing that he would introduce a bill making appropriations of ten thousand dollars each to agricultural colleges, to be used in the teaching of domestic craft.

The newly seeded area of winter wheat in the United States is estimated to be 7.9 per cent greater than the revised estimated area sown in the fall of 1908, equivalent to an increase of 2,449,000 acres, the indicated total area being 33,483,000 acres.

That both the producers of cotton and the dealers in that commodity are the victims of the system of trading in vogue on the cotton exchanges of the country, is the purport of a report by Commissioner of Corporations Herbert Knox Smith on the conduct of such exchanges.

Every person in the United States would have $34.08 if the money in circulation on Dec. 1 were evenly divided. This is based on the treasury's estimate that the population of the United States is now 89,524,000.

Forests of the United States contributed ninety million dollars for the exports of the country during the fiscal year 1908, an increase of twenty fold since 1851.

Pig iron production was at the rate of 31,600,000 tons a year Dec. 1, including charcoal iron, or 600,000 tons more than on Nov. 1.

The net receipts from the estate of the late Marshall Field from March 1, 1907, to June 30, 1909, were $34,922,349.

On Nov. 24 the total surplus of cars in the United States and Canada stood at 39,528.

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CHRISTIAN SCIENCE SENTINEL

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

THINGS THAT HELP.

WILLIS F. GROSS.

In all the walks of life men and women are looking for things which will help them along the way. Few persons would be content to remain just where they are. The desire for better things is almost if not quite universal. The desire to do better work, to be more successful in one's life-mission, to improve one's condition and surroundings, is a worthy ambition; and if all efforts in that direction are in accordance with the spirit of the golden rule, the endeavor is praiseworthy.

The Christian religion is quite generally regarded as one of the things which have contributed most largely to humanity's good, and is in no small degree responsible for the material prosperity that is today enjoyed, as well as for the moral and spiritual freedom which has been attained. Moreover, it is believed that if Christianity entered more largely into human activities,—business and social, as well as religious,—still greater good would result. Those of us who know something of Christian Science, because we have experienced in various ways the healing and saving power of Truth, know that Christianity is practical and that it is effectual.

Inasmuch as men have recognized this practical worth of Christianity they have looked for that which would help them to attain it. They have devoted themselves more or less earnestly to the study of the Bible. This book is considered the only reliable source of religious instruction. The Bible declares that "holy men of God spake as they were moved by the Holy Ghost;" and again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Here is Scriptural authority for accepting the Bible as the foundation for all religious instruction. When this viewpoint was reached, the need of helps to understand the Bible was at once felt. To meet this need commentaries and numerous other books, sermons and lectures, articles on Bible texts and various religious subjects, have been supplied. No doubt personal opinion and ofttimes misapprehension have entered into this work, but nevertheless much good has been accomplished in this way. There has been a gradual uplifting of thought and a preparation for something better.

The student of the Bible has been inclined to interpret the inspired word, so far as he was able to do so, from the standpoint of his own experience, and without doubt his concept of God and man has been the basis of that interpretation. The Christian Science text-book, Science and Health, has become to thousands the "Key to the Scriptures;" not because it has added anything to the sacred teachings, but because it reveals the divine Principle of those teachings from Genesis to Revelation. It presents such a practical, definite, and scientific concept of God, and of man as created in the divine image and likeness, that the Bible is read as a new book. The deeper and more spiritual meaning thereof is brought to light, and the teachings of prophets and apostles have a more practical application to humanity's present needs.

The Christian Scientist knows that Science and Health has been and is to him the greatest help in gaining an understanding of the Bible. The results he is able to accomplish are proof that his faith is right, and he is persuaded that the greater good he desires will come in due season, when through spiritual understanding he is able to meet the divine requirements. If the blessing is not received today, he realizes that it is because he is not ready for it.

The constant study of the Bible and Science and Health is necessary to the Christian Scientist, because from these books he learns what is required of him and how he may be able to perform that which is good. Other things may contribute to his well-being, but nothing can take the place of the Bible and Science and Health. From them alone can he learn the Principle and rule of Christian Science practice, and his progress will depend upon the faithfulness with which he puts into practice what he learns. It is impossible to know from experience the possibilities of Christian Science, unless its teachings are to some extent received into one's daily life. The mere intellectual grasp of the letter of this Science is not sufficient. Without an intelligent comprehension of its teachings there cannot be a reasonable and consistent application of these teachings in solving the various problems of human experience. Christian Science must be understood spiritually, and this understanding is gained only as the student finds in his own experience the proof of what he learns from the study of the Bible and Science and Health.

One is also helped by the experiences of others. The Scriptural teaching that "God is no respecter of persons" encourages the student to work for and expect the good another has gained. If the testimony of those who have gained their freedom from some forms of error is received in the right spirit, it inspires hope and courage and there is a greater willingness to work and wait for the reward. Paul wrote, "Bear ye one another's burdens, and so fulfil the law of Christ." We are all helped by words of encouragement, and occasionally we need a helping hand. It is right for us to have these helps, and we should show our appreciation of what we receive by giving to others according to our ability. In Christian Science it is learned that the blessing of receiving includes the privilege of giving, and thrice blest is he who recognizes his opportunity and rejoices to improve it.

In the upward journey there are many things to help us along the way, but the thing that helps us most, after all, is the grateful recognition of what God has done for us. The blessings we have received, be they few or many, are our proof of "God with us," and it is to this end that we are striving; namely, that we may have the abiding consciousness that nothing can separate us from God, the source of all good. If there is a sense of discouragement

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because the triumph over error comes slowly, nothing will help us more than to stop and consider what we have accomplished, what God has already done for us. It is not the thought of what God has not done for us that helps us, but the recognition of what He has done. Mortal, material sense would limit God in all His ways and works, but Christian Science teaches that God is infinite and there is no good thing which He has not freely bestowed upon His children. Jesus said, "What things soever ye desire, when ye pray, believe [understand] that ye receive them, and ye shall have them." It is evident that one could not understand that he receives a thing unless that thing had already been bestowed. All good belongs to man now, and all that is necessary to gain the desired good is to awaken to this fact.

In Science and Health we read (p. 260), "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done." To begin one's work by recognizing what has already been accomplished in human experience, is to start with the assurance of the divine presence and help. Work begun in this way and continued along Christianly scientific lines must of necessity be successful, for if one works in harmony with good, who or what can hinder him? The sense of discouragement or impatience cannot find an entrance, much less an abiding-place, in that consciousness wherein are found the continued proofs of God's power and love.

To know no other presence or power than divine Love is to realize perfect and eternal harmony. The realization of the oneness and allness of God comes not suddenly in the present or the future. It is a gradual unfoldment in human consciousness, and the recognition of blessings received helps one to find the kingdom of heaven within. This most effectual help is within the reach of all, and no one should fail to appreciate this opportunity to bring himself into harmony with the divine Principle of all good.

will force you to accept what best promotes your growth;" and "Divine Love always has met and always will meet every human need" (pp. 20, 266, 494). Throughout all of Mrs. Eddy's writings it is taught that the kingdom of God is within reach of the purified consciousness. The process of purification, in which God "worketh in you," includes for each one conscientious study and application of the rules laid down in Science and Health, and a constant effort to divest himself day by day of erroneous material thinking and to exercise the sense of gratitude and praise to God. The kingdom of God appears in fairer proportions with every forsaking of error.

No work for ourselves and others equals in importance the demonstration of our divinely-bestowed ability to free our own thought from evil and the fear of evil. The healing of the sick through Mind is the first step toward this liberation. To attempt the control of another's thought, or to be influenced by another's thought, is not Christian Science practice. The legitimate task to be undertaken is the demonstration of man's spiritual individuality. This task admits of no self-deception, but calls for clear-sighted vision. If we are becoming even slightly acquainted with the selfhood derived from God, it is not difficult to appreciate the divine right of our neighbor to self-government. Remove the wrongs, the cruel enactments against mankind, and human lives flow naturally toward God. The utmost respect for our own and for our neighbor's ability to reflect the divine intelligence should be granted. One point in the working out of life's problems which demands careful guarding is this, that one need not adopt another's *modus operandi*, though tempted to do so by the satisfaction of being consulted and by the sympathy of human friendship. One should seek first the divine guidance, and follow his own upward individual convictions, ever keeping in the light reflected upon his own pathway.

VERIFICATION.

HELEN ANDREWS NIXON.

THE student of Christian Science who watches the workings of the truth in his own life, sees verified its teaching, viz., that divine Principle is ever operative, ever imperative, ever loving. The Discoverer of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures," has aroused human consciousness to acknowledge the paramount necessity of obeying the First Commandment, "Thou shalt have no other gods before me." Facing this unequivocal command, one may well rejoice that through Christian Science has come also the understanding that it is no mere arbitrary requirement, but the all-impelling, and joy-bestowing Science of God and man in His image and likeness. The revelation to Mrs. Eddy of God as the only Mind, laid bare the false belief of mortals in an evil mind, a mind opposed to good. Upon the acceptance of the finality of this revelation concerning the allness of good and the supposititious character of evil, an intelligible and progressive life begins to unfold, for this revelation constitutes a working basis. Spiritual facts are thenceforth to be declared, material beliefs are to be contradicted. The verification of statements made in Science and Health is a daily experience with the obedient student of Christian Science. If at a given point scientific growth away from old habits of thinking is imperative to insure one's advance, experience is sure to prove a thorough teacher. The end of an experience will often bring to mind a right scientific thought which passed unheeded prior to the experience.

Among many others the three following statements in Science and Health are continually proven true, viz., "He [Jesus] taught mortals the opposite of themselves;" "Love

BUILDING THE TEMPLE.

RICHARD P. VERRALL.

AMONG the mural decorations in the Congressional Library at Washington there is an epigram by the German mystic, Novalis, who held that religion without a church was impossible, which reads, "There is but one temple in the universe, and that temple is the body of man." Commenting on this statement, but apparently overlooking the fact that if "there is but one temple" there can be but one man, Carlyle writes: "I would bow to every man. . . . Is he not a temple, then; the visible manifestation and impersonation of the divinity? And yet, alas, such indiscriminate bowing serves not. For there is a devil dwells in man, as well as a divinity; and too often the bow is but pocketed by the former" (Sartor Resartus, Chap. 6). Perceiving the false pretensions of mortal man, but knowing not how to handle the insidious claim of finite personality, Carlyle sees the impracticability of obeying his first impulse, and says, "Therefore we must withhold it."

Mrs. Eddy, armed with the sword of the Spirit and protected by the breastplate of righteousness, has at last prevailed against this beast, or false prophet, of animal magnetism, and has taught her students how to cast out the devil or false belief that dwells in mortal man, thus revealing "the visible manifestation and impersonation of the divinity."

Cruden defines the word "temple" as "a house or dwelling of God, a building erected and set apart for the worship of the true God." The Latin derivation of the term was *templum*, meaning "an open space, the circuit of the heavens, a place from which one can survey, a prospect, or range of vision." It thus appears that in the original meaning the word did not suggest a material structure, but rather stood for discernment, wisdom, or "the place of understanding."

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In the early days of primitive religion, when the patriarchs sought to reverence God through prayer and sacrifice, they offered up their oblations on improvised altars in the open fields, and needed no temple save the canopy of heaven. When Jacob was at Bethel, a stranger in a strange land, he saw in his vision the angels of God ascending and descending about him, and said, "This is none other but the house of God, and this is the gate of heaven." Five centuries later, when the descendants of Jacob had become largely materialized by their long stay in Egypt, their religion took on the form of the ceremonial law and the Levitical priesthood. Then came the ark of the covenant, and the tabernacle in the wilderness, and finally King Solomon erected the magnificent temple at Jerusalem. All these symbolic forms, however, but prefigured the long-looked-for Messiah, whom the prophets had foretold and who was eventually made manifest in Christ Jesus.

When Jesus was but a boy, he confounded the doctors in the temple by "his understanding and answers." And when he became a man, he purged the temple of the traffic of the merchants and money-changers, saying, "Take these things hence; make not my Father's house an house of merchandise." When asked for a sign to prove his authority, Jesus, speaking of his body, said, "Destroy this temple, and in three days I will raise it up." At another time, when reproving the Pharisees for their persistent misunderstanding of his teachings, he declared, "I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."

Through practice and precept, the great Teacher brought out the fact that the only acceptable sanctuary that man can construct for the Spirit to dwell in is that living temple, or state of mind, on whose altar self has been sacrificed, and whose capabilities have been dedicated to the service of the only true God. Paul reechoed the teachings of Jesus when, writing to the church at Corinth, he said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

In his vision on Patmos, St. John "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And he "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." And he saw no material temple there, "for the Lord God Almighty and the Lamb are the temple of it." In process of time the apocalyptic vision has come to fulfilment in the teaching of Christian Science. As "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," Mrs. Eddy has taught us how to offer a more perfect sacrifice, not only of all material things but of all material thoughts. Having patiently severed all worldly connections, she has succeeded in stating the Science of being by which we may break every "law of a carnal commandment," and obtain the "power of an endless life."

Like Moses when he was about to build the tabernacle, our Leader has been divinely guided. Speaking to Moses on Mount Sinai, God said, "See . . . that thou make all things according to the pattern shewed to thee in the mount." To our Leader, as the great metaphysical architect and "wise master builder" of this age, belongs the credit for having again made known to mankind that indestructible temple "whose builder and maker is God." This is "the living church," "a building of God, an house not made with hands, eternal in the heavens," which rests upon a wholly spiritual foundation. The "lively stones" of which this building is composed have been quarried from the solid rock of spiritual consciousness, and have been drawn by divine Love from the four corners of the earth. As in the case of Solomon's temple, the stones for this spiritual house were all dressed before they were brought thither, so that the building has arisen noiselessly, without the sound of ax or hammer. Every true idea that ever has been or ever will be brought forth or conceived of, has its home in this temple, which is "all glorious within." Without beginning of years or end of days, this temple has never been absent from the world; as exemplified by Melchisedec, as taught by Christ Jesus, or as fulfilled in Christian Science, it is one; in a word, it is the divine idea made manifest.

As the human race, since the days of Adam, has believed itself to be multiplying and subdividing, so surely must the order be reversed through the simplifying and unifying action of Christian Science. As the heathen conception of many deities has given place to the understanding of the only true God, so must the belief in personalities many give place to the recognition of the one perfect man, "who being the brightness of his glory, and the express image of his person," reflects every attribute of Deity.

In Isaiah's vision of the gathering together of all nations into one holy church, he heard the voice of God, saying, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For . . . it shall come, that I will gather all nations and tongues; and they shall come, and see my glory." Then "shall all flesh come to worship before me, saith the Lord." In response to this call, our beloved Leader has for over forty years been engaged in erecting a spiritual house founded upon the rock Christ, and large enough for all men to come and worship the one Father "in spirit and in truth." "That there should be no schism in the body; but that the members should have the same care one for another," she has taught her students how to have one Mind and how to love one another. "Thus," she says, "we may establish in truth the temple, or body, 'whose builder and maker is God'" (Science and Health, p. 428).

So, when every thought has been brought into obedience to that Mind "which was also in Christ Jesus," and the body of Christian Scientists has been thoroughly consecrated and purified through obedience and suffering, then the prophecy of Malachi will be fulfilled, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

FULFILMENT.

A. W. HEBER PERCY.

THE writer has often wondered over the cry of our Master while he hung on the cross, as recorded by Matthew: "My God, my God, why hast thou forsaken me?" Jesus could never have doubted for a single moment the omnipresence and omnipotence of God, Love, as is pointed out by Mrs. Eddy in Science and Health. She says (p. 50), "Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race."

A light seemed to be thrown on this subject during the study of one of the Lesson-Sermons, and on comparing Psalm xxii., of which these words are the beginning, with the account of the crucifixion in Matthew xxvii., it was seen how several of the prophecies in this psalm were fulfilled; namely, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." In Matthew we read: "Likewise also the chief priests mocking him, with the scribes and elders, said, . . . He trusted in God;

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let him deliver him now, if he will have him: for he said, I am the Son of God." Again, in this psalm we find these words: "They part my garments among them, and cast lots upon my vesture;" while Matthew says, "And they . . . parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet."

It seems then that Jesus must have been dwelling on the words of this psalm as he hung on the cross, watching and noting how their fulfilment was being carried out before his eyes; and that, in this crucial experience, he began to repeat the first lines, "My God, my God, why hast thou forsaken me," not in any doubt of ever-present Love, but in the absolute recognition of the fulfilment of Truth's purpose. This cry must have been one of true prayer and victory, springing from the knowledge that all the prophecies concerning the Christ-mission had been fulfilled up to that point, and in the absolute certainty that the remainder would also be fulfilled, that the triumph of Truth and the universal acknowledgment of God, into which this psalm so grandly rises, would certainly come to pass in due time, as foretold by the prophetic Scripture: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. . . . A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

"BE STILL, AND KNOW."

VERNA B. BELL.

WHILE silently pondering the psalmist's words, "Be still, and know that I am God," which become more beautiful through the spiritual understanding gained from the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, a great sense of happiness came to my consciousness, with a loving and longing desire to be able to express it to others.

To understand even in a degree what God is, we must first silence the material senses and allow the sweet ever-flowing currents of good and true thoughts to penetrate our consciousness. It is always by right thinking that we gain more and more of the understanding of God, who is then known to us as ever-present good, "which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). Through communion with the divine Mind, we are enabled to overcome all that is unlike good. Sin and disease are quickly mastered if we at once "be still;" that is, allow nothing to prevent the voice of Truth from having our undivided attention.

Christian Scientists have many opportunities to prove the healing power of Truth. It was when the writer was a small child that Christian Science was first brought to her home, and it has been the only remedy since that time. On one occasion, when called upon to bring the power of Truth before the consciousness of one of the members of the household, who was moaning in pain, the "still small voice" was heard in this message from the Psalms: "The young lion and the dragon shalt thou trample under feet." This declaration of the truth silenced the disturbed senses and showed that the divine intelligence is reflected by those who are willing to cast their net "on the right side" and to understand that Truth destroys all discord.

Through the realization that God is unchanging good, relief came in a few minutes, bringing to that dear sufferer the proof of these words from Science and Health (p. 494), "Divine Love always has met and always will meet every human need," and awakening fresh gratitude to our beloved Leader, Mrs. Eddy, for her love and unselfishness in giving to this age a Science which makes all those who are willing to study and practise it better men and women, physically and spiritually.

OUR SURROUNDINGS.

LOUISA K. PRENTICE.

IN thinking over the spurious laws by which we have believed ourselves to be governed, one is surprised to see how much is conceded to one's surroundings, how many times they are made the scapegoat for the troubles, difficulties, tastes and habits of the human family. Health and wealth are often made to bow down to this belief; as the saying goes, "One man is born with a silver spoon in his mouth, another with a wooden ladle." The study of Mrs. Eddy's writings soon makes it clear, however, that environment is not in material surroundings, but in mental conditions.

In the scientific elucidation of the Scriptures, we may find the solution for all difficulties that beset human beings in working out their salvation. Let us take, for instance, the experience of Paul and Silas in prison, their feet made fast in the stocks. Their surroundings were anything but pleasant, but they did not grieve or worry about it. When things seemed darkest—at midnight—they prayed, realized the allness of God, and sang praises to Him. These declarations of the presence and power of God were heard by the others, who were also in prison and bound by material thoughts, "and suddenly," the narrative says, "there was a great earthquake, so that the foundations of the prison were shaken." The belief in matter was surely shaken to its very foundation. The prison, or that which held them prisoners, was found to have nothing to support it; therefore its nothingness was exposed and its powerlessness shown, the prison doors were opened, their bands were loosed and they were freed from bondage.

As we, like Paul and Silas, look away from our material surroundings to God, knowing that we are not influenced, controlled, or governed by them; and rise into higher, holier thought, we shall find that unpleasant, disagreeable, or unhealthy surroundings vanish like mist before the morning sun.

MENTAL HABIT.

ABBIE W. GRIFFIN.

THE mental habit of attributing power to evil and to matter is the foundation of many discords, including sickness. It perpetuates the very suffering which mortals deplore the while they indulge it. Our great Exemplar, Christ Jesus, of whom the Scriptures say he "was in all points tempted like as we are, yet without sin," never for an instant admitted that evil had power or that matter had power. He proved them powerless. He knew they proceeded not from infinite intelligence, God, good, the All-in-all. "They who sin must suffer," says Science and Health (p. 37). Mortals must learn that to admit that evil and matter have power, and to obey their supposed laws, is the sin of the world which Jesus came to take away.

The healing truth practised by Christ Jesus, and rediscovered by Mrs. Eddy, is revealed to this age in Christian Science. The "still small voice" of Spirit, Love, corrects the bad habit of wrong thinking which makes humanity its slave and brings untold and needless suffering. Even a slight understanding of the almightiness of the divine power is freeing millions from the slavery of their own mistaken beliefs, giving them practical proof of man's God-given dominion wherewith to work out their human problems in the way Jesus taught, when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

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SELECTED ARTICLES.

[Editorial in *Salinas* (Cal.) *Democrat.*]

The great queens of the world were recently named in *The Christian Science Monitor* published in Boston. America has no queens to make account of, except as it is sometimes said that "every American woman is a queen in her own right." That many American women might be as worthy of the station of queens of history, is proved by the work that has been accomplished and the high recognition won by women among us who had not the prestige of royalty, nor armies and navies to carry out their will, nor court and courtiers to demand of them nobility and high deeds. Of course the great illustration of what woman single-handed and alone can accomplish is presented in the work of Mary Baker Eddy, the Founder of Christian Science. Today she is recognized as having done more to prove the practicability of the brotherhood of man than any other woman named in history.

[Editorial in *Regina* (Sask.) *Standard.*]

Of Christian Science as a religious system the *Standard* knows very little. Like Premier Scott on the navy question—we have not had time to look carefully into it. Nevertheless, the letter of A. W. Mainland, published in this paper a few days ago, contains some points that appeal to us as particularly strong and perfectly orthodox.

Our present purpose is not to uphold Christian Science, but rather to show how improper it is to cast aspersion and ridicule upon anything of which the critic has but superficial knowledge. It seems to us that the trial judge in the recent Williams case went out of his way to do that, and we therefore the more cheerfully give prominence to Mr. Mainland's arguments.

No religious system is wholly wrong and none seems to be perfect. The aim, therefore, of men and women who are big enough for the undertaking, should be to harmonize as far as possible the different systems, rather than to breed ignorance and promulgate hatred by misrepresentation. Mr. Mainland writes: "To ridicule Christian Science as a means of alleviating suffering is to ridicule prayer, the most sacred ordinance of all the Christian churches. To deny that the 'prayer of faith' will heal any known disease is to deny God's omnipotence and His love for His own creatures."

This seems unanswerable, in the light of Biblical revelation and Christ's commission to his disciples. When Paul and his entire company escaped from the totally wrecked ship and landed on Melita, he healed the father of the "chief man of the island." He also healed many others, and had honors heaped upon him, although he was still a prisoner bound for Rome. Is it any wonder that he thanked God and took courage?

Do we believe these things, or are we just pretending? Cyprus, Crete, Melita, and Sicily are all there yet. The methods by which they got safe ashore are well understood and practised by navigators along the Atlantic. "The barbarous people showed us no little kindness," wrote Paul; but today supposedly intelligent people are so barbarous as to class divine healing with witchcraft and the beating of tom-toms. Is it consistent to punish divine healers because occasionally they lose a patient, while doctors who lose hundreds of patients go free! What about the unseemly squabbles of medical men—the standing upon dignity (?) and formalities before hospital admission, etc., the while patients lang[illegible]!

A Sunday or two ago, Rev. J. H. Oliver touched upon Christian Science with kindly allusion and showed his belief in the influence of mind over matter. Every medical doctor of any note believes in that influence. He knows that the patient who loses heart and gives up is hopeless as compared with one whose mentality is in harmony with his skill. And what could be better calculated to give the patient hope and confidence than the prayer of intelligent faith, inspired by the promise: "And, lo, I am with you alway."

["A Reader" in *Pantagraph*, Bloomington, Ill.]

Where "Observer" refers to Christ in speaking of the present means of checking diphtheria, we are once more forced to conclude that, in his opinion, if Christ were living today, he would find it wholly unnecessary to heal the sick, as he would find the present means of cure and prevention so wonderful and so effective in keeping well the entire population, that he would not only fail to find any sick people, but would have to acknowledge that the present scientific method of cure and prevention had him bested in anything he could offer in the way of relief for disease and suffering.

Now I am not a Christian Scientist, and have made insufficient investigation of its teachings and beliefs to be able to uphold, criticize, or condemn it, but let me ask the writer this question: Did he ever pray, with whole-souled sincerity and humbleness—with an unshakable belief that his prayer would be granted, and fail to receive that for which he asked? I am not saying that his prayers were answered without means or agencies; but that we must accept the means and agencies forced upon us by a certain clique or cult, as being God's means or agencies, I do very indignantly repudiate and deny.

When you fail to find a single case of "operation for appendicitis" among the multitude of Christian Scientists, does that prove that Christian Science is more dangerous to society than that modern science (?) of healing which claims it is absolutely necessary in these cases to use their means and agencies (operation) to save the life of the patient, and does operate on possibly from one thousand to ten thousand of every million who accept their scientific theory (not facts) as the best agency of cure and prevention? Or is it possible that Christian Science, of the two, offers the greatest blessings to society and humanity? I, too, submit my opinions and criticisms to thinking people.

[Arthur E. Jennings in *Northern Echo*, Darlington, Eng.]

Our critic's lecture, like his book, is full of misunderstanding; not all his own, but the errors of many ill-advised critics before him, who like himself have never demonstrated Christian Science. Christian Scientists do not believe that God makes man a sinner and then punishes him for sinning. Sin punishes itself. "Whatsoever a man soweth, that shall he also reap." The critic also falls into the common theological error about "evil." The quotation "evil is but an illusion" (Science and Health, p. 480) is only part of a sentence, and it requires the whole paragraph to get the proper meaning. The Bible tells us that "the Son of God was manifested, that he might destroy the works of the devil." These evils are summed up in three things, namely, sin, sickness, and death.

Mrs. Eddy does not teach that these evils are imagination, but that they can be destroyed because they are unreal. The word "unreal" means that which can be destroyed. It was not an "act of imbecility" for Jesus to cast out devils (illusions—unreal images presented to the senses), and he healed functional and organic disease in the same way. He said to his followers, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Let this critic begin to prove the truth that "God is Love," and he will at once improve the health, strength, and morals of his followers, and learn that the belief in evil, or faith in evil, is the "only delusion and snare."

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[E. M. Ramsay in *Glasgow* (Scot.) *Herald.*]

On reading Mr. Paget's address on Christian Science before the Congregational Union at Sheffield, as reported in your columns, I was pleased to note that he pays a just tribute to the power of Christian Science when he acknowledges that "it has healed or is healing many invalids," that it has "enabled many people to give up smoking, alcohol, cocaine, or morphia; has made the restless more quiet, the subjects of this or that functional disorder more active, happy, and healthy." If Christian Science can do all this, surely it deserves the gratitude of the human race. Every doctor knows what a large percentage of the suffering and crime in the country is directly attributable to alcoholism. If Christian Science is able to heal this deadly habit, for that alone it deserves to be reckoned among the benefactors of the race.

The Rev. D. Horton, who follows, admits that Christian Science "makes for purity, happiness, and love, that it is on the side of virtue as against vice, and that however the movement may be criticized, it is impossible to make a crusade against anything which produces results of that kind." Surely all fair-minded people will agree with Mr. Horton, and stop abusing a system which is productive of so much good. Christian Science is the outcome of Mrs. Eddy's life and experience; those who have had the privilege of speaking with her face to face can never forget the strength and the sweetness, the dignity and the simplicity which told of a life consecrated to God.

[Frederick Dixon in *Morning Light,* London.]

For centuries Christendom has read that often repeated saying of Jesus Christ to the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit and in truth," and has gone on its way, insisting that God made the material universe, without apparently heeding the confusion to which this leads. It means that Spirit is the father of matter; that divine wisdom has created something that "profiteth nothing"—that the creation of God will one day pass away; and so it ends by admitting unconsciously that matter is temporal after all. Now that which is temporal cannot possibly be eternal, and that which is not eternal cannot logically be described as real. Therefore the Christian Scientist takes his stand on the fact that nothing can be described as real which is not the creation of the divine Mind, and that as this Mind is Spirit, the spiritual alone can be defined as real. This fact that all causation is spiritual is the knowledge of the truth which Jesus Christ said would make men free, and it makes them free by showing them that there is no material law capable of binding them, for the simple reason that the only reality matter has is the supposititious reality with which they themselves endow it, when they mistake it for the creation of Principle.

This being so, the Christian Scientist does not say the age of miracles is departed, on the ground that the miracle was a supernatural interference with the physical laws instituted by God for the government of the world. He says that the miracle is the divinely natural result of the knowledge of the truth which Jesus said would make men free, and that this knowledge of the truth includes a realization of the fact that physical law and material phenomena are the counterfeits of the spiritual law and spiritual universe which are the real and only creation of the divine Mind. The way, consequently, to worship God, who is Spirit, "in spirit and in truth," is to strive to walk in the footsteps of Christ Jesus, and by divorcing, as far as possible, from your consciousness any belief in the reality of matter, to be able to set aside its supposititious laws as Jesus did in the so-called miracles. If these laws had been really God's laws, the miracles would have been not merely supernatural, as supernatural is commonly construed, but superspiritual; for Jesus could no more have reversed an effect of divine causation than omniscience could forget something it already knew.

The miracle was the object-lesson in proof of the truth of the theology of Jesus Christ. Those, he said, who understood the one would be able to perform the other. The healing of the sick, consequently, in Christian Science, becomes something of far vaster significance than the mere overcoming of disease, important as that is. It is the proof which has already brought to hundreds of thousands of sick and sorrowing men and women the assurance that the promises of Christ Jesus are as realizable by the world today as they were by the sick and sorrowing through whose streets he walked well-nigh two thousand years ago.

[Editorial in *Norwich* (Conn.) *Bulletin.*]

The Ministerial Alliance of Kansas City ventured upon a united assault on Christian Science, and invited among others the Rev. L. G. Morony to join them in conflict, and he is quoted as having said: "We have not the time to be tearing down some other man's religion. It's not a Christian act to attack the belief of another. I would not join in this movement were it against the Jews. If there is nothing in the belief of the Christian Scientist, it will come to nothing; and if it is true only in part, that part which is true will remain. I do not believe in encouraging an attack on any denomination and will not join in this one."

This is a manly and Christian attitude. The truth need not marshal antagonism and prejudices to promote it, for it is the greatest known force and needs no other accompaniment except love. There is no reason why Christians should war upon one another because of their difference of opinion upon religious doctrinal points. Such a conflict cannot be carried on without injury to the promoters of it and to the cause they represent. The Rev. Mr. Morony realizes that violence may subdue, but that only love wins followers. Irrational opposition has made its record for building up that which it has sought to tear down. If divine law is what it is declared to be, error cannot live in the light of intelligence. As this preacher points out, if there is nothing in a cult, it will amount to nothing; if it is true, that which is true will remain. The world knows that truth does not disappear when its devotees are put to the sword or burned at the stake. It is the truth which persists, and the more practical the truth the more popular it becomes and the larger following it attracts.

[George Shaw Cook in *Daily Republican*, Kankakee, Ill.]

A recent issue of your paper contained a despatch dated Mobile, in which the statement was made that J. C. Wilson, a Christian Scientist, had stepped in front of a moving trolley-car to "test his faith" in the power of Christian Science, with the result that he had to be taken to the hospital to be treated for injuries received. Careful inquiry develops the fact that Mr. Wilson is not a member of any Christian Science church. Investigation also appears to confirm the suspicion which one would naturally have gained by reading the despatch published in your paper, that the man is mentally unbalanced. However that may be, the fact remains that there is nothing in the teaching of Christian Science which could possibly be construed to justify such a foolhardy act as that of Mr. Wilson. Christian Scientists do not go about looking up ways of testing their faith. They have ample opportunity in the ordinary course of human events to test and prove their faith in the power of God. Therefore they believe that such performances as the one described in your columns are in the nature of "tempting God," and are not right.

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[William E. Brown in *Long Beach* (Cal.) *Press.*]

In a book review which appeared in your issue of Sept. 22, an opinion is expressed that Christian Science cures are accomplished by suggestion. As this is altogether wrong and misleading, it calls for correction.

Much of the misunderstanding regarding Christian Science and its methods will be obviated if it is remembered that Christian Science stands for the religion of Jesus—no more, no less. It essays to accomplish its works in the same manner as that employed by the Master and his disciples; namely, a spiritual understanding of God, and an intelligent application of His laws. Christian Science has absolutely nothing in common with hypnotism, suggestion, mental science, new thought, or any other method of the human mind.

This Science relies wholly on the divine Mind for the healing of the sick and sinful, and its success in making healthful Christians goes to show that its belief is the kind that Jesus said would be accompanied with signs following.

[*Vermont Phœnix*, Brattleboro.]

Leon Castine, thirteen, son of Mr. and Mrs. Napoleon Castine of Myrtle street, is able to walk, talk, and enjoy himself generally, after being in a state of almost complete paralysis nearly a year. Within the past few weeks he had been much worse than in the preceding months of his illness, but on Oct. 5 he experienced a sudden change, arose from his bed and walked about normally. His case had attracted the attention of several Brattleboro physicians, but nothing appeared to help him. A few weeks ago the family decided to see if Christian Science would help him, and accordingly they called in a well-known Brattleboro woman, who gave the boy Christian Science treatment. For the first week or two after she began treating him he did not improve, but on Oct. 4 he startled his parents by calling out to them from his room, and when they went in to ask him what the matter was he said that he could walk. He arose from the bed unassisted and walked about the house, a little later going out into the yard in his night clothes and running about. He was taken back into the house and dressed, and since then he has been going about as he did before his illness. It was about a year ago that he first complained of pains over his eyes, but at that time an eye specialist could find nothing the matter with his eyes. Later he became almost paralyzed, losing all use of his body except that he could move his right hand a little. He could eat, but he was unable to talk and did not recognize the people about him. At one time he was taken to the Farren Memorial hospital in Montague for treatment, but without any improvement in his condition. Since his recovery it is apparent that his mind was a blank during his illness. He has greeted his child companions as though it were only a day or two ago that they last saw each other.

NEW PAMPHLETS.

The articles "Answers to Questions" and "Compassionate Appeal" by Mr. Edward A. Kimball have been combined in one pamphlet of our standard size, and this is now ready for distribution in the Field.

The lecture "Christian Science: A Religion of Progress" by Mr. W. D. McCrackan has also been reprinted from the *Journal* in pamphlet form.

The Publishing Society is now prepared to fill orders for these pamphlets.

"But how, then, is my brother's unkindness to be cured?"

"Bring him to me, and I will tell him; but I have nothing to say to you about his unkindness."—*Epictetus.*

AMONG THE CHURCHES.

BUTTE, MONT.

Quiet changes have been taking place in the status of the Christian Science church here. The Scientists of the city have drawn closer together. To obtain better results and greater strength, Second Church of Christ, Scientist, has abrogated its charter and gone out of existence, and amalgamated with First Church. The two congregations became one, with new Readers and a board of trustees, elected from the members of the former Second and First churches. The new church meeting-place is splendidly suited to the needs of the body, and of larger dimension than any formerly used.

The larger First Church begins life on the foundation laid by the two organizations, with the full approval and benediction of Mrs. Eddy, who writes, through her secretary, in commendation of the change made, as follows:—

First Church of Christ, Scientist, Butte, Mont.

Dear Brethren:—Your letter to Mrs. Eddy, advising her of the unity of the two churches in Butte, was received and read by her with much pleasure. It is always a source of joy to our beloved Leader to hear of churches uniting in the true spirit of brotherliness. She sends her love to the members of the united body, and trusts that its growth may be continuous and harmonious.

Sincerely yours,

ADAM H. DICKEY, *Secretary.*

Butte Inter Mountain.

DALLAS, TEX.

In 1908 a movement for the distribution of free Christian Science literature at the Texas state fair, held at Dallas, was inaugurated, and in view of the fact that it proved successful, similar work was undertaken this year. The churches of the state united in giving their financial support to this work, which was in charge of a committee of four ladies appointed by the Dallas church. Abundant space was provided, and in all 8,364 pieces of Christian Science literature, *Journals, Sentinels, Monitors*, pamphlets, etc., were given out. The literature was received with an increased readiness over last year, evidencing a receptivity of thought that we were glad to notice. Even doctors and ministers, along with representatives from other professions, gladly accepted such pamphlets as "Why I Became a Christian Scientist" by Dr. Edmund F. Burton, "Christian Science: A Religion of Doing" by Judge William G. Ewing, and "Christian Science: The Religion of the Bible" by Judge Septimus J. Hanna. Many of the country people are at a distance from the reading-rooms and Christian Science centers, and we were glad to see the literature carefully put in their grips and pockets, to be taken to their homes.

Reports as to the fruitage of last year's work were most encouraging to the committee. Of these we note two. A gentleman stated that some time after the fair was over last year, upon cleaning out his desk he found the literature that had been given him. He read it, threw away his medicine, of which he said he had taken a great deal, and has since been a well man. A lady reported that she came last year to the case, just as they were closing, and was given a *Sentinel*. The reading of this led her into Christian Science, and she reported a beautiful case of healing in her home. This literature was given out with the thought that it would heal the sick and bring comfort to the sorrowing. We feel that this work has met a present need in our state, and that many have been led to rejoice in the understanding of an infinite God, divine Love.

Correspondence.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A LETTER BY MRS. EDDY.

Brookline. Mass., Dec. 11, 1909.

Miss Marion E. Stephens, 112 West 78th street,
New York City.

My Dear Student:—Your favor of the 10th instant is at hand. God is above your teacher, your healer, or any earthly friend. Follow the directions of God as simplified in Christian Science, and though it be through deserts He will direct you into the paths of peace.

I do not presume to give you personal instruction as to your relations with other students. All I say is stated in Christian Science to be used as a model. Please find it there, and do not bring your Leader into a personal conflict.

I have not seen Mrs. Stetson for over a year, and have not written to her since Aug. 30, 1909.

Sincerely yours,
MARY BAKER EDDY.

[Republished from *Sentinel* of Sept. 12, 1903, with permission of the author.]

MENTAL DIGESTION.

MARY BAKER EDDY.

WILL those beloved students whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon in the Mount, accept profound thanks for their swift messages of rejoicing over the Twentieth Century Church Manual? Heaps upon heaps of praise confront me, and for what? That of which I said in my heart, It will never be needed; namely, laws of limitation for a Christian Scientist. "Thy ways are not as ours." Thou knowest best what we need most; hence my disappointed hope and grateful joy. The redeemed should be happier than the elect. Truth is strong with destiny; it takes life profoundly, it measures the infinite against the finite. Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, midst ministries aggressive and active, and will stand when those have passed to rest.

Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter. Sweet in expectancy and bitter in experience, or the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense. This church is impartial; its rules apply not to one member only, but to one and all equally. Of this I am sure, that each rule and by-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.

Pleasant View, Concord, N. H., Sept. 7, 1903.

[Republished from *Sentinel* of Dec. 16, 1905, with permission of the author.]

CHRISTMAS AS IN CHRISTIAN SCIENCE.

MARY BAKER EDDY.

CERTAIN occasions, considered collectively, individually, and observed properly, tend to give the activity of man infinite scope; but mere merry making or needless gift giving is not that wherein human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting,—the truth that is Life,—the Life that heals and saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense, or the flesh, would flee before such reality to make room for substance, and the shadow of frivolity and inaccuracy of material sense would disappear.

Christmas, in Christian Science, stands for the real, the absolute and eternal,—the things of Spirit, not matter. Science is divine; it hath no partnership with human means and ends, no half-way stations, nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance—the things hoped for and evidence unseen.

The basis of Christmas is the Rock, Christ Jesus; its fruits, inspiration and spiritual understanding of joy and rejoicing; not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, the heaven within us. It is love loving its enemies, returning good for evil, that suffereth long and is kind. It elevates medicine to Mind, it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed,—the Way, the Truth, and the Life.

Hitherto there is but one Christ Jesus on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ.

Pleasant View, Concord, N. H.

AN EXPLANATION.

WRITERS in general would be very glad if they might always express themselves in a way which would interdict the possibility of being misunderstood. This, however, calls not only for the mastery of a fine art, and a common understanding of the meaning of the terms and phrases used, but also for that comprehensive consideration of every aspect of their subject which space limitations often render quite impossible.

An editorial which appeared in our columns recently under the heading, "Let him deny himself," was designed to emphasize the teaching of Christian Science that mortal sense is a false claim, and not God's idea, and that the identification of the mortal sense of personality with man is carefully to be avoided. It was not designed to teach that it is wrong or unscientific for us as individuals to recognize and declare the truth of being, that man is God's perfect child now, and that the "I" of spiritual selfhood is this man. Science is absolute, and without the understanding that man is the idea of God, hence perfect, we would have no Principle to demonstrate and no rule for its demonstration.

Christian Science teaches us boldly to declare the oracles of God, and at the same time we are counseled not to cast pearls before swine. Freedom or reserve in making statements of absolute Science should therefore be determined by a wise consideration for circumstances, and for the scientific apprehension of our hearers.

JOHN B. WILLIS.

HEALTHFUL READING.

THERE is no denying that people in general—children and adults alike—have a keen appetite for mental nutriment as well as for physical food. At a very early date

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the little child begins to lisp his requests for "stories," and well is it if his need be lovingly and wisely supplied. Not so very long ago it was considered quite proper to tell tales of terror to the little ones,—anything in fact which would rivet their attention,—the narrators being themselves quite ignorant of the effect of this form of entertainment; unaware that it might in many cases tend to induce attacks of disease, and that it was almost sure in after years to create a demand for exciting literature, to say nothing of undesirable results in other directions.

Christian Science has shown us that to think and talk about disease, or any evil, is both harmful and foolish, and that we cannot too earnestly heed the Scriptural injunction, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, . . . think on these things." There are today thousands who are deeply grateful for the tremendous service rendered by *The Christian Science Monitor,* which is supplying the reading public with a great amount of interesting information on so many subjects,—information hitherto crowded out of the daily press by sensational articles, or found perchance in such close proximity to undesirable matter that its reading by either young or old was hazardous. What is not good for a child cannot be good for the adult; and according to the great Teacher we must all become childlike if we would "enter into the kingdom of heaven." Conversely, what is good for the adult, and interesting to him, will be no less interesting to the child if rightly presented.

The wonderful development of nature's resources at this period is indeed "stranger than fiction," and no less interesting, especially when we remember that but a few years ago the fear of exhausted supplies was pressing hard upon thoughtful people, who forgot that the kingdom of God was to come down to men with its infinite provision for all human need. As this fact dawns upon human sense we find our supplies everywhere, and we also see them as symbols of spiritual ideas, types of unfailing substance. We read of the alpine snows coming down in torrents and being utilized for lighting and heating the cities, and these streams are termed "white coal." In the *Monitor* of Dec. 4 is a wonderfully interesting article on the artesian wells of South Dakota. Perhaps the most impressive statement to the average reader would be that which tells of tremendous subterranean pressure that sends up water sufficient for irrigation purposes and also for mill-power, this pressure supposedly coming from the Great Lakes.

On perusing this article, one reader of the *Monitor* was reminded of Mrs. Eddy's words, to the effect that all human knowledge "must give place to the spiritual fact by the translation of man and the universe back into Spirit" (Science and Health, p. 209). Thought was at once lifted from material conditions to the scientific processes by which truth works in the mental realm, and this in turn recalled Isaiah's words: "With joy shall ye draw water out of the wells of salvation."

It sometimes seems that the task of reaching the "living water" promised by the Master is hard and toilsome. The solidified beliefs of mortals, in the reality of sin, disease, and death, are deep down in human consciousness, but when they are pierced by the truth the healing current flows forth, for behind it lie the mighty streams which poured from the revelations of prophets and seers and from the redemptive ministry of Christ Jesus, these all coming from the infinite ocean of Truth. It is surely clear that if our need is yet unsupplied, we must go deeper down to reach spiritual reality, and when we do reach the living water our feeble efforts will no longer be needed. Till then, even "a cup of cold water" in Christ's name—any sound and healthful sentiment which tells the truth—will in no wise lose its reward.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Riverside, Cal., Dec. 9, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—When my eyes fell upon your letter to the board of trustees of First Church of Christ, Scientist, New York city, as republished in the *Sentinel* Dec. 4, this thought came, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." When, in subsequent columns, I tasted of "firstfruits," I said in my heart, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today."

Nothing has strengthened me like the recently published by-laws, the letters passing between The Mother Church Directors and the trustees in First Church, New York, and your trumpet-call of Nov. 13, above referred to. When I tell you that the past three years have striven to fill my experiences with bitterness and defeat because of "personal contagion," because of a seeming endeavor to exalt and worship personality rather than Principle, you will understand why I am so relieved and renewed today; why I praise God for a fearless, wise, and loving Leader,—the apostle of Truth in this age,—who joys in pointing to the straight and narrow way in which she has walked for forty years and has been blessed.

How befitting that right below your republished letter should appear Mr. McLellan's editorial, "A Religion of Doing," where is beautifully emphasized that holy affirmation, found on page 20 of "Messages to The Mother Church," "The song of Christian Science is, 'Work—work—work—watch and pray' "! The writer can testify that these very words have done much to sustain him as he has labored to see the right and to stand unflinchingly for it, no matter what the temporary cost. Verily does he realize, more and more, that each mortal must work out his own salvation, and that the sooner he begins the better. His friends, his practitioner, his teacher can only point to Principle after all, and it is this Principle which must be used by him as an individual in order that his problems may be solved. When ambushed by error; when opposed and dynamically denounced by humans; when to sense all was "chaos and old night," I held to the Bible and our text-book, Science and Health, working with all my power to understand the letter and to drink in its spirit. As I did so, striving to return good for evil, to forgive as I would be forgiven, and to follow you because you are proving constantly that you *are* following Christ, I have been lifted above the beating waves of discord, of woe, and have "glorified the God of Israel." My daily prayer is that I may be faithful and obedient to the demands of Principle, sowing seeds of kindness, love, and good will, that the harvest may be plenteous.

Loyally yours,

STOKES ANTHONY BENNETT.

MRS. EDDY'S COMMENT.

The spirit of the above letter indicates that its author is armed and equipped as the Lord directs.

MARY BAKER EDDY.

Concord, N. H., Dec. 6, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Our annual lecture was given in the church edifice last evening by the Hon. Clarence A. Buskirk to the largest audience we have had and which just about filled the church. Mr. Buskirk was introduced in a gracious manner by Judge James W. Remick of Concord, whose remarks I enclose herewith, thinking you might be pleased to see them. Slowly, perhaps, but certainly, the ecclesiastically hidebound are being released from their bondage.

Gratefully and lovingly yours,

CHARLES B. JAMIESON.

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Boston, Mass., Nov. 5, 1909.

Beloved Leader:—Since coming here to the *Monitor*, I have longed to thank you, and now the understanding of you and of your work that has come this week is so wonderful that I must try to tell you how I love you, how I pray to be found worthy to call you Leader. The sword of the Spirit is separating us from material sense, opening the blind eyes to behold God. To begin so to see your heroism, love, and victory is to pledge ourselves anew to the work you open to us—the work in which we gain a thousand times more than we can give. I am being healed here of self-will, pride, earthliness—with all the joy of this beautiful work, besides. They let me write a little article about you,—what the world would understand; but an angel must write what has been shown me since of the meaning of your world-mission, and an angel is writing it in the hearts of men.

How can we fail to heed your lightest word—we who could be nothing in the service of our fellow-men but for the opportunity your work gives; and now the least and humblest of us may serve. I pray constantly to be found worthy. God bless you—dearly beloved. May He enable me to be faithful. Yours,

M. Louise Baum.

Excelsior Springs, Mo., Nov. 30, 1909.

Mrs. Mary Baker Eddy.

Dearly Beloved Leader:—Our little band of less than twenty members, who form the Excelsior Springs Christian Science Society, have requested me to inform you of their abiding love, loyalty, and gratitude to you for your teachings and for "Science and Health with Key to the Scriptures," which has given them health and happiness and shown them the most efficient way in which not only to help themselves but to benefit all mankind. Being located in a health resort, where so many who are afflicted come for relief, we have an unusual opportunity for sowing the seed of healing where it is most needed, and to this end we have recently taken larger quarters in a better location, and our services are well attended.

We are indeed grateful to you for each new manifestation of your careful watch over our Cause, and especially for a recent evidence of unswerving allegiance to Principle over personality, in whatever quarter. Knowing that God has blessed you supremely, and that His love is unfailing, we shall continue to follow your guidance with the deepest love and affection. Loyally yours,

Mrs. M. D. Capps.

For the Excelsior Springs, Mo., Christian Science Society.

Hyde Park, Cincinnati, O., Nov. 23, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—No longer can I delay in thanking you for your purity and earnestness, through which the Word of God is proclaimed to this age. Love has truly given you the wisdom "to plant and water His vineyard" (Science and Health, Pref. p. xi.). I have recently returned from class instruction, and feel wondrously uplifted and grateful to God for His many blessings. Humbly am I thankful that man can know and love his Father, can be awake, can desire and expect the fulness of His presence.

Lovingly, gratefully yours,

Emma Kinney.

Sheffield, England, Oct. 27, 1909.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Sheffield, England, just organized, wish to express our gratitude to you for the truth you have revealed, which alone has made possible the formation of this branch church. We realize that the growth of our Cause and its permanent usefulness are absolutely dependent upon the recognition of government by divine Principle, and not by person, which government is best expressed through our text-book, the teachings of which enable all to demonstrate that God is no respecter of persons.

We also desire to yield faithful obedience and loyalty to the Manual of The Mother Church, which we appreciate as the fruit of unique experience of and overcoming by the faithful followers of Christ.

Yours in truth and love for the members,

Alfred E. Grindrod, *Clerk.*

[Telegram.]

Detroit, Mich., Nov. 27, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—Over two hundred attendants at a meeting called by the state publication committee to promote the growth of Christian Science through the greater and wiser circulation of its authorized literature in Michigan, send you greetings of love and assurances of unswerving loyalty. We are grateful for the presence of Mr. Mattox and his wise counsel. We are striving in Christ's name to carry to the weary wanderers athirst in the desert the saving truth which you have given us. Our hearts are full of gratitude for your inspiring leadership and for your immeasurable service in restoring to the world the healing and saving religion of Jesus the Christ.

Committee for the Meeting.

New York, N. Y., Dec. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Never before has the spirit of Christian Science seemed so clear and near to me as it does today, and I feel impelled to write you of it. It has always seemed most natural for you, the Discoverer of Christian Science, to manifest its spirit in every way, but to me at least it was a big thing to strive for, gain, and demonstrate. During the last month, when there seemed to be in our church—well—a little lack of love toward those who have been and are upholding the Directors of The Mother Church, I have found more than usual pleasure in studying your "Miscellaneous Writings," and the fearlessness and strength of character, the sweetness, gentleness, selflessness, and purity of your nature expressed in your works, are indeed powerful healing forces. They have uncovered and laid low a number of obstructions in my consciousness, and raised up in my heart a broader, deeper, purer love, which is proving your teaching in better and quicker healing of those who seek my help. May the spirit of Love quicken me more and more each day, and may I prove its presence and power in more patience, forbearance, and compassion toward those who are struggling also to know and reflect God.

Dear Leader, I love you, and I shall try harder than ever before to serve you in my daily living and work.

Earnestly your follower,

Margaret Beecher White.

"CHRISTIAN SCIENCE AND LEGISLATION."

A second edition of "Christian Science and Legislation" will be on sale by the time this notice reaches the Field. The former pamphlet has been revised throughout and enlarged into a book of 128 pages, in substantial paper covers. In order to give the widest circulation to this important work, the price remains the same, viz.: one copy 10 cents; 12 copies $1.00; 25 copies $1.85; 50 copies $3.50.

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THE LECTURES.

MONTREAL, QUEBEC.

Frank H. Leonard lectured on Christian Science in the New Windsor Hall on Oct. 24, before a very large audience. The lecturer was introduced by Henry Hamlet, who spoke in part as follows:—

The Bible tells us that centuries ago the Galilean Prophet, in giving his commands to his disciples and to those who should follow him, said: "Go ye into all the world, and preach the gospel," "Heal the sick, . . . raise the dead." We confess this afternoon that for centuries the churches have been largely occupied in preaching the gospel, and while they have undoubtedly done good work in that field, we are reminded that they have only partly fulfilled their mission. During the last generation a loving woman has brought to the world a clearer knowledge of the gospel, and has shown us that health should accompany true religion. This afternoon we shall hear more of this subject, which has brought to many of us a living knowledge of Truth.

Correspondence.

SPRINGFIELD, MASS.

Miss Mary Brookins, who lectured on Christian Science at the Court Square Theater, Nov. 6, was introduced as follows by Atty. Clinton Gowdy:—

It is due to those who are, to say I am not a Christian Scientist. I am in harmony with its teachings, so far as I am informed. Would that a thorough understanding of the depth and height and length and breadth of this Science could be had for the mere desire, but this is not to be. The old modes of thought must be reversed. The old man and his deeds must be put off before the sunlight in its pure effulgence can shine in. So I, in common with many others, am waiting for the light. In the laboratory of universal mind, it is our privilege to wax and grow. Some postulates we must permit, no matter though we see the path but one step ahead. For instance, we deny that decay, sickness, and death are in the natural program of our existence; that any destiny but happiness and health, life and love, is ordained by infinite plan for the image and likeness of divine perfection. So, also, must we forever disbelieve the fallacy that "as individual atoms, seeing monads, we appropriate a momentary consciousness of the whole, of the unchangeable, and then disappear."

To say that this play of faculties and intelligence is "but the senseless jangle of empty noise," and that "the grandiose apparatus of life is to be put back, piece by piece, into the box, when the aimless game is done," is to miss the harmony of creation. To realize that life, in its every manifestation, its active striving toward the beautiful, the great, the good, is but the vehicle of a higher spiritual power, is to strive for nearer touch,—for a more harmonious response to the invisible yet ruling hand that guides for good the universal scheme. The Christian Scientist distrusts the sense of mortal mind and leans for grace and truth upon the infinite. He offers voice and will to aid the mighty plan, but effaces all the carnal thought, so none but highest thought may touch the hem of destiny.—*Correspondence.*

SOUTHSEA, ENGLAND.

There was a large attendance at the Town Hall on Sunday afternoon [Nov. 7] when an illuminating lecture was given, under the auspices of the Southsea Christian Science Society, by the Rev. Arthur R. Vosburgh. The lecturer was introduced by the chairman, Commander John G. Heugh, D.S.O., R.N., who remarked that he felt a double pleasure in presiding that afternoon. In the first place, he felt it a very great honor to be associated publicly with the subject of Christian Science, and to introduce the lecturer, the Rev. Arthur R. Vosburgh. Secondly, he had the privilege of publicly stating his great gratitude for what Christian Science had done for him. It was about eight years ago that he heard of Christian Science, and at that time he was in a deplorable condition, both morally and physically. For many years he had suffered from gout, which eventually took the form of rheumatic gout, as well as from malarial fever, and he had become a slave to drugs, alcohol, smoking, and many other things. He was induced, while in London, to go to one of the Christian Science Wednesday evening testimony meetings, and at the time he knew nothing about the subject. When he saw so many well-known people getting up and testifying to the freedom they had obtained through the knowledge of God, he thought it was something wonderful, and he could not understand it. He analyzed what it meant, and it was unthinkable to him that people so well known should publicly make such statements if they were not true. He consulted a Christian Science practitioner, and asked him for help. He said to him, "Let's have no nonsense. I don't understand this, for it is something beyond my grasp." The result was that he was instantaneously healed. He had obtained this freedom through Christian Science, which was indeed a practical religion—a religion of right thinking. One great point, which impressed him very much, was that it did not teach one to become better than anybody else, but how to become better than oneself. He was very grateful to God that he had been able, in different parts of the world, to prove the truth of Christian Science.

Portsmouth Times.

BRIGHTON, ENGLAND.

On Nov. 8 the Rev. Arthur R. Vosburgh lectured on Christian Science at the Dome. He was introduced as follows by Algernon Hervey Bathurst:—

We are here tonight to learn something of Christian Science, which I do not hesitate to describe as the most important and momentous question of the day. Mankind have wrestled during all these centuries in the endeavor to overcome sin, sickness, and death. Less than fifty years ago Mrs. Eddy, the Discoverer and Founder of Christian Science, proved through her love for and earnest study of the Bible, that the commands of the Master apply to all mankind for all time, and are therefore applicable to us and to the conditions of today. The humble Nazarene declared in unmistakable language that we were to heal ourselves and others of sin, sickness, sorrow, and all discord. Christian Science is teaching us how to do this, and I gladly say that I know this to be true from my own experience. Further, Christian Science has brought to the world such a message of peace, joy, and health or holiness, as has not been heard since the angels sang "Glory to God in the highest, and on earth peace, good will toward men." It is sometimes considered incredible that Christian Science can heal sickness; yet the sick were healed, and the sinner reformed, through the understanding and application of the teachings of Jesus the Christ, for some three centuries after the ascension, and there is today an ever-increasing army of men and women throughout the world, who stand as living witnesses that these same teachings are being understood and practised in this twentieth century.

Correspondence.

LECTURES TO BE DELIVERED.

New York, N. Y.—Prof. Hermann S. Hering, Garden Theater, 27th street, and Madison avenue, 3:30 p.m., Jan. 2.

Waterbury, Conn.—Bliss Knapp, Poli's Theater, 3 p.m., Jan. 2.

Elkhart, Ind.—Frank H. Leonard, Bucklen Opera House, 3 p.m., Jan. 2.

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TESTIMONIES OF HEALING.

"Is there no balm in Gilead; is there no physician there?" Is life worth living? These are some of the questions that confronted me when the pains of false material sense were pressing hard, increasing as time wore on, until *materia medica* pronounced me incurable. When I was quite young a Christian Science practitioner came to the place where we then lived. She had not been there long when a pastor in that place prepared a special sermon, wherein he thought he proved from the Bible that Christian Science is a false doctrine. Having been reared in the orthodox faith, I was taught that clergymen are ordained of God, and that they therefore preach only the truth. This sermon made such a strong impression on me that I turned away from Christian Science, after having had a few treatments with some good results.

After the practitioner left I again lived in bondage to drugs, disease, and other beliefs of mortal mind, for several years longer. I had attacks of illness in the spring and fall, each attack more prolonged than the previous one. At this time physicians called the disease a catarrhal affection of the stomach, and after I had been treated by them for several years and was growing much worse, it was given a new name. I followed the doctor's directions faithfully, but constantly grew thinner. In the fall of 1902 he advised me to go south for the winter, which I did. (He had said to others that I had tuberculosis of the stomach and could not possibly recover.) The last remedies prescribed were very strong drugs, and their use was followed by a physical collapse.

In addition to the stomach trouble I suffered from a disease of the foot. At a convention of noted physicians in the eastern states, this condition was discussed, and it was agreed that the only relief obtainable would be to remove the metatarsal joint. The operation, however, was deferred. I realize that my friends in the medical profession did all in their power to relieve me, but all material remedies were doomed to failure. It may be proper to state that I had used many local applications, also osteopathy and electricity for this difficulty, but all were ineffectual. After living in Texas for some time, I broke down again, feeling worse than ever before, I had now suffered for eight long weary years, and the hope of ever being well had fled. I was always hungry, but was afraid to eat, and afraid to drink, as I had not taken a cold drink for over two years. I was literally starving in the midst of plenty, but my greatest need was the bread from heaven.

At this time I met a lady from Chicago, who told me she knew of a man in her home city who could help me. I did not know he was a Christian Scientist, I knew only that he gave no medicine, but prayed for the sick. I wrote for treatment, with the result that I improved rapidly the first week, and in two weeks felt well enough to return to my home in Iowa. I left that sunny clime in June, but when I reached the north the weather was cold and I became worse than at any previous time. I continued to take treatments, but the fear all around me and in myself seemed to shut out the light. My healing was therefore slow. I grew even thinner, but at the end of three months I began to eat like other people and gained steadily in health and weight. It was then that I met the practitioner and learned that it was Christian Science which had healed me. After my healing I began the study of Science and Health in connection with the Bible, and not until then did I learn how the truth makes free. I can see better each day the truth of Mrs. Eddy's statement, "God's preparations for the sick are potions of His own qualities". (Miscellaneous Writings, p. 268). I am glad this is true, for thus we may become like Him.

It was because of a feeling of unworthiness that I deferred giving my testimony, thinking that I ought to wait until I had overcome all discords, but I now see that we are benefited by recounting our blessings. I am so thankful to God for Christian Science, for though the way often seemed dark as I stood alone in a country town without any Scientists, and even my parents were opposed to my taking up this new teaching, yet Love was leading the way. Now all but two of a large family are interested in this wonderful truth. At first, I was grateful for physical healing, now it is for the spiritual sense gained, wherein love displaces hate, good destroys evil, truth vanquishes error, and Spirit overcomes the flesh. I am now willing to sit at the feet of Christ, to learn the way and obey his commands. I have had a number of beautiful demonstrations for others, as well as for myself, having seen many ailments yield to the supremacy of Truth. I feel that I have found in Christian Science my life-work. Last fall I was privileged to take class instruction, and since then I have joined The Mother Church.

My question is answered,—I have found the balm in Gilead and life is worth living, for says Mrs. Eddy, "Life is divine Mind" (Science and Health, p. 469). In finding Christian Science, I have found all, and if suffering was necessary to bring me to Christ, Truth, I am thankful even for that, and humbly bow to kiss the cross, for through it I have received a crown of rejoicing.

MISS ELIZABETH WAGNER, Gladbrook, Ia.

When I was about ten years of age I was severely injured from jumping off a spring-board while in swimming, and for over twenty years I suffered greatly from pain in the back, so that it was almost impossible for me to sit for five minutes in one position. About eight years ago I was healed in Christian Science, and the pain left me entirely in a few minutes. There has never been any recurrence of the suffering, and my back is sound and well.

W. H. BARLOW, Conejos, Col.

With thanksgiving do I testify to what Christian Science has done for me and mine. I wish to speak of one beautiful demonstration we had in our home. Our daughter, who was away at school, in February, 1908, slipped and fell on an icy sidewalk. She thought little of it at the time, but one morning, a few days later, she found that she was unable to go downstairs. The superintendent was sent for, and she in turn sent for the doctor who attended the pupils; he made an examination and said that there had been a serious injury. He insisted upon putting a plaster on her back, and also stated that she must be kept very quiet. She received every care and attention that could be given her, but grew steadily weaker and more nervous. She could neither sleep nor eat.

On March 24 we telephoned to know if our daughter was able to come home (the trip was about one hundred miles). The superintendent thought she would not be strong enough to do so, but I had some knowledge of Christian Science and at once declared the truth that God was her strength, and realized that she was able to come home; which she did, on the evening train. The next morning she telephoned to a practitioner, who told her to come to her at once for treatment. After she returned she ate a hearty meal, and from that time improved rapidly, until in about a week every symptom of the injury had disappeared and she was doing her share of the housework.

I am thankful to God, and to dear Mrs. Eddy for this healing truth which makes us free from sin, sickness, and error of every nature. I also wish to express my gratitude to the Publishing Society for the food which we daily

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and weekly receive through the *Sentinel, Journal,* and *Quarterly,* and now for that splendid paper, *The Christian Science Monitor.*—MRS. ADDIE E. DOW, Redfield, S. D.

I want to tell others something of what Christian Science has done for me. I had not been strong since childhood, had coughed incessantly, so that people said I had lung trouble. I had many other ailments, among which were gall-stones, piles, and heart trouble. *Materia medica* had failed to relieve me, so we turned in our extremity to Christian Science. I was helped for a time, but as I kept a grocery store I felt I had not the leisure to read and study Christian Science as I should, so I decided not to trouble about it any longer. Finally, however, my health failed entirely and I was forced to sell the store. I turned to the doctors again, and was told that I must have an operation for a bowel trouble, but on examination it was decided that the heart action was too weak to allow of an anesthetic. With all the other ailments there was now added an acute attack of lung trouble, and as a last resort we again turned to the one "great Physician," I was relieved at the first treatment, and called for something to eat. It was then five weeks since I had eaten any solid food. In five treatments I was thoroughly healed.

Another blessing was the healing of my son, who smoked cigarettes and drank. I had begged him time after time to quit, but it seemed that he could not, try as hard as he would. After I began to take Christian Science treatment he was healed of these habits, also of a very sore throat. He did not take treatment, but was healed by the truth being demonstrated in the home, thus verifying the words of Mrs. Eddy, "All whom your thoughts rest upon are thereby benefited" (*Sentinel,* Oct. 6, 1906). I feel that I cannot say enough for that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I thank her for it. Its teachings have saved my life. It makes the Bible plain and makes us better men and better women—better physically and morally. I thank God for His great goodness to the children of men, and I thank the one who was willing to give me a cup of cold water in Christ's name. Let all mothers who may read this take up Christian Science. It will help them and their families and make them happy and healthy.

Today I rejoice that I have been healed through Christian Science, and that I have the proof that "God is a very present help."—MARY A. ARMSTRONG, Omaha, Neb.

In grateful acknowledgment of benefits received in Christian Science, I wish to give my testimony, hoping it may be the means of helping others as I so often have been helped. My understanding of the truth taught by our dear Leader has helped and uplifted me many times in the darkest hours of physical and mental distresses. About five years ago I was suffering with a fever, uremic poisoning, and acute stomach trouble. For nearly two weeks I had been confined to my bed, suffering the most intense pain, and unable to sleep even with the use of material remedies. My physician said the medicines which I required were too strong for my constitution. One day, after I had taken an opiate, the physician and nurse worked over me for hours to save my life, for in five or ten minutes after taking the drug I became delirious and remained so for about seven hours. The medicine also seemed to affect the heart, and left me in a critical state.

Man's extremity is often God's opportunity, and it was at this time suggested by my husband that we try Christian Science. A practitioner was called, and after the second treatment I was relieved, so that I slept soundly, and a complete restoration to health followed the third day's treatment. I was able to eat anything I wished, which I would not have dared do while under medical treatment. Since then Christian Science has been our only physician, and through the understanding I have gained I have been able to heal myself of many physical ailments and also to help others. I have been enabled to overcome chronic colds and cough, also the wearing of glasses, which I had used since childhood, my eyes having been left very weak from temporary loss of sight, resulting from whooping-cough.

It is with a heart full of love to God, and to our Leader, Mrs. Eddy, who has worked untiringly for us and has shown us the way that we may help others, that I send this testimony. I also wish to express my gratitude for the *Sentinel* and *Journal,* as they have proved to me many times that God does prepare a table before me "in the presence of mine enemies." I am also very grateful for our daily paper, the *Monitor.* Christian Science has indeed been to me the pearl of great price.

ANNIE B. BRINKLEY, Kansas City, Mo.

God has been very good to me in many ways, and I never can be thankful enough. I have found that He is an ever-present help in trouble, if only we understand His loving care over us. Divine Mind has all knowledge and wisdom, and we as God's children reflect His wisdom. This was made very clear to me in an examination for teachers which I took in October, 1908. Through the help of Science I was able to meet the requirements successfully. God is always ready, if we can give up our mortal beliefs and leave all for Truth. It was so good and loving of Mrs. Eddy to show us the way.

MAY ROBERTS, Hitchcock, S. D.

Two and a half years ago I was operated upon for an internal growth. Before the operation I had been treated by Christian Science, but the physician had said that if the operation were not performed I would probably die, so fear took possession of me and I submitted to the knife. In July, 1908, I felt the same symptoms returning. In October I came East to place my daughter in school, and on the first of November put myself under the care of a Christian Science practitioner in New York city. At the beginning of the third week I felt, during the treatment, the queerest sensation, as if something was being snatched from me; such a stir within that I felt as though I must ask the practitioner to stop the treatment. In less than half an hour after leaving the office, the growth passed away. At first I was seized with fear, then I realized the truth of Paul's declaration, that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

I give this testimony in appreciation of the blessings received, and to express my gratitude to the one chosen to give this wonderful truth to the world, dear Mrs. Eddy. By following her teaching we learn that love "rejoiceth not in iniquity, but rejoiceth in the truth."

MRS. JENNIE HASBROUCK, Seattle, Wash.

[Translated from the German.]

I am very thankful to God for all that I have learned through Christian Science, and for the blessings it has brought me, and it is with great joy that I speak of my experiences. For years I had suffered with a severe uterine disorder, for which I was treated by various physicians. Two years ago I became so weak through constant illness that I had to remain in bed continually and could not attend to my household duties. I was advised to go to a specialist for women's diseases, which I did. He stated that the trouble could only be removed by an opera-

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tion, to which I consented, believing that after four weeks' stay in a clinique I would become well again. Half a year had scarcely elapsed, however, when the old trouble appeared again, and nearly as bad as formerly, so that the same physician told me he would have to perform another operation; but I could not make up my mind on that day.

Friends then drew my attention to Christian Science; I took treatment from a practitioner in Hannover, and was completely healed, so that I can do all my work again, even hard labor in the field. The improvement began with the first treatment and continued steadily. I thank God for the grace which He has bestowed upon me through Christian Science.

FRAU AUGUSTE LUESSMANN, Wietze Prov., Hannover, Germany.

This testimony comes from the depths of a mother's heart, who wishes to testify to the healing power of Christian Science, and tell what it has done for her children. When we moved to this farm I was an entire stranger to Christian Science, but soon after, when three of my children were taken with chills and fever, I asked for Christian Science treatment for them, and they were healed, and we did not have to give them drugs.

In the latter part of January, with my five children, three men, and a thousand pounds of freight in a two-horse wagon, we started from town to the farm, and when about three miles from town my four-year-old boy fell out of the wagon, the hind wheel passing over his body. He was picked up seemingly lifeless; but one of the men was a student of Science and Health, and instead of returning to town for a surgeon I asked him to give the child treatment, and we proceeded home, nine miles away, over a rough road. For three or four days afterward the child did not play with the other children, but after that time no one could tell by his actions that he had been hurt, and every time that any one would ask him how he was getting along he would invariably say that he was all right.

Some wonderful demonstrations have been made here, which have caused inquiries about this new-old doctrine, and several copies of the Bible and Science and Health have found their way here. In more than one home has the dust been brushed off the Bible, and it is being read with more interest than ever before. In the last few months three families have come here in wagons over fifty miles for treatment, and some of them have been healed of maladies of twenty years' standing. I am studying Science and Health with the Bible, and am trying to learn more of this truth which Christ Jesus taught.

I can only say that words fail to express my thanks to the Giver of all good for bestowing on us our dear Leader, and for "Science and Health with Key to the Scriptures."

MRS. ADDIE GREEN, Cotulla, Tex.

Last spring I was healed of what the doctors called an incurable disease. I had suffered for three years, and at times the pain seemed unbearable, but that was nothing compared to the thought that I was going to die, and did not know where I was going or what was before me. I had spent a great deal of money in going from one doctor to another, only to hear the same verdict.

The testimony of a Christian Science friend made me decide to try this treatment, and I went to see a practitioner who had been recommended to me. She told me a great many good things, and I seemed to receive new life from the thought that "in him [God] we live, and move, and have our being." I had been in a depressed mental state for a long time, but on my way home the peace "which passeth all understanding" seemed to come to me. I was so happy! I kept on saying, God is good, and in a few more treatments all trace of this dreadful disease had disappeared. Before I took up Christian Science I had not been able to do my work, but the very next week we had to move, and I did all the work of packing and getting settled alone. I found that God is my strength.

My mother was very low at this time with chronic stomach trouble, and was opposed to Christian Science, but I knew that God would give me words to explain the truth to her. He did, and she was healed with a few absent treatments. My sister also was healed of the same trouble in a lighter form. My sister-in-law had had several attacks of appendicitis, and the doctor had said that one more attack would be fatal, but not long after this a message was received asking me to come to her. Instead of going myself, I sent to a Christian Science practitioner to help her, and two hours later she was asleep and free from all pain. The joy in that family can be imagined.

The understanding that God is our Life and strength keeps us free from sin and sickness. I rejoice every day of my life that we have found the true way, and I am deeply thankful to God, and to Mrs. Eddy for this healing truth.—MRS. A. E. JOY, Aberdeen, S. D.

[Translated from the German.]

I do not hesitate to testify to the fact that over two years ago I was healed within a short time of a severe abdominal trouble of long standing, and that I have not felt any such trouble since. My wife and children have repeatedly experienced the beneficent effect of Christian Science, and I therefore gladly remember the Discoverer and Founder of this healing truth.

CHRISTIAN MEIER, Schaffhausen, Switzerland.

The blessings which Christian Science has brought and is bringing to me are many. I have been healed of troublesome colds and headaches, of many ailments not diagnosed, besides fatigue and various other discords. I am being healed of all sorts of erroneous mental qualities,—selfishness, impatience, resentment, apathy toward mankind, that dismal triad of self-love, self-pity, and self-righteousness, envy, dishonesty (I am beginning to see how much that includes), procrastination, and the like. Besides, I feel sure that Christian Science has prevented many diseases from manifesting themselves in my body, and I know that a true sense of health is being established. I am becoming more capable in my daily work, and have a sweet sense of security in the knowledge that the source of my strength is always present and available for every need.

Christian Science has taught me that there is no happiness apart from righteousness, and I understand now what it is to have "confidence toward God," as the apostle John expressed it. I am thankful for a growing appreciation of the wonderful work of our Leader, and in my heart is a song of praise for her inspiring example and unfailing wisdom. The periodicals and church services likewise bring me great joy. I feel richly blessed, and earnestly hope to work more persistently and understandingly for the overcoming of sin in myself and to render better service to others.

EDITH A. FRIES, Washington, D. C.

During the summer of 1906 I had occasion to call a Christian Science practitioner to treat our little son, as he was cutting teeth and I had some fear of the medical belief respecting the "second summer." I was very young in Science, my husband was away, and the only other adult member of the family was not a believer in Christian

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Science, and consequently filled with fear. On coming into my room one day, the practitioner found me holding the baby, who was in an alarming condition. She immediately said that we must deny the physical evidence, which she did most emphatically. This was the last convulsion he had, although it was some days before he walked, as he had lost flesh and seemed very weak; but the Scientist encouraged me to realize the nothingness of matter and the allness of God.

When this child was about two years of age he very suddenly began to stammer. I treated him to the best of my understanding and within a short time the error seemed to be met and he spoke naturally; but some time afterward it manifested itself again, and was apparently even worse than at first. The little fellow became conscious of his difficulty in speaking, as his playmates mocked and laughed at him, and to human view it was a serious and distressing situation. I realized that I was not meeting the "adversary," so I spoke to a practitioner, who helped me to see more clearly how to meet and master the error. It was not long before the sentence of *materia medica* was declared null and void, and this was over two years ago.

The latter part of the year 1906 my husband was taken with a severe cold and fever. A Christian Science practitioner was called, and the disease was overcome within a short time. Last winter an epidemic was said to be very prevalent here, and I fell into line with other unfortunates. Help was asked for in Christian Science, and I was able to dress every day, and the illness was overcome in a most gratifying way. We are truly thankful to God, also to Mrs. Eddy, for the truth which has helped us on this journey from sense to Soul.

MRS. LILLIE M. BRYANT, Salt Lake City, Utah.

I wish to tell of the healing of our little daughter from three different troubles. In the first place, when she was three years and nine months old, she had never walked or got on her knees, except when in a walking machine. I became discouraged, even though our doctor and friends told me that she would walk when she got ready. However, in April, 1908, a relative who is not a Scientist but has faith in its healing, advised us to try it, saying it might help her, and anyway it would not harm her. In a very doubting frame of mind, but with a sincere hope that she might be helped, I took her to see a practitioner. When I was told that I was holding the child in bondage by my fear, I did not understand how that could be, for I had always tried to do my duty in taking the best of care of her. I decided to try a week's treatment, and at once bought a copy of Science and Health and began to read it. I tried to do my part, and was told not to watch her every movement, but to leave her to God's care. That first day the child got up from the chair and seemed to have the desire to walk, but I was so full of fear that I jumped to catch her in case she should fall. The practitioner said that just as soon as I could get rid of my fear the child would walk, and though I could not believe such a statement then, it was proved to me as time passed; for when, instead of having fear, I trusted in God, the child walked as well as any one.

The second difficulty overcome was a very bad case of bowel trouble, but it was cured in less than a week by absent treatment. The other ailment was non-control of the bladder, especially at night. This healing was a little slow, but it was complete. When I look back and think of the discomfort which both the child and myself suffered, and for so long, and then think of her being cured by a few treatments, it seems indeed wonderful; but I have learned that all things are possible with God, and all His works are good. I cannot express the thanks I feel for all His goodness, not only in the healing of our dear little daughter, but in the renewing of my own faith from day to day. Whereas before I rarely opened the Bible, now, through the interest I have taken in the study of Science and Health by Mrs. Eddy, I love to read it. I have found out that God is ever present, instead of a being who is afar off and to be found only after we die.

My earnest desire is to live the truth, and to have Love rule where fear once seemed to be. If any mother who reads these lines wishes to know more about this healing, I shall be glad at any time to write her more fully. It is now nearly two years since the child received her first treatment, and she has never had medicine of any kind since then.—MRS. ISABEL GASPARO, Lombard, Ill.

About eighteen months ago, in a runaway, I was violently thrown to the ground and severely hurt internally. I did not send for a physician, but tried to treat myself in Christian Science. The pain, however, seemed very great, and I did not get relief, so I applied to a Christian Science practitioner. For eleven days there was no action of the bowels. I received treatment three weeks in all, and during the time employed two different practitioners, but was cured from the Christian Science treatment alone. I am today in the best of health, and my firm belief is that I owe my life to Christian Science. My heart overflows with gratitude and love to Mrs. Eddy for what she has done for all mankind.—W. A. BENTON, Dallas, Tex.

As I read the testimonies which come to us weekly in the *Sentinel,* my thought is filled with gratitude to our Leader, Mrs. Eddy, who has brought the understanding of this healing truth to all who will listen to the message. I think my interest was first awakened by hearing a relative, whom I was visiting, say that had he known a banquet to which he had accepted an invitation, was to occur on Wednesday evening, he would have refused, as he preferred to go to church. This was amazing to me, and although I did not at once begin the study of the Christian Science text-book, a few months later, when this same relative was a visitor in my home, I asked if he would sell me his book, as I did not wish to wait to send for a copy.

The Bible had been a sealed book to me, and I had never enjoyed church-going, but I am grateful that through the study of the Christian Science text-book the Bible is becoming a new book, and that the church services are a source of delight. I have been healed in Christian Science of excessive fear, and of catarrh, from which I had suffered since childhood, and I have learned that life is not merely a pastime but that each one has a work to do.

FRENELLA BARNHART, Independence, Ia.

All through the tangled wilderness
Of human hopes and fears
We wander idly, dreaming
For many weary years.
At last we clamber upward
And find the mount of peace
Where God's own word is spoken,
That makes the tumult cease.

ELIZABETH MALLORY.

CORRECTION.

The testimony on page 256 of the Nov. 27 *Sentinel* signed F. D. Hyman, should have been F. D. Wyman.

EDITOR.

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FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

Religion, then, is relationship, not creed. Christianity is friendship with God and man. How simple it all is! Now, to be a Christian is simply to accept God's offer of His friendship and extend one's own friendship throughout all human relationships till one has good will to all men. To be a Christian is to walk all one's way in company with the great companion, the good comrade, the unchanging lover of our souls, who is nearer than nearest friend, who inspires our noblest impulses and smiles upon our heroic endeavor. To be a Christian is to have the same friendship toward him he has to us, to be in harmony with all his purposes, to make his will our own, to take every new step in conscious fellowship with him. How simple, but how divine. Can any one feel that religion to Jesus was anything but this, this friendship with his Father? Turning to the manward side, to be a Christian is to be friends with everybody and undertake every human relationship in the spirit of friendship. We are greatly hoping that the churches are going to return soon to this simple conception of religion given it by its Founder, as friendship between God and man, and man and man. We see signs of it everywhere.

[*Churchman.*]

Masses of Christian people, perhaps more outside of organized Christianity than in it, are demanding something deeper than a formal application of the principle of self-sacrifice for the good of others in the lives of professing Christians. They are asking, apart from any prejudices for or against paternalism or socialism, that Christians shall act together in following the social teaching of our Lord who, despite the stress he laid on individual religion, showed just as clearly that the progress of the individual soul depended on the right discharge of all human and social relationships.

[*Congregationalist and Christian World.*]

What is often called Christianity, the formal assertion of creedal beliefs, may not be adapted to oriental races. But the spirit of love and reverence toward God as the Father of all mankind, and of human brotherhood in all His children, commends itself to every race. It is becoming more potent in all the nations. And that is the spirit and teaching of Jesus Christ. Whoever spreads that spirit so far as his influence goes is doing something worthy to restrain the nations from war to promote the peace of the world.

[*Christian World,* London.]

Truly this human life of ours is no petty campaign. It is a warfare against forces visible and invisible, a great fight with infinite issues. Yet humble, earnest souls may go into it without fear. They are on the winning side. They that are for us are more than they that are against us. The kingdom of light will outlast the kingdom of darkness. Good is mightier than evil. For the weapons of our warfare are not carnal but spiritual, mighty to the pulling down of strongholds.

[Rev. Frank Oliver Hall, D.D., in *Universalist Leader.*]

Our time is characterized by a "passion for reality." Men have the idea that religion belongs to the realm of the unreal and the unverifiable, that the church is dealing with uncertainties and unrealities. Whether this opinion is just or not, it is certainly widely prevalent. And if the church is to regain the respect and loyalty of men, it must be shown how to deal with real things in a real way and to play a practical and important function in human life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

SPECIAL PAMPHLET.—About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

This new pamphlet will be printed in large French old style type on special paper, silk sewed, with overhang cover, and will conform in size to other pamphlets.

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A NEW PICTURE.—About Dec. 10 the Publishing Society will place on sale a new and desirable photogravure of The Mother Church edifices and the Publishing House, with the proposed parkway in the foreground. Approximate size, 24 by 18 inches.

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NEW EDITION OF THE HYMNAL.—The new and enlarged edition of the Christian Science Hymnal, containing some fifty new hymns, will be ready for delivery about Dec. 20.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, DECEMBER 25, 1909



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ITEMS OF INTEREST.

National.

A letter has been received from Yukio Ozaki, the mayor of Tokio, Japan, in regard to the two thousand cherry-trees which were presented by that city to Washington, and which are now at Seattle, Wash., awaiting shipment. "Cherry-trees are extensively cultivated in this country," he says, "and are the most admired of our flowering trees. There are several hundred different varieties, but for the purpose of this shipment ten of the most representative kinds have been selected, and I beg to assure you that it will remain to the citizens of Tokio a pleasing memory as well as a matter of civic pride to know that their small offering will be permitted to contribute to the advancement of the beautiful capital of the great republic which they all admire." Most of the trees will be set out in Potomac park, along the new drive which skirts the river for a distance of a mile and a half, the remainder will be planted in clusters in the various parks of the city.

More than twenty-five million deposit accounts are carried on the books of the banks of all classes of the United States and its insular possessions, according to statements contained in the annual report of the comptroller of the currency. Banks in the New England states held, in round amount, $88,300,000 in actual cash, those in the Eastern states $716,200,000, in the Southern states $105,800,000, in the middle Western states $373,400,000, in the Western states $71,000,000, in the Pacific states $80,600,000, and the banks of the island possesions $7,700,000.

Arbuckle Brothers, the strongest competitors of the American Sugar Refining Company, paid into the United States treasury last week $995,573.19 in reliquidation of back duties following the disclosure of irregularities in the weighing of sugar cargoes on the docks. This action does not affect the criminal standing of the officers of the company. It is reported that the American Sugar Refining Company is ready to pay $700,000 of evaded duties.

The intention on the part of Senator Crawford of South Dakota to press the commerce and labor department for a report on the increased prices in the cost of living, even to the extent of presenting a resolution in Congress to bring forth the desired information, has aroused interest throughout the country. There is a suspicion abroad that monopolistic control of commodities is unduly affecting the supply.

Legislation to create a department of the Government which would do for the whole country what the bureau of corporations has been doing in specific instances, and compel complete publicity in the management of interstate corporations, is one of the leading recommendations contained in the annual report of Secretary of Commerce and Labor Charles Nagel.

National aid for permanent roads, a system of national highways connecting the capitals of the various states and of state highways connecting the various county seats, use of Federal prisoners for building roads, and the establishment of road-making on a strictly business basis, are some of the suggestions made at the sessions of the tenth national good roads convention at Topeka, Kan.

Four hundred thousand dollars, in the judgment of Secretary Wilson of the department of agriculture, will be necessary to administer properly the twenty-five million acres of public lands added to the national forests by President Roosevelt during the closing weeks of his administration. The bulk of these lands is in Alaska.

The declaration relative to the laws of maritime war, embodied in sixty-four rules, has been made public by the Senate. This declaration was signed by the delegates of the United States to the international naval conference held in London, Eng., last winter, which dealt with ten major topics, unanimity being secured on eight.

A bill has been introduced in the House which provides that the President, Vice-President, senators and representatives, and party committees shall file statements of their campaign expenditures, and that failure to comply shall be punishable by imprisonment of not less than six months and removal from office.

The United States Government has not yet called upon Cuba to reimburse it for the five or six million dollars of expense incurred by the military occupation of the island, but the claim will be pressed whenever it seems that the Cuban treasury can stand such a draft.

In a report by the war department to the House, the eight-million-dollar project for a canal to connect Lake Superior and the Mississippi river by way of St. Croix river is pronounced commercially impracticable and inadvisable, though practicable from an engineering point of view.

A bill requiring common carriers engaged in interstate and foreign commerce to make full reports monthly to the interstate commerce commission of all accidents, and authorizing the commission to investigate such accidents, has been passed by the House.

No action respecting a gypsy and brown tail moth appropriation will be taken by the committee on agriculture until after the holidays. Secretary Wilson has recommended an appropriation of three hundred thousand dollars.

As a result of the prosecution of the sugar-weighing frauds in New York city, there is now a confident expectation that indictments will be found against officials "higher up."

President Taft has sent to the Senate the name of Horace H. Lurton, a native of Tennessee, in nomination for associate justice of the United States supreme court.

The postmaster-general is determined to put a stop to the abuse of the franking privileges by members of Congress.

International.

The general assembly of the International Institute of Agriculture, numbering more than one hundred delegates and representing forty-six states and colonies, met in Rome last week. Of the objects to be undertaken by this body, two were deemed of supreme importance, and constituted the chief aims of its promoters. These were: To collect, study, and publish as promptly as possible statistical, technical, and economic information concerning farming, the commerce in agricultural products, and the prices prevailing in the various markets; to communicate, as quickly as possible, all such information to the parties interested. The object of the aims is to prevent the evils which arise from speculation in agricultural products.

The British Congo sections of the Cape-to-Cairo Railway have been formally opened and linked up. This completes a continuous British line of 2,147 miles from Cape Town. The section now opened is 134 miles from the chartered company's terminus at Broken Hill to the southern frontier of the Congo Independent State. Work is already in progress across the frontier on 160 miles of Congo line into Kantanga, which it is expected will be completed in the autumn of 1910.

Another telephone switchboard order from the Far East has been placed with an American firm of manufacturers. The Japanese department of communications is the purchaser, the equipment being used to extend the service in the capital city of Tokio. The Chinese government recently installed two modern telephone exchanges in the city of Peking.

The first railway to connect the Atlantic with the Pacific coast of South America between Buenos Aires and Valparaiso will probably be completed next year. The tunnel through the Andes, which will abolish the gap of fifteen miles that now exists, has been broken through, and it should be possible to run a train through by the end of March.

The estimates for the ensuing fiscal year in Canada provide for an expenditure of $2,358,700 upon the canals. Fifteen canals are to be affected by the work outlined in the year's estimates, nearly all of which are directly connected with the Great Lakes and St. Lawrence river route.

In the Egyptian budget for 1910 the revenue is put down at £15,350,000 and the expenditure, ordinary at £14,088,000 and special at £1,062,000, leaving a surplus of £200,000. There is a gradual improvement in the resources of the Sudan.

China is unobtrusively but extensively giving up its archaic system of education and adopting that of the western world.

Industrial and Commercial.

The Vulcan Match Company of Sweden has just completed negotiations with the Barking district council near London, for the acquisition of some acres of land upon which they intend to build a factory that will give employment to more than one thousand East London workers.

Plans for a subway around New York city, estimated to cost one hundred and thirty million dollars, have been submitted to the public service commission and are creating considerable interest among citizens and officials. The belief is expressed that the Pennsylvania railroad is back of the proposition.

Imports of paper and products into the United States have increased from $3,000,000 in 1890 to $12,000,000 in 1909, while exports of paper and manufactures thereof increased from $5,500,000 in 1890 to practically $8,000,000 in 1909.

In a report just received by the state department it is disclosed that the total American investments in Canada now reach the sum of $226,800,000.

A company capitalized at five hundred thousand dollars has been organized to develop extensive coal-fields in the Province of Alberta.

The United States in 1908 turned out twenty-seven per cent of the entire world's output of lead.

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CHRISTIAN SCIENCE SENTINEL

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

THE TALKING HABIT.

CLARENCE W. CHADWICK.

WHEN thrilled with a new idea, the tendency of human nature is to talk about it. It has, however, been said, that "the less men think, the more they talk." This is especially true when it comes to religion. People will even pass over the weather to engage in a controversy upon religious topics.

The Cause of Christian Science has not wholly escaped the "talking-much-and-saying-nothing" habit. Many people who have become interested in Christian Science had for years allowed themselves to be prejudiced as the result of senseless or careless statements by some who called themselves Christian Scientists. Idle talk upon such subjects as the unreality of evil and the nothingness of matter is not calculated to attract to the teachings of the Master people who allow themselves to judge by what seems patent to the outward senses. The best time to talk upon such subjects is after some tangible proof of healing has been given to these people that their thinking is along wrong lines, and even then the premature declarations of absolute scientific truths are not conducive to favorable results. The neophyte in Science is too apt to be possessed with a zeal which is "not according to knowledge." His intentions are humane, but he lacks the wisdom and discretion necessary to convey the right thought at the right time to those whom he would bless. Without these virtues he is very liable to fall an unconscious victim to the talking habit.

A very earnest young student was once invited to spend an evening with a minister of his acquaintance to discuss Christian Science. The invitation was accepted. Passages of Scripture were of course freely quoted, some of which the minister assented to, while others he vehemently opposed. This student had proven very little of the teachings of Science and Health, having read the book through once or twice only, and was none too familiar with the Bible. His was a zeal without knowledge. During the course of the argument,—for that is really what it was,—the student cited this quotation from the Bible: "They which are the children of the flesh, these are not the children of God;" which was immediately contradicted, upon the ground that no such passage occurred in the Bible. The Bible was called for, and the quotation found and read aloud to the minister. He still doubted, and asked to see for himself. He found the text just as it had been quoted, and became so confounded and apparently angered that he literally threatened to dismiss in a very forcible manner the student whom he had invited to his house, if he persisted in explaining any such "pernicious doctrine." The student knew just enough to keep calm, and this saved him, but did not convert his host. The conversation continued until after midnight, and the visitor departed. The lesson was a valuable one to the student; but some eighteen years have passed and there is still no evidence of his preacher friend having become interested in Christian Science.

Many others interested in Christian Science have no doubt had similar experiences before learning to keep a seal upon their lips. Practitioners frequently meet with people who tell of their erroneous views of Christian Science gleaned from the thoughtless expressions of some neophyte student. One lady asked this question: "Can you assure me that God will forgive me for all the dreadful things I have had to say about Christian Science? I have recently read just a little upon the subject, and I find that I am entirely wrong." She went on to say that she had heard different ones talk upon the subject of Christian Science, and had come to the conclusion that it was anything but Christian, and being herself a victim of the talking habit, she had been free to tell others what she thought of Christian Science. The woman was quickly healed, which settled the thought of God's forgiveness in her case, and she is now daily proving her faith by her works and talking a great deal less. Many others are likewise doing far less talking than they did on first becoming interested in the Science.

In some instances young students of Science and Health have held meetings for the purpose of exchanging views upon different passages from the Bible and Science and Health, as found in the Lesson-Sermons. Such efforts would indicate a certain amount of zeal and earnestness, but experience has proven that the best results cannot be obtained in this way, and through the columns of the *Christian Science Sentinel* the Field has been advised that it is not wise for Christian Scientists to meet promiscuously to read and to exchange thoughts upon the Lesson-Sermons, but to leave these Lessons for the one Mind to unfold to them in their own individual study of them or when hearing them read without comment by the Readers at our Sunday services.

Christian Science lays all stress upon doing, and Christian Scientists may agree with Shakespeare that "talkers are not good doers." First impressions of this Science are not always scientific; hence the danger of conveying the wrong thought to those who will receive it as fact instead of mere belief or opinion. The most satisfactory way of presenting Christian Science to people is to prove to them the healing power of divine Love. Our Leader is striving in every way possible to safeguard the letter of Science from the marauding tendencies of the human intellect in its persistent attempts to drag the inspired statements of Science and Health down into the mire of human belief. If the human intellect could explain Christian Science, there might be some excuse for more talk and less work; but such is not the case. Demonstration alone can impart the spiritual animus of its text-book as well as of the Bible.

Centuries of preaching have failed to reveal and to reinstate the gospel of healing. Talking has had its day, and has signally failed to reveal the kingdom of heaven on earth. Proof, practice, and not profession, is now demanded of Christ's followers, and those who have grasped the spirit of Christian Science must see to it that no stumbling-

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blocks are placed in the way of honest seekers of the truth through careless talking upon a subject that can best be explained and assimilated through quiet systematic study and living of the precepts which it teaches. Christian Science is too sacred a subject to have either its theory or practice dragged into the by-paths of erring human belief. "The song of Christian Science is, 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20). When this sentiment is put into practice, the talking habit will have disappeared.

THE TRUE CONCEPT.

ANNE ELIZABETH JENKINS.

CHRISTIAN SCIENTISTS are sometimes asked, "How can you worship a God who is not personal?" If they, in turn, are asked how they can worship one who is, they have really no answer at all, for they cannot describe this person whom they adore. If the Scientist were to inquire, "Is he an old man with a beard, or a young man with a beautiful face?" they would be shocked at such sacrilegious remarks. But how can we worship an impersonal God?

If one were coming home alone some dark night, and were suddenly set upon by a robber, what concept of God would be of most service to him? Would it be that of a great personality seated upon a throne, somewhere in the heavens, whence He looked pityingly down upon the victim, but from which position He might not in any case come to his rescue; or the Christian Science concept of God as Love, Truth, intelligence, strength? Suppose a Scientist to be in any kind of danger: he would naturally turn at once to God as divine Love, knowing that if God is ever present, then Love is ever present; and that where Love is there can be no reality in hate, hence no one to rob or to kill, and no fear that would paralyze one's faculties. He would know that God is also intelligence, and if God is ever present then the Scientist, claiming man's reflection of God, would act intelligently,—must do so, if divine intelligence governs him. He would know what to do and how to do it. He would also rely upon God as his strength, knowing that God, good, alone has power, and that evil has no power. This would apply equally to all the attributes of God, and would be equally available whatever the belief of danger, whether in case of disease, accident, or the kind of attack above mentioned.

It may here be asked, "Which concept of God brings us nearest to the source of all true help?" Is it that of the one who prays in fear and holds a belief in the impossibility of his personal God's ever coming down to rescue him; or that of the one who turns with perfect confidence to divine Love, intelligence, strength, to come to his aid? Is there any reason why Love should not be everywhere, at all times, and possess all power? Any reason why intelligence should not? Surely there is no understanding of God which brings omnipotence so near, as that which acquaints us with God as being infinitely more than a personal form like our own. Mrs. Eddy says, "If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible" (Science and Health, p. 13). Is it not the mental and spiritual qualities of our friends which appeal to us and which draw us near them, and give us the true sense of companionship and communion? Why should it not be the same with that Friend who is of all others so necessary, and with whom a perfect communion and companionship is possible—yes, absolutely necessary for every one of us. We cannot deny that it is material sense which limits and mars our human ties, and why should we seek to apply this sense to our relation to God?

Christian Scientists are proving daily and hourly that they are much nearer to God now than when they believed Him to be a corporeal personality, and more than ever do they love and reverence Him as the infinite Father, divine Mind.

GOD GLORIFIED.

J. ALLEN BARRIS.

As we listen to the testimonies given at our Wednesday evening meetings and hear the expressions of gratitude to friends and practitioners, we are reminded that Christian Science honors God supremely. We are told in our textbook that "the one Mind only is entitled to honor," and that we should "give to Mind the glory, honor, . . . everlastingly due its holy name" (Science and Health, pp. 183, 143).

In the seventh chapter of Luke's Gospel, we have the story of Jesus' raising of the widow's son from the dead, in which we are told that when the multitude saw this deed performed "they glorified God," and in the selfsame hour Jesus was able to heal many of their infirmities and plagues, which would imply that their willingness and ability to glorify God and to recognize Him as the source of the wonderful power displayed by Jesus, enabled them to receive the benefits of the healing power. It is noticeable that they "glorified God," rather than Jesus, the one who apparently was performing the so-called miracle; and we see throughout the whole career of Jesus the effort on his part to turn the thought of the people away from himself to God. He said, "I can of mine own self do nothing;" and again, "Why callest thou me good? there is none good but one, that is, God," and again he said, "The servant is not greater than his lord."

So is it with those who practise the Science of Christianity today: the desire is to turn thought away from human personality to the true source and Giver of all good—to God, to whom be "glory and majesty, dominion and power." This does not mean that we should not be grateful to those who have helped us, but there is a distinction to be made between the source of the stream and its channel, between the master and the servant. We may be grateful to the one, but we should glorify the other; and according to Webster, "to glorify" means "to place first." In expressing our gratitude, therefore, it is well that while we "render unto Cæsar the things that are Cæsar's," we should not forget to "render unto God the things that are God's."

As a bright and shining example of this Christlike spirit we have the life of Mrs. Eddy, the Discoverer and Founder of Christian Science. There is today no one of any prominence whatever whose personality is so little known, except through her writings, as that of our beloved Leader, who during the forty-five years of her ministry has been pointing her followers away from herself to God and endeavoring gently and lovingly to lead this present generation into a knowledge of the impersonal Truth. There has been no seeking for popularity, no striving for effects, and at the same time no faltering of steps; and today, as she herself has said, she still finds herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix.). During periods of persecution, like the great Master, she has opened not her mouth, but meekly and quietly gone on her appointed way, "clad in the panoply of Love" (*Ibid.*, p. 571); and so successfully has she demonstrated the truth which she has been teaching, that every attack has fallen by the way, and the wrath of man has been made to praise God so effectually that today Christian Science stands out in bolder relief than ever before upon the consciousness of mankind. And this solely as the result of demonstration. Day after day, in comparative seclu-

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sion, she devotes her time to the establishment of this great truth so that it can never again be lost, but that we of today and those of future generations may have the true guidance which will enable us to work out our own salvation, and to come into a realization that the kingdom of heaven is indeed at hand. Could there be a nobler work, and could a greater gift be given to a sinful and sorrowful world?

SAFETY.

WALTER LINCOLN COLBY.

FROM the time of Moses until now, humanity has ever been seeking to avoid the evil consequences of sin and to escape calamity. The book of Leviticus is full of minute details concerning the precautions necessary to prevent disease by the cleansing and purification of both person and dwelling whenever contagious maladies overtook the people. Jesus so far recognized this order of things as to command the ten lepers whom he healed to show themselves to the priests, in compliance with the law of Moses; yet it is significant that to the one who returned to give thanks, a Samaritan, he said, "Go thy way: thy faith hath made thee whole." It may have seemed to the Jews that Jesus sometimes disregarded the Levitical law, but there is no evidence that he was ever careless or indifferent concerning the welfare of those about him. His obedience to law and his observation of certain ceremonies were marked. His mission was to offer to all the surest way to escape from harm, namely, by putting entire dependence upon God.

Despite the many adherents of Christian Science, most of whom testify to having been healed through divine help from some kind of disease, and often after all medical help had failed, honest doubt concerning the advisability of placing their entire dependence upon spiritual healing keeps many others from accepting its teachings. This makes it apparent that the one prevailing thought today is the avoidance of danger. Consciously or unconsciously a large proportion of our time is spent in the endeavor to prevent calamities, and it is of course entirely right to protect ourselves from unnecessary hazard. Carelessness and neglect are never warrantable, and Christian Science teaches this most emphatically, but the great question at issue is, What constitutes true safety, the highest good?

The ascetic who perched himself upon a column and remained there many years, in order to insure purity and abstinence from temptation, may have accomplished his object, but he failed to benefit mankind. Christ Jesus pursued no such selfish course, but rather one that to human sense was fraught with danger. He fearlessly faced the mobs, the persecution and ridicule of his enemies, that he might insure the safety of his brother men.

Let us consider some of the teachings of Christian Science which will certainly conduce to our real safety. First, we may mention its inculcation that we earnestly study the Scriptures and endeavor to understand more fully their application to our own lives, that the truths of the Bible are as potent today as in the past. Further, to accept the postulate of Christian Science that God is omniscient, omnipresent, and omnipotent, one to whose keeping we have a perfect right to trust our welfare, can but contribute to our present and future safety. Religious history is full of proofs that God is all powerful and an ever-ready help in time of trouble. "I cried unto the Lord with my voice, and he heard me," says the psalmist, who believed that God was within reach of his cry. Christ Jesus' demonstrations over the elements, over sickness, hunger, and "the last enemy," were in evidence of his awakening to a spiritual consciousness of the divine Life. We cannot fully apprehend that God is indeed "our Father" without being impelled to depend upon Him for safety in every emergency. In our exalted moments of spiritual sense we all feel sure that we can safely trust our lives to the divine keeping, but to reach this plane requires much spiritual thought and purity of action on our part.

Yet again, we can safely follow the teaching of Christian Science in maintaining an attitude of thought which will exclude the anticipation of ills and all that tends to hinder spiritual growth; in thinking only good thoughts for those about us; in manifesting cheerfulness and in turning away from all hatred, envy, and passion. If we accept the teachings of the Master in his divinely helpful Sermon on the Mount, we have a right to claim for ourselves the rewards there offered to those who are faithful and true though "persecuted for righteousness' sake." It requires the self-poise that comes as a result of fellowship with Christ to maintain under all circumstances the standard of love therein set forth. To love our enemies; to pray for our persecutors and those who say all manner of evil against us falsely, is to acquire the understanding that hate, envy, and malice can be destroyed by Love, and as time after time the practice of our Lord's teachings results in greater spiritual power and victory over sin and sickness, we learn that Love is the only source of true healing and protection, whether physical or mental.

Moral healing is sure to be followed by physical benefits. Not only in nervous diseases, but in the so-called organic troubles there is need to rely upon spiritual means for safety. Christian Science demonstrations of healing cover every form of known disease, and a careful investigation of these demonstrations will satisfy the most incredulous that divine Mind is able to save unto the uttermost. In view of the unnumbered cures effected in Christian Science, why may not all safely place their physical well-being in the hands of omnipotent Love? No one is called on thus to commit himself to the divine keeping until he has made a thorough and careful investigation for himself and been convinced that divine Science is adequate to his needs. This inquiry, however, should be made without prejudice, if truth is to be discerned.

That general best protects his forces who most carefully reconnoiters and ascertains where he can proceed against the enemy with greatest safety. To close one's eyes to danger would be folly of the grossest sort, and to declare that we are safe without reaching for the outstretched hand of the Saviour, would be equally foolish. By the discernment of error and the knowledge of Truth's power to destroy it, we can realize our greatest safety from sin and sickness. Christian Science holds aloft a banner which leads the way to safety. To the storm-tossed it offers a haven of refuge; to the weary and heavy laden, the yoke that is easy and the burden that is light; to the sick and suffering, healing and comfort, and to those lost in sin a way of escape and eternal salvation.

COURTESY.

WINIFRED STANTON.

ST. PAUL admonishes us: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." In studying the life and works of our Master, we can but notice in all his acts the extreme courtesy shown to all with whom he came in contact. Now this word courtesy has a much broader meaning than many imagine; kindness, goodness, tenderness, gentleness, are all synonyms for courtesy. Webster describes it as "a desire to please others by studiously avoiding whatever might give them pain;" in other words, it is the putting into practice of the golden rule.

Our Master never forgot the human need of those around him. In the fourth chapter of Mark's Gospel we read that, notwithstanding the fact that Jesus had been teaching his disciples all day, when even was come and a storm arose they were afraid; but the Master first calmed their fear,

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by stilling the tempest, before he rebuked their want of faith. Again, in the cleansing of the leper, we know that no physical touch was necessary to heal the disease, but in that way the Master showed his sympathy for the man, who because of his uncleanness was debarred from all contact with others.

In the feeding of the multitude, in the hand stretched out to Peter when he was sinking beneath the wave; in fact, all through the Gospels, we see how quick our Master was to meet the smallest need of those around him, and should not we, as Christian Scientists, strive in our daily life to show those little acts of courtesy and kindness for which humanity is hungering. Thus we shall let our "speech be always with grace," and perceive just how we "ought to answer every man."

Are we tempted sometimes to think we are too busy to show some little courtesy, or to perform some little act of kindness and consideration, which would perhaps be the means of helping a struggling brother to realize that we are trying to do unto others as we would have them do to us? We all know that Christian Scientists seldom have time for hospitality in the ordinary sense of the word, but the genuine Christian Scientist is never too busy to offer the word of explanation and of loving helpful interest.

If we turn to the tenth chapter of Luke's Gospel, we find a very forcible lesson on this subject in the parable of the good Samaritan, and again, in the eleventh chapter, in the story of the man who went to his friend at midnight to borrow bread. It were well for us to remember hourly the words of the church tenet which bid us "watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

THE ANGEL GUARDIAN.

ADA J. MILLER.

WATCHMEN, guards, policemen, safes, safety deposit boxes, locks that defy the intruder, laws to protect, courts, lawyers, judges, justices of the supreme court,—all these suggest the care with which mortal mind protects its varied treasures, and rightly protects them, so long as universal brotherhood is an abstract idea rather than a demonstrated fact; so long as mankind believe in power and good apart from omnipotent power and impartial good.

This care in regard to material treasure stands in marked contrast to the general lack of care in regard to the protection of the real treasure-house—our consciousness. Blashfield's famous picture, "The Angel with the Flaming Sword," comes before thought with a deep significance, in view of the scientific interpretation of angel and of sword. This angel that challenges all which seeks entrance, and thus protects our consciousness, is the idea of Love's allness and omnipotence. With this guardian we are safe and our treasure-house is undisturbed. But without this protection, with door unguarded, our consciousness may be desecrated and despoiled of its treasures of peace, joy, and harmony. We then have needless work in restoring and cleansing—work that might easily have been avoided had we but steadfastly kept at the door of thought this angel with the flaming sword.

When the full tide sank back into the sea,
Leaving the beach so white and clear and free,
'Twas then I saw the way to find heart-rest
From all the ills that doth so sorely test!
In quietness I turn, dear Christ, to thee
To ask what is the Father's law for me.

ELIZABETH MALLORY.

SELECTED ARTICLES.

[Alfred Farlow in *Boston Transcript*.]

In an article entitled "Religion and Riches," which appeared in your issue of Nov. 29, I find the following statement: "The vast accumulation of money and power in the hands of the controllers of The Mother Church must offer a constant temptation to the selfish, ambitious, and worldly-minded inside and outside of the organization." This declaration has no special application to the Christian Science church. It could be applied with equal propriety to any other institution, religious or secular. The Christian conduct of any religious body must depend upon the moral stamina of its individual members. In the business world it is generally understood that the stability of a corporation depends upon the honesty of its officials. The Christian Science church, like all other denominations, will be conducted in a wise and Christian manner so long as those in charge of its affairs are willing to be Christian, willing to be governed by divine wisdom.

While the financial power of the Christian Science church has been largely exaggerated, it is nevertheless true that the members of this denomination are liberal givers. This is not abnormal, for even in the religious world one naturally desires to have value received, to place his money where it will really accomplish something. Every beneficiary of Christian Science is firmly convinced that the money spent in the promulgation and propagation of his religion is not spent in vain. He is also convinced that, since Christian Science has afforded him added health and strength, and the consequent ability to earn money, one of his first duties is to take good care of the Cause which has so abundantly cared for him.

It is said that Christian Scientists "have abolished the camel and the needle's eye from their ritual. Poverty is an 'error' for which men can be treated; and we are told that 'demonstrations' of its curability are abundant." It is not the teaching of Christian Science that every individual may be made rich through Christian Science treatment, although it is expected that under divine provision one will have what he really needs for his spiritual welfare, and that his actual wants in the material will be supplied as a consequence. Christian Science is in strict accord with the Scriptural teaching, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Mortals in their limited understanding of their own needs may desire riches, although in the sight of supreme intelligence it may be better that they should have even less than they now have.

Divine Providence cares primarily for our spiritual wants and never mistakes in judgment. A Christian Scientist cannot consistently ask for specific material things. It is his duty to seek first the kingdom of God, and then to take whatever follows in the material as a legitimate consequence. Christian Science clarifies the mentality of the individual. It gives him keener foresight and better judgment, and thus enhances his business capacity. Whatsoever we do in the light and under the guidance of Truth and Love will be rightly done, and we shall be entitled to prosperity in return therefor. No benefits can come through Christian Science except as a result of improved spirituality. Thus our readers may note that poverty is not always considered an "error" by a Christian Scientist. It may be just what the individual needs. On the other hand, riches may not always be a God-ordained benefit. Neither may the fact that one does not become rich always be taken as evidence of a lack of "demonstration."

We are very kindly and generously admonished that we "should remember that the special apostle who acted as treasurer for the little band has not borne a very good financial reputation." This is quite true, but the point is

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quite beside the question. There is no more authority for affirming that it was unchristian for the disciples to have a bag of money because Judas was its bearer, than there is to suppose that it was improper for Jesus Christ to have a following because Judas was one of the company. The fact still remains that the plan was our Lord's, and that he and the apostles had money for their own use and money to spare. Furthermore, the Master declared, "The laborer is worthy of his hire." He advised his disciples that it was not necessary for them to wait until they were financially strong before venturing out upon their mission, but that they might go out empty-handed, and would receive sufficient provision. He afterward required them to give a report, inquiring, "Lacked ye any thing?" and they replied in the negative. They probably did not become rich, but they evidently had plenty. However, riches are oftentimes helpful if obtained in a legitimate manner and rightfully used.

With the question as to what may happen to the Christian Science church if perchance something else should happen to it, we have no interest. The Christian Science church is well cared for today, and it confidently rests on the Scriptural admonition, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." While Mrs. Eddy has shown herself to be a leader of marked wisdom and executive ability, one of her most important duties is to help her church to such an advanced position as will dispense with the necessity of personal leadership.

[W. E. Fell in *Yorkshire* (Eng.) *Post.*]

Christian Scientists know that matter is a thing of thought wrongly conceived, and as such is under the control of right thinking, in the exact ratio of our spiritual understanding of this momentous fact. Jesus taught and demonstrated his understanding of this Science when he turned water into wine, walked on the waves, multiplied the loaves and fishes, healed the sick and raised the dead.

Christians should be alert to every fresh unfoldment of truth. Since Jesus did these things, and, moreover, declared that "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," his followers should not treat the Christian Science attitude lightly, since it is a matter of the gravest import that so momentous a truth should again be manifest in the demonstration of healing and reformation. Christian Science in the course of time must infallibly destroy all sin, sickness, and disease, and will finally vanquish that "last enemy to be overcome," otherwise the promises of the Bible are not worth the paper they are written upon.

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." That was Jesus' concept of matter.

[William E. Brown in *Salinas* (Cal.) *Journal.*]

The conclusion that God must have a face in order to "see him face to face" is an illustration of literal interpretation. The Bible Encyclopedia makes the following interesting statement regarding the word "face": "When applied to the Almighty it denotes such a complete manifestation of the divine presence . . . as was equivalent, in the vividness of the impression, to the seeing of a fellow-creature 'face to face.' The 'face of God' therefore, denotes in Scripture, any thing or manner by which God is wont to manifest himself to man." In view of this explanation it will be seen that to "see him face to face" is to become conscious of His presence and power.

It was Jesus whose hands bore the prints of the nails. Our questioner has confounded God with Jesus, who declared that he was not God but the Son of God. It will be recalled that when the rich young man addressed Jesus as "Good Master," he was rebuked in the words, "Why callest thou me good? there is none good but one, that is, God." In one of his discourses with his disciples Jesus said, "I go unto the Father: for my Father is greater than I."

At this juncture it may be asked what is meant by Jesus' statement, "I and my Father are one." By this Jesus declared that he was in perfect accord with the Father, forever executing His will. In one of Paul's epistles it is recorded that "all Scripture is given by inspiration of God." Consequently it requires inspiration to understand it spiritually. When the Bible is so interpreted, the ambiguity caused by literal interpretation disappears.

[Olcott Haskell in *Oakland* (Cal.) *Enquirer.*]

In order to answer the question as to why Christian Science treatment cannot be used to injure as well as to bless, it will first be necessary to define in what this treatment consists. It is a turning to God for help with a pure desire to see all things as He made them and sees them —to reflect in thought and deed only the wholly good will of our heavenly Father. It is prayer in which the thought of petition has, through a consciousness of God's ever-presence, been replaced by the joy of realization. Such being its nature, it is evident that Christian Science treatment (or "prayer"), whether for those who are present or those who are absent, cannot do harm.

Every Christian believes in the goodness and omnipotence of God, also that prayer to God is a potent factor in bringing good into human experience. Then it should not be thought extravagant or dangerous to claim that God is as potent and willing to save from sickness and sin now as He was in the days of Jesus and his disciples. Christian Science is the science of living which was taught and practised by Christ Jesus, and if in our day the sinful thoughts of the human mind are uncovered and cast out by its teaching, it should be remembered that this was also the Master's method of purifying human consciousness.

Should a Christian Scientist desire to accomplish evil, he could not effect such a purpose through prayer to God, and would therefore at the outset have to relinquish his hold upon omnipotence. Thus shorn of power he would fall to the level of those who seek to use erring human will, which use is condemned in the teachings of Christian Science. By explaining right action and instructing men how to recognize the divine Mind as the only power, this Science frees men from the supposed influence of other human minds, from hypnotic suggestion, and from all that would oppose their individuality and rightful freedom of action.

Every Christian Scientist appreciates the generous motives which prompt men to give liberally. He also recognizes that the most efficient preaching of the gospel is not accomplished by sermons or the distribution of books but by the illustration of its power in his life.

[Editorial in *Porterville* (Cal.) *Messenger.*]

There has been much adverse criticism of late in the public press relating to Christian Science. Admitting at the outset that we are not Scientists, we have small sympathy with the greater part of the criticism which has been brought to bear in recent discussion against the tenets of the faith. We must admit that, theoretically at least, the Scientists have all the best of the argument. Every individual church sect believes firmly in the efficiency of prayer. "Ask, and ye shall receive," that is the basic teaching in every Christian religion. Why then should

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we deny that if we ask to be freed from disease, there is a certainty that we will be relieved, if the petition be voiced with sincerity? If we are Christians, we believe in the miracles. What reason have we for believing that the day of miracles is past? Villification and misrepresentation never yet injured any individual or any belief. There is nothing in the world which pays better interest on the investment than open-minded generosity toward those who believe and act a little differently than in accord with our own preconceived ideas as to right and wrong. Crying "bosh" and "humbug" is merely a lazy way of getting out of honest investigation.

[Frederick Dixon in *Jersey* (Channel Islands) *Leader.*]

As a matter of fact the use of will-power is absolutely antithetical to all Christian Science treatment. Will-power is in the nature of things an exercise of the human will, and as it is obvious that the human will may be exerted either for good or evil, it follows that the only healing which could result from the exercise of it would be in the nature of that which is described in Genesis as the fruit of the tree of knowledge of good and evil.

Jesus himself put the same lesson somewhat differently: A house, he said, divided against itself cannot stand. Now will-power is just such a house, and the moment the will is weakened by suffering or sin the effects proceeding from it fail to stand. "But," continued Jesus, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God, and with it the peace of God which passeth all understanding, never came to any man by an exercise of will-power. They come in proportion as the human will is laid down, exactly in proportion as the carnal mind dies and man lets that Mind be in him which was also in Christ Jesus. It is this which Jesus described as the effort to know the truth which would free the world, and it is because this truth is absolute that the demonstration of it is necessarily scientific. The miracle was the demonstration to humanity of the truth contained in the gospel, and that this truth could be demonstrated by those who grasped it, in any age, is proved by the fact that Jesus himself declared, "He that believeth on me, the works that I do shall he do also."

To gain this knowledge of the truth it is necessary to walk as closely as possible in the footsteps of Christ. This is why Mrs. Eddy has written, on page 366 of Science and Health, "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient."

[Robert G. Henderson in *Lake Charles* (La.) *American.*]

Our critic is mistaken in his assertion that "Christian Scientists need no Saviour, for they do not sin, according to their belief." No one knows better than the Christian Scientist that all humanity needs a Saviour. Mrs. Eddy says in Science and Health (p. 345), "Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam." Christian Scientists do not claim that they, as mortals, do not belong to the "sinning race of Adam," needing salvation from sin and sickness.

Again, our critic says, "Christian Science is not the good work of God, for it does not take sinners from sin and lead them to the eternal light of God." Yet this is just what Christian Science is doing. He also says, "The adherents of Christian Science believe in an impersonal God." The fact is that they believe in an incorporeal God. They accept the Bible teaching that "God is a Spirit: and they that worship him must worship him in spirit and in truth." This does not deprive them of "a God to pray to." On the contrary, Christian Scientists are taught to "pray without ceasing."

This clergyman further says, "They do not know what Mrs. Eddy is teaching, or they would turn down Christian Science and go to the church of God to be saved." Does his "church of God" save from sickness as well as from sin, as Jesus commanded his followers to do? There are judges, lawyers, teachers, doctors, college professors, and clergymen in the ranks of Christian Science, who have given careful and prayerful study to its teachings; who have been healed of all manner of sickness and helped morally and spiritually; and who have left the orthodox churches of which they were members only after being thoroughly convinced that Christian Science is the religion of Christ Jesus. Does our critic think they were all so ignorant or careless as not to know "what Mrs. Eddy is teaching"? "By their fruits ye shall know them."

[R. Stanhope Easterday in *Logansport* (Ind.) *Pharos.*]

Had our critic quoted in full what Mrs. Eddy actually says about "natural science," an entirely different view would have been deduced. The quotation should have read, "*Natural science,* as it is commonly called," etc., and if her full statement, with the correct setting of the context, had been given, it would have made clear her legitimate protest against "mere inferences drawn from material premises" (Science and Health, p. 274). Our Lord's utter eschewing of so-called material laws and physical forces, in the face of his insistence, "I am not come to destroy [the law], but to fulfil;" "I do always the things that please Him [the Father]," and his sweeping declaration that "the flesh profiteth nothing," substantiate the Christian Science insistence that so-called material science, or so-called knowledge, based only upon such an unstable foundation as "profitless matter," does not express the Science of true being.

Your readers will now be interested to know just what Christian Science does teach on the subject of scientific research and general education, and that it conduces in no sense to a "semi-comatose condition." Briefly stated and far more forcefully than in any paraphrase by the writer, Mrs. Eddy's conception of "useful knowledge" is in these words on page 195 of Science and Health: "Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore,—the mere dogma, the speculative theory, the nauseous fiction."

[James Phelps in *La Crosse* (Wis.) *Leader-Press.*]

The basic truth of Christian Science is that God is Spirit, and that man is made in His image and likeness; that God, Spirit, created all; therefore, all is Spirit and spiritual. This, as one can readily see, involves the reversal of the testimony of the physical senses. The Christian religion has no basis whatever if the testimony of the physical senses is valid, for if this testimony is to be depended upon, the immaculate conception is ruled out of the question, the marvelous works of Christ Jesus, the apostles and prophets, are fiction, the resurrection and ascension mere figments of a disordered brain, and immortality a myth. Christ Jesus said, "Whosoever liveth and believeth in me shall never die," and St. Paul declares that Christ Jesus "hath abolished death, and hath brought life and immortality to light;" yet the apostles and St. Paul are dead, according to the testimony of the physical senses, and it cannot be disputed that the eleven apostles and St. Paul believed in the name of Jesus of Nazareth.

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[Editorial in *Daily Chronicle,* London, England.]

G. R. Sims has often—in the intervals of complaining of his liver and his work—complained of the horrors of the morning paper. You prop up the paper against the toast rack and read of murders, disasters, shipwrecks, volcanic explosions, bankruptcies. The paper is full of other people's failures. And you turn the page only to find the dreadful things that may happen to you if you feel a pain in—ah! of course! You feel that pain. The man with a liver who has to live through the day wants the cheerful paper, though he cannot keep off the horrors that are set in front of him.

Well, here comes the paper that steadfastly sets its face to the aspect of cheerfulness. Boston (Mass.) sends us the daily newspaper that contains all the best news of the world, under the title of *The Christian Science Monitor.* And none of the bad news. No hint of disease or failure. Not an advertisement that suggests an ache. A paper that mirrors only the bright side of things. A very good paper to read at breakfast.

[J. M. Jackson in *Toronto* (Ont.) *News.*]

Nowhere does Christian Science teach that sin can be ignored, as your correspondent again infers, and a more careful reading of the text-book would have shown him (p. 29) that Christians "must grapple with sin in themselves and others, and continue this warfare until they have finished their course." To the Christian Scientist, sin exists much in the same manner as darkness does—not as an actual entity, but as the absence, in the one case of light, and in the other of that which is good and true. If sin exists as a positive entity, then it must have been made by God, who made all that was made and declared it good, which places us in the ridiculous position of asserting that sin is good. On the other hand, if sin is God-made, hence eternal, what is the use in a man's trying to overcome it?

As the critic has read the text-book, it will be sufficient to remind him that, far from ignoring the subject of the atonement, Mrs. Eddy has devoted an entire chapter to the elucidation of this subject. With regard to the meaning of the word "atonement," it is possible your correspondent may not be aware that the present generally accepted meaning of this word is by no means its original or true meaning. According to *The Christian Science Monitor* of Jan. 8, 1909, "The verb 'to atone' is simply a later form of the old English 'to one' or 'to unite.' The substantive was originally 'onement,' and was used by Wyclif in this form. In the days of Tyndale and of Coverdale, it still retained its original meaning, as may be seen by a reference to Shakespeare, to Spenser, or to Bishop Hall, nor was it until the year 1611 that its meaning began to be changed to that of propitiation and expiation, in which last sense it is used by Dryden." Mrs. Eddy uses the word in its strictly correct meaning.

[C. R. in London, England, *Daily Chronicle.*]

ON SENTRY.

"Stand porter at the door of thought,"*
No matter how the world is fraught
With evil—thinking makes it so—
And so the world of wrong is wrought.

Out in the wilds I long have fought
With thew and muscle—come to naught—
Disease and sin—thought makes them so—
"Stand porter at the door of thought."

* Science and Health, p. 392.

AMONG THE CHURCHES.

WATERTOWN, S. D.

First Church of Christ, Scientist, of Watertown, has raised the amount necessary to meet all obligations incurred in the building and furnishing of a new church home, and is now ready to dedicate the building free of debt. Nearly $20,000 has been raised for this purpose. The dedication day has not been set, as the church is awaiting the arrival of the pews. These will be here in a short time, and as soon as they arrive and are installed, the dedication plans will be perfected. The Watertown edifice is one of the best church edifices owned by the denomination in the Northwest.—*Public Opinion.*

SALT LAKE CITY, UTAH.

Disincorporation of Second Church of Christ, Scientist, in this city, which has been holding services at the Ladies' Literary Club Building, 20 South Third East street, has been decided upon by its members. At a meeting of the members of First Church held last night [Oct. 28], at its edifice on South Third East street, it was decided to ask the members of First Church living north of First South street, 134 in number, to withdraw from First Church and, uniting with the members of Second Church living north of First South street, to incorporate a new Second Church.

This step was deemed necessary by both churches to provide adequate accommodations for the growing congregations. And it is proposed to make the changes as soon as the necessary thirty days' notice of this incorporation can be given. This is an entirely harmonious arrangement by the two churches. The intention is to build a modern Christian Science church for the new Second Church in the near future, both churches working together for this purpose. First Church started a building fund at its meeting last night for the purchase of a site for the new church.

Evening Telegram.

KIRKWOOD, MO.

Twenty members of First Church of Christ, Scientist, in St. Louis, withdrew from that church in October, 1906, and organized First Church of Christ, Scientist, in Kirkwood, to meet the growing needs of the western suburbs of St. Louis. Choral Hall was leased temporarily until a church could be built, a lot (150 x 314 feet) having been purchased and plans made for a brick structure to cost about thirty-five thousand dollars. Ground was broken July 22, 1909, and the corner-stone was laid Sept. 11. The first floor, consisting of Sunday School room, reading-rooms, and parlors, has been completed and furnished at a cost of about sixteen thousand five hundred dollars. The first service was held in the Sunday School room Sunday Dec. 5, and was followed by a lecture in the afternoon by Bliss Knapp. The present seating capacity is four hundred. A temporary roof has been put on, so constructed that the main auditorium can be built without interfering with the use of the rooms now completed. It is expected that work will be begun upon the main auditorium during the year 1910.—*Correspondence.*

A man who loves and serves his neighbor, let him speak ever so many words against the Son of man, is not sinning against the Holy Ghost. He is still open to the sacred influence—the virtue which is ever going forth from God to heal.—GEORGE MACDONALD.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

TRUE GRATITUDE.

TRUE gratitude has been well styled the natural response of the heart to kindness, and carries with it a desire to show appreciation for the favor received by requital if possible. Indeed we are apt to be severe in our condemnation of those who are always ready to accept a favor, but calmly ignore any obligation thereby incurred. The nine lepers who went their way unmindful of the wonderful gift that they had received, are often cited as typical of the worst sort of ingratitude. It is right and commendable, therefore, that those who have been healed in Christian Science of their sicknesses or sins should be truly grateful for the favor thus bestowed upon them.

It sometimes happens, however, that the gratitude of the person healed through Christian Science finds expression in an expensive gift to the one through whom the healing power of Truth has been demonstrated, and later, if the relationship of practitioner and patient is merged into that of teacher and student, further favors are tendered and accepted, thus laying the foundation for an abnormal and undesirable relationship built upon the shifting sands of personality, instead of the rock, Christ.

Probably no temptation which comes to the practitioner and teacher of Christian Science is more subtle than is this one, because it comes in the guise of good, and in a most flattering and pleasant form; but it is not in the history of human nature that such a relationship can continue without interruption, or that the recipient will cease to expect these favors to continue and the giver to expect some special consideration in return. If the recipient fully succumbs to this temptation, he soon will find himself not only expecting to receive gifts, more or less expensive, from his patients and students, but practically to demand them, in his own thought at least, as a right.

All this comes about because the one who has been healed has failed to recognize, or the practitioner has neglected to direct his attention to, the true source of his healing. St. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." It is to God that the glory and honor are due; the practitioner is but the channel for the healing stream that ever flows from the divine source. The Master always sought to turn the thought of those whom he healed away from himself to the divine power of which he declared himself but the instrument: "The Father that dwelleth in me, he doeth the works."

The really sensible Christian Scientist will not be the victim of this temptation, because he will not start on the road which leads to it, neither will he be the victim of the kindred temptation to do business with his patients. The law rightfully looks with suspicion upon business transactions between persons in such confidential relationship, and no honest or sensible man will allow himself to be placed in a position in which his motives and acts can reasonably be questioned.

The duty of Christian Science practitioners is to heal the sick and sinful who apply to them for help, and the duty of a teacher is so to equip his students that they will be able to do this. The fees for both these services are reasonable, and at the same time ample, and those who are engaged in either branch of work will do well to let the lawful compensation suffice. Nor need the patient or student feel that he is thereby cut off from a proper and practical outlet for the gratitude with which at times his heart seems to overflow. If practitioner and teacher have dealt faithfully by him, he in turn is able to minister to others, and he has but to look about him to find numberless opportunities to lead the sick and the sinning to the healing fountain that is made free to all in Christian Science. So doing, he will be seeking Christ, Truth, as our wise Leader advises, "from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*" (Science and Health, p. 367).

ARCHIBALD MCLELLAN.

OUR EXPERIENCE MEETINGS.

IN Mark's Gospel we read that Jesus said to a man who had been wonderfully healed by him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Those who are healed at the present time through divine power, as made known in Christian Science, are usually ready to tell their friends of their healing, but they find it a much more difficult matter to speak of it at the Wednesday evening meeting where others are assembled, yet this very thing is a part of our services in which all are expected to participate. A number of years ago our revered Leader distinctly stated that no collections were to be taken at the experience meetings, but that instead all were to give and to take of the spiritual blessings dispensed at "this feast and flow of Soul." She added: "Ask them to bring what they possess of love and light to help leaven your loaf and replenish your scanty store. Then, after presenting the various offerings, and one after another has opened his lips to discourse and distribute what God has given him of experience, hope, faith, and understanding, gather up the fragments, and count the baskets full of accessions to your love, and see that nothing has been lost" (Miscellaneous Writings, p. 149).

This message to The Mother Church was of inestimable value to all its branches, and it would help us as individual members if we were to study it betimes. There can be no question that the first duty of each is to give of what he has; his next is to receive with thankfulness what others have to offer, and it may be just as difficult to do the one thing as the other. Most of us know by experience how hard it seemed at first to express at all adequately our sense of the blessings we had received, and we usually resumed our seats with a feeling that we had failed to tell the very things which we most desired to say. A lady who had been wonderfully healed had for months desired to tell of this at the meeting, but lacked courage to speak in public. Finally, she rose one night and said, "I am very thankful for Christian Science;" then sat down, wiping away the tears which came because her offering was so small. But the channel had been opened, and later her gratitude flowed forth freely.

Another lady once brought some friends who were strangers to Christian Science to a Wednesday evening meeting at The Mother Church. This was before the extension was built, and she could not get a seat with these friends, and did not find them at the close of the meeting, which she had thought less interesting than usual. Some weeks later, she was called up by one of these friends, who said she had not missed a service since, and was studying Science and Health and demonstrating the healing power of Truth.

It is true that each testimony should be an offering of thankfulness to divine Love, and it should be neither "blind" nor "lame" (to quote from Malachi), but it is also

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true that the listener has something to do. Christ Jesus once said, "Take heed therefore how ye hear: for whosoever hath, to him shall be given." We can ourselves conform to a high standard of directness, simplicity, and sincerity in our remarks, and we should expect no less in return. If one strays into forbidden paths by giving out mere theories, or misstatements of Science, the Reader may kindly and tactfully call him back to the strait and narrow path of scientific demonstration,—perchance the giving of thanks "for victory over a single sin" (Science and Health, p. 568), and who can tell how great may be its influence in cheering some other on the way to complete triumph over all that is unlike God!

ANNIE M. KNOTT.

ERROR'S EFFECT AND END.

IT has been very constantly preached, and very generally believed, that the suffering which follows wrong-doing is a divine provision, an expression of what the Old Testament writers called "the vengeance of the Lord." Present-day theology would name it the means by which God is trying to make plain to men the unvarying authority of law and to establish in them those elements of character which only the heroic endurance of pain secures.

Christian Science presents an altogether different view, in its teaching that the infinite good does not legislate for evil; that Truth has no use for error, and that the assumption that God has called sin and sorrow, suffering and death into being, for the consummation of a gracious purpose, is entirely out of keeping with the divine nature and with the teaching of Christ Jesus. It declares that distress is the invariable and inevitable outcome of disobedience to the demands of spiritual being, and that the only word Truth has for error is the word of annihilation: "Thou shalt surely die."

The anthropomorphic sense of Deity to which the Old Testament writers give frequent expression in their report of God's asserted smiting of evil-doers hip and thigh, still holds place in Christian thought. Thus, as the averred agent of divine justice, Elijah is excused for his slaughter of the priests of Baal, and Peter's assertedly death-dealing words to Ananias and Sapphira are looked upon as in keeping with his authority as the exponent of divine law. This philosophy finds a place in its scheme of divine government for the catastrophes of flood and earthquake, of heredity and contagion, and it therefore lends itself with little protest to militant means for the enforcement of law and the achievement of good ends.

Jesus unequivocally rebuked this teaching, in his counsel that when one cheek had been smitten, his followers were to turn the other; that they were to love their enemies and do good to them that hated them and despitefully used them. In Christian Science it is seen that while Truth alone destroys error, error is nevertheless self-destructive. To human sense the *self* of evil is its objectification as personality, material substance, order, etc., in all of which means of expression it is constantly precipitating change, decay, disease, and death. The mortal-sense self of evil (and there is no other), every person and every thing evil dominates, becomes subject to disease and death; while evil itself, the lie and liar, is annihilated by Truth and Love. "God with us," the Christ-coming in human consciousness, is its forever end.

From this point of view it is seen that Elijah in his revengeful act allied himself in so far with a false sense of the divine nature and government, and that he immediately began to feel the penalty pertaining to his false belief. There may be those who think of Peter in the same way in connection with the incident of Ananias and Sapphira, but it must be noted that, as in the case of Paul and Elymas the sorcerer, Peter simply uncovered the colossal offense of these two, and showed them that they had not "lied unto men, but unto God." It would seem that this sudden awakening to the enormity of his evil resulted in Ananias' falling down and giving up the ghost, an event that proved the self-destructiveness of evil; that brought "fear upon all," and that may have startled and astonished Peter himself. In any case, it seems to have given ground for the apostle's anticipation of the same experience for Sapphira, when he found that she was an equal sharer in the offense.

Thus interpreted the incident is a striking illustration of the power of Truth to uncover the exceeding sinfulness of sin, and of the tendency of evil to bring disaster and death upon all that is identified with it. In Science and Health (pp. 186, 542), Mrs. Eddy has said: "The only power of evil is to destroy itself." "Let Truth uncover and destroy error in God's own way."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

New York, N. Y., Dec. 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—Let me thank you deeply for the irresistible progress of our beloved Cause. It has been realized that naught can check the orderly and harmonious establishment of the stately operations of this world-movement, nor prevent the inevitable recognition and acceptance of the true, pure teachings of Christian Science as revealed to this age by you. The latest sign is one which has moved the world to revise favorably its estimate of Christian Science and its divine mission. It has been moved to note more earnestly its perfect ideals, its righteous government, its just administration, its enduring vitality, its unexampled prosperity, and its universal adoption, and thought seems now prepared for the next larger unfoldment.

Christian Scientists in this field are particularly indebted to you and to our brave, consecrated Board of Directors, and expressions of perfect confidence and love are heard on all sides. Never have the prospects and opportunities for large accomplishment through united work been so near the laborers in this field, and we pray that our long-cherished desires may now soon be realized in practical results which will obliterate an unfavorable showing in the past. As of the Magdalen of old, it may be said that much has been forgiven, therefore much should be our love; and as to this test, our fruits must prove our sincerity.

Humbly your student,

JOHN C. LATHROP.

Brooklyn, N. Y., Dec. 8, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Friend:—The thought of trespassing upon your time has deterred me for many months from telling you of my deep and reverent appreciation of the great and glorious work you have done and are doing for mankind. The thousands who have been healed in Christian Science evidence the fact that "Science and Health with Key to the Scriptures" is a revelation of divine Mind, speaking through your illumined thought, and not a creation of the human mind. The dominant tone which reverberates throughout this text-book, and which has directed and protected you in your self-imposed task of liberating mankind from the bondage of material beliefs, is Love; and how beautiful and wondrous was the manifestation of its omnipotence, as shown in your letter to a branch church in New York, several weeks ago,—beautiful in its simplicity and wondrous as a demonstration unheard of since the days of Jesus. For the past two years, as First Reader of one of our branch churches, I have had many opportunities for proving the immanence of divine Love

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in stilling "the troubled waters," and my heart goes out to you in loving gratitude for the enlarged understanding of God as a "very present help in trouble."

Lovingly your student's student,

HARVEY M. FERRIS.

Boston, Mass., Dec. 13, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It would be a great pleasure to write you often, but pressing duties seem to render this difficult and I know that you expect of each one of us faithfulness in serving the Cause of Christian Science above all else. I need hardly say that I have thought of you very often of late. Next to yourself I love your students,—those whom I came to know in your classes and the meetings of your College Association, and I have always been saddened when any one of these has failed to meet the high demands of Christian Science. I have, however, seen very clearly that the teachings of Christian Science must be kept pure from any taint of personal opinion and high above the dictates of the human will, and each disciplinary experience has recalled to me the Master's words, "Watch ye therefore"!

For one thing I am deeply thankful, and that is for the privilege of knowing well the men whose duty it is to watch over the interests of our church and Cause, and I am certain that "neither animosity nor mere personal attachment" could influence their decisions on any question. Not only are they men of the highest Christian character, but also of sound judgment and ethical clear-sightedness, with broad tolerance on every issue which does not affect the absolute demands of Principle. All this you know, but you may be pleased to know that one of your older students esteems highly those whom you have chosen to serve our Cause.

Many times each day do I pause for a moment to thank God with a full heart for what He is doing for humanity through Christian Science, especially as I read the testimonies of healing. I thank Him, too, that you have been sustained up to this hour, when the world is surely awaking to the truth which you have been declaring for long years, and when the best everywhere are stretching out their hands for what divine Love offers through your teachings.

With devoted affection and gratitude,

Your student,

ANNIE M. KNOTT.

Richmond, Va., Dec. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It would have brought joy to your heart, I am sure, if you could have heard the many beautiful testimonies given in our little church Thanksgiving day. There were fifty-two testimonies in the thirty minutes allowed, all breathing forth praise and thanksgiving to God for the many blessings received through Christian Science. St. John's prophecy is coming to pass,—the earth is helping the woman and "the great red dragon" is being destroyed "by the word of their testimony." Thanks be to God, and to you His messenger, for the "pearl of great price"—Christian Science.

Reverently and lovingly yours,

HELEN L. YOUNGER.

New York, N. Y., Dec. 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—No oasis in the desert of Sahara ever provided more relief to the weary traveler than has come to many of your followers through the establishment of a Christian Science reading-room in the heart of the financial district of New York. I take it upon myself to voice the sentiment of those who daily enjoy the opportunity to study here the Lesson-Sermon or read the literature provided, that for this one feature alone we owe you boundless gratitude. Christian Scientists who have their respective vocations to follow between the Battery and City Hall have found the reading-room at Fulton street and Broadway a resting-place where materialism would insist upon and acquire supreme command, but for the fact that the leavening influence of your love and labor has made it possible to know that divine inspiration is the only power.

Within a few steps of where thousands of people daily reach this city from other points,—the immense Hudson Terminal,—to many a traveler this reading-room must have given comfort and understanding. The wisdom of your every move—*The Christian Science Monitor* assuredly a telling example of enterprise and foresight—is benefiting us daily and hourly. And then, above it all, the text-book, which everywhere and at all times supplies the spiritual need if we but seek it earnestly. As I write, undoubtedly on trains leading to suburban homes Christian Scientists are delving into that beloved volume, and as the shadow of a day's activities hover all around, the brightness of that illuminated book makes ready for another day, strengthened in advance through that immortal sentence which says that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii.).

In grateful acknowledgment,

JULIUS MORITZEN.

New Rochelle, N. Y., Dec. 8, 1909.

Beloved Leader:—At the semiannual business meeting of Second Church of Christ, Scientist, of New Rochelle, N. Y., held last night, the following resolution was adopted:—

"*Resolved:* That we, the members of Second Church of Christ, Scientist, of New Rochelle, N. Y., dissolve our church organization, as we believe that by so doing, at this time, the Cause of Christian Science will be benefited in this field of work."

The firm, just, yet kindly stand taken by the Board of Directors of our Mother Church, in correcting false teachings and practices, together with the loving advice contained in your letter of Nov. 13 to First Church of Christ, Scientist, of New York, and the effect it produced, have impelled us to take this step. Our congregation will, without an exception I believe, attend services at First Church of Christ, Scientist, of New Rochelle, thus bringing out unity among the workers in this field. Your words in "No and Yes" (p. 7), "Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him," have been with me for several days.

I hope this evidence of growth on the part of some of your followers may rejoice your heart.

Gratefully yours,

W. C. CROSIER.

San Luis Obispo, Cal., Dec. 2, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—We rejoice to inform you that a little band of your followers gathered on the evening of Nov. 24 and organized the Christian Science Society of San Luis Obispo, Cal. We unanimously send our expression of love and greetings to you, the Discoverer of Christian Science, and our heartfelt gratitude for your ceaseless labor in behalf of mankind, and for the loving wisdom which has protected and made possible the growth and prosperity of this most blessed Cause. We shall strive to follow you,—to serve divine Love as you have followed Christ, and to let that Mind be in us which was in our Lord Jesus Christ; and may we be worthy of the name Christian Scientists, by sowing the seed and proclaiming this blessed truth to the world. We are grateful to divine Love for leading us "in the paths of righteousness," and to you, beloved Leader, for giving us the privilege of forming this society.

Your loyal followers,

Christian Science Society, San Luis Obispo, Cal.

A. BAUER, *Clerk.*

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THE LECTURES.

CONCORD, N. H.

The Christian Science church was well filled Sunday evening [Dec. 5] for the lecture by the Hon. Clarence A. Buskirk of St. Louis, Mo., among Mr. Buskirk's hearers being several Christian Scientists from Manchester and Boston. The speaker gave a clear exposition of the teachings of Christian Science and his words were given close attention. Judge James W. Remick introduced Mr. Buskirk in these words:—

I am glad to stand here this evening in this beautiful temple, the gift of one of the world's most remarkable women to the Cause to which she has devoted her life and in a sense to the city she loves, and standing here present a distinguished exponent of the religious philosophy known as Christian Science. Whatever may be said for or against this philosophy, it has been accepted by hosts of men and women of the highest character and intelligence, and the sweetness of their lives is the best tribute to their religion. Certainly the ideal, that to be spiritually perfect is to be physically well cannot but make for a nobler humanity and a better and happier world.

We do not like to contemplate what the condition of society would be without the influence of the church in the various forms in which it is appealing to the human heart, but from the church as an institution and from religion in its dogmatic aspect we are ever turning to the noble and inspiring example of the Christ. To think as he thought; to feel as he felt; to love as he loved; to pity as he pitied; to forgive as he forgave,—in short, to live as he lived and if necessary to die as he died for truth and justice, is the sum total of religion, and that church, whatever its name and whatever its teaching, which does the most in the years to come to make men in thought and deed like the Master, will be the best church.

The gentleman who will address you is a distinguished member of the profession, to which I happen to belong, and was at one time attorney general of the great state of Indiana. It is with pleasure that I now present the Hon. Clarence A. Buskirk of St. Louis, Mo.

Concord Monitor.

DENVER, COL.

William D. McCrackan, M.A., lectured at the church edifice of First Church of Christ, Scientist, on Thursday and Friday evenings, Nov. 11 and 12. The first evening he was introduced by Judge Morton S. Bailey, associate justice state supreme court, who spoke as follows:—

It is worth noting that we live probably in the most practical age of which there is any history. Such may safely be assumed to be the fact, in so far at least as material matters are concerned. Along commercial, industrial, professional, and educational lines an urgent demand universally obtains for results. Indeed the insistent, uppermost, and prevailing inquiry seems to be, "To what end and to what purpose?"

In a large measure, to this disposition and tendency, which demands practical results generally, doubtless is due the fact that discontent and unrest have arisen respecting religious and spiritual things. The need of a religion, a belief, and a practice which gives immediate returns, and which is not based upon promises, dependent upon death for fulfilment, is noticeably apparent in this practical age and to this practical people. As a people we want, need, and must have a religion, a faith, and a practice which ignores forms and creeds and looks only to the substance of things and brings tangible returns. We need a religion of hope and love and cheer and life, not one of despair and sorrow and doubt and death. We need a faith and practice which makes the bright face, the happy heart, and the contented mind. We need a religion which dispels fear, sickness, and sin, and brings joy, health, and mental repose. We need a faith and practice that puts aside all belief in the existence of evil, that indulges no impure or selfish thought. Then it follows, as a demonstration, that our happiness, our health, our love, and our life is boundless, even as is that of the infinite. Which simply means, that we have found and know the truth, and it has made us free.

By the testimony, oral and written, of thousands of men and women all over the land, whose word on any other subject would be accepted as final, it is declared, and through the example of their lives it is measurably established, that just this sort and kind of religion, faith, and practice has been found and disclosed to the world in Christian Science. Or rather, as I view it, there has been a practical return by this school to the teachings and practices of the lowly Nazarene, so wondrously exemplified by him more than nineteen hundred years ago. From personal observation, and from intimate association with those who in a degree embrace and practise this faith, I am persuaded that the claim is in a large sense true. In any event, the whole subject is worthy the most thoughtful and considerate investigation of those who seek after truth.

On the second evening the lecturer was introduced by Gray Montgomery, state committee on publication, who said in part,—

You have been invited to hear a lecture on Christian Science, a subject of paramount importance to all humanity. Its revival of Christian healing has awakened much public interest and aroused throughout the world a desire to understand its teachings. Founded by a woman with no material means, but possessed of great faith and a magnificent trust in God, Christian Science was first accepted by only a few of the "poor in spirit," the receptive ones in search of healing. Today it has spread over the greater part of the civilized world. The poet, the scholar, the brusque business man and the quiet little mother, have found this truth to be the "balm of Gilead," freeing them from the bondage of sickness, sin, and fear and bringing to them a better understanding of God's unceasing care and love for His children.—*Correspondence.*

LECTURES TO BE DELIVERED.

Beatrice, Neb.—Frank H. Leonard, Paddock Opera House, Dec. 27.

Pasadena, Cal.—William D. McCrackan, M.A., Christian Science Chapel, 8 p.m., Jan. 2.

Eagle Pass, Tex.—William D. McCrackan, M.A., Mesquite Club, 8:30 p.m., Jan. 7.

De Kalb, Ill.—Prof. Hermann S. Hering, Church Edifice, 3rd and Oak streets, 3 p.m., Jan. 9.

Meriden, Conn.—Bliss Knapp, the Auditorium, 3 p.m., Jan. 9.

Beloit, Wis.—Frank H. Leonard, Opera House, 3:15 p.m., Jan. 9.

Galveston, Tex.—William D. McCrackan, M.A., Scottish Rite Cathedral, 3:30 p.m., Jan. 9.

Morrison, Ill.—Prof. Hermann S. Hering, Auditorium, Jan. 10.

Dubuque, Ia.—Prof. Hermann S. Hering, Grand Opera House, Jan. 11.

There is a little trembling prayer,
Which often comes to me;
And winds itself about my heart,
In happy ecstasy—
It is a prayer of gratitude,
For love, and work, and Thee!

GERTRUDE ROGERS.

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TESTIMONIES OF HEALING.

About six years ago I was compelled, by reason of nervous breakdown, to give up my legal studies and law office work, to both of which I was devoted. I was advised by the physician whom I consulted (one of the best in Edinburgh, Scotland) to try constant change of scene, which I did. This went on for about a year, when—no improvement being manifest in my condition—I was advised to try outdoor work. This advice was followed, and I spent my evenings in the pursuit of my favorite studies. The best in literature were my constant companions, my reading being deep and thoughtful rather than extensive; my favorite authors then occupying the place in my regard which the greatest of all books, the Bible and Science and Health, now hold.

My efforts at this time were rewarded in a degree, but as it seemed I would not be able to undertake office work again, I decided, about four years ago, to go to Canada. I did so, and engaged in farm work, quietly pursuing my studies in the very limited time at my disposal. Three winters ago, after a summer of hard work and the strenuous work of the threshing season, I went to stay with a friend who since early boyhood had been my bosom companion, remaining there the greater part of the winter, and in February, 1907, went down to Winnipeg to begin work in a law office. I found, however, I had not yet overcome my fears, and thought it wise not to go on with this work when I felt that eventually I would have to give it up.

One day I met a friend from my native town in one of the city banks, where he was employed. After this we met frequently, and together attended an orthodox church, where I heard what seemed to me the best sermons I had ever listened to. In one of these sermons the preacher dealt mainly with Christian Science, and while he had much to say in favor of it, he somewhat illogically did not extend his eulogy to its Discoverer and Founder, Mrs. Eddy. A few days after hearing this particular sermon, I came across a copy of the *Christian Science Sentinel* in the free library of the city, and it struck me as being the purest, clearest, and most helpful literature I had ever read. Later on I became acquainted with the *Journal*, and these I literally devoured, although I sedulously tried not to let any one see what I was reading. I felt sure that I had found the truth, but I wanted to prove what I could of it in a quiet way before saying anything about it.

Noticing the frequent references to the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I proceeded on a voyage of discovery through the most of the bookstores in the city; but the assistants in the various stores could not provide what I wanted. I returned to the library, to get the address of the Christian Science reading-room, and immediately went there. The words of the attendant impressed me very much, and I could see that she had something she was quite sure about. I procured a copy of Science and Health, and that same day returned West to a situation which had been offered me. On the train I opened the text-book of Christian Science for the first time, and I shall never forget the light and the harmony that flooded my consciousness. The stanza from "The Lost Chord" which our Leader quotes on page 18 of her Message to The Mother Church in June, 1900, exactly expresses how I felt:—

> It flooded the crimson twilight
> Like the close of an angel's psalm,
> And it lay on my fevered spirit
> With a touch of infinite calm.

I lived more in a few hours than I had done during half my lifetime—nay, during the whole of it, because the reading of this book gave me an inspiration I never had before. Every hymn, psalm, or piece of poetry that I had ever learned or heard seemed to come back to memory. I could not help thinking, "Truly it is good to be here," but I have since found that after we thus behold the glories in the mount of revelation we have to come down into the valley and prove up; "for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

I continued to study Science and Health as well as I could, and the lady in Winnipeg sent me a *Quarterly* and numerous periodicals and helpful letters. She wrote me of a lecture which was to be delivered in Virden, and my friend (before mentioned) and I drove in and heard it. I may here say that he embraced Science as soon as it was presented to him, and thus we are bound by a stronger tie than ever. In fact, we are now living in the same house, working in the same office, and seeking daily to know more of the same God. The next day after the Christian Science lecture, we met the resident Scientists. In a short time I came to Virden to stay. My physical condition at the time I took up Christian Science was very low, and my weight greatly reduced. I had three weeks' treatment, and within the next seven months I gained wonderfully. Living in the atmosphere of clear scientific thought, my initial steps were carefully watched, and I realize gratefully how much I owe to this fortunate beginning.

At a recent business meeting of the local church I was appointed Second Reader, and rejoice in being able thus to express the gratitude I feel. About six months ago I obtained a situation as bookkeeper with a legal firm here, and I owe my position and progress in my work entirely to Christian Science. I have not yet read Science and Health from cover to cover, but I find in it—particularly in the chapter on Genesis—the solution to my daily problems. I have just had a substantial increase in my salary, and conditions have been so far changed as to enable me to give more time to a better class of work. I prize all this, not on account of the material increase, but as one of many demonstrations of the unfailing and ever-operative divine Principle that Christian Science has revealed to me, and as proof of the fact that "growth is the eternal mandate of Mind" (Science and Health, p. 520). Only a life of consecration to Truth can repay the debt of gratitude I owe to God, of whose ever-presence I daily become more conscious, and to our dear Leader, through whom Truth has again been revealed.—PETER B. BIGGINS, Virden, Man.

I am glad to tell what Christian Science has done for me, and I hope that this testimony may meet the eye of some one who has been similarly afflicted (if there be any such), that they may learn there is relief and health even when physicians say there is no hope. About six years ago I had several attacks of severe headache, which culminated in an illness diagnosed by our physician as a serious spinal disease. I was unconscious for many days and the convulsions were very severe. After I began to recover somewhat from this disease, I still suffered from stomach trouble, nervous twitchings, chills, etc. Finally I could not retain even a spoonful of water, although the quantity of different drugs I took each day was appalling.

A change of physicians brought the alarming news that I was in the last stages of a disease of the kidneys. This doctor said that I had but a short time to live, and it was with apparently great reluctance that he took the case. After three weeks' treatment, and consultation with other physicians, he told my father that if there was any special course of treatment he would like to try, he was willing and anxious that it should be resorted to, as his medicine was not helping me. A certain remedy had been recommended to us, and it was decided to try it under this doctor's direction. At first it did help me, and I thought I

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would be cured, but for three years I had varying degrees of health. Periods when I was able to be about alternated with spells of the most agonizing headaches, followed by convulsions and heart failure. Finally the medicine affected me so seriously that I could no longer take it. My nervous troubles were most peculiar and distressing, as well as the difficulty with my heart. All this time there was bowel trouble to contend with, and often extreme measures had to be employed for relief.

In the spring of 1906 I began to lose strength rapidly. I could neither eat nor sleep and had nervous attacks continually. A friend who had been healed by Christian Science induced me to try it. I yielded only after great persuasion, as I had no faith in it and thought I had grown tired of the struggle for life; but after the first treatment I was able to sit at the table and eat with the family, and that night I slept well. In two weeks' time I was able to go to the home of the practitioner in Oakland for treatment. I continued to improve until the time of the earthquake in April, when my treatment was interrupted for a while; but I have since taken it at intervals, whenever any sign of trouble appeared. I cannot tell how grateful I am for this great healing. I am cured of all kidney trouble; I eat whatever I desire, and no ill effect follows; the bowel trouble has vanished; I sleep peacefully all night; there are no more nervous spells, no heart trouble, no backache. The past years seem like a hideous dream, although I feel that I owe a great debt to the kind physician who cared for me so faithfully on the many occasions when it seemed that I could not live; but I owe a greater debt to Christian Science, which has brought me not only into health, but into the knowledge of Truth and an understanding of the power of divine Love.

ALICE DESIREE MARLIAVE, Berkeley, Cal.

When Christian Science came to my home I was laboring under a heavy burden, one which only those can know who have had a loved one stricken with a terrible affliction—blindness. My husband was rendered perfectly helpless for nearly one year, and his case was considered entirely hopeless from the material standpoint. He began treatment in Christian Science in November, 1901, and was almost entirely healed in one week, although he continued to take treatment for several months.

At this time I did not open wide my door to "this angel visitant" (Science and Health, p. 224). Two years later, I called on *materia medica* for myself. I do not know the name of the disease, but I heard the physician say to the nurse that I was very sick; that he had lost a case similar to mine two weeks before, but as he had been called in time he could bring me out all right. This physician could not, however, even relieve me of pain, so I ventured to try Christian Science as the last resort. I was under its treatment six weeks, as mine proved to be a stubborn case. To mortal sense I continued to fail. One morning when I was alone in my room, the fear of death, with its alarming symptoms, crept into my consciousness. I became speechless and motionless, and was wholly unable to make my condition known to any one.

A few days previous to this experience, the kind practitioner had spoken aloud against the fear of death, etc., and I then wondered what it all meant. It was annoying to me, but something seemed to whisper, "Listen, you will need it all!" The words, "Work out your own salvation," pursued me. I pondered this thought or message of Love, and finally caught the true meaning. At first I whispered the same statements which I had heard the practitioner utter, but it seemed of no avail. When, however, faith became spiritual understanding, its language was plain, and I declared, as did Jacob, "I will not let thee go, except thou bless me." After a struggle for over two hours, I got up, gave thanks to God and called Mrs. Eddy "blessed." When the practitioner came, she found me rejoicing.

My heart is filled with thankfulness too deep for words, for the benefits which have come into my experience through the study and application of Christian Science. I can unhesitatingly say that every statement in "Science and Health with Key to the Scriptures," when earnestly tested, will be found to be verifiable. I pray continually for an understanding heart to carry this offering of love to my people (the negro race). Isaiah says, "And all nations shall flow unto it [the holy mountain]." I give thanks to God, and to our dear Leader, that I have come to know this healing truth.—MRS. PAULINE L. WEBB, Denver, Col.

It is with a heart full of love and gratitude that I give my testimony, trusting that it may help some one else. Both my mother and myself have had many beautiful proofs of how Christian Science, when used as set forth in our text-book, "Science and Health with Key to the Scriptures," will heal not only physical disease, but discord of any kind.

About the first of August, 1908, my right hand was injured. A Christian Science practitioner was called, but still conditions seemed to become worse. After a night of seeming darkness, because of the fear of losing my hand, yet clinging to God as the only power, and knowing that Truth would destroy all that is unlike good, the demonstration was made. In two weeks' time I was able to do my regular duties, and my hand is now perfectly restored. This experience was a great proof to all who knew of the case, that Christian Science does heal.

The spiritual quickening that was gained while going through this experience means a great deal to me. It is such a comfort to know we have something to help in every kind of trouble. It is often the little troubles which annoy us most,—the worries, the unkind and thoughtless words that give us pain and heartaches; but, thanks to Christian Science, a way has been opened by which to overcome all these. I would express my love and gratitude to our Father for this healing truth, and to our beloved and wise Leader, Mrs. Eddy, for giving us the books which help us to understand it.—FLOSSY M. STEVENS, Cincinnati, O.

[Translated from the German.]

I cannot help expressing my gratitude through our periodicals. For many years I suffered with rheumatism, along with other diseases, and various physicians whom I consulted could not help me. Some eight years ago I became acquainted with Christian Science, immediately took treatment, and was healed in a short time of liver complaint of many years' standing, as well as of bilious attacks. At that time I had no special treatment for the rheumatism, and yet the pains grew less. A short time ago I was suddenly taken with a trouble in the joints; I suffered severely with the pain, and was unable to walk. As it seemed difficult for me to overcome the pain, I asked a Christian Scientist to treat me, which request was complied with most willingly. In three days' time I had so far recovered as to be able to attend to my housework. From that moment the disease kept yielding every hour, and now I am in good health, as if nothing had ever ailed me.

I am fifty-eight years old, and must say that since I came to Christian Science I feel much healthier physically and mentally than I did before, for which I cannot be grateful enough, as I seemed to be in great extremity, both physically and mentally. My family and I are grateful with all our hearts to God, and also to our beloved Leader, Mrs. Eddy, for having been shown the right way in this great truth.

FRAU SOPHIE DRAEGER, Berlin, W., Germany.

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I wish to acknowledge the many benefits I have received through Christian Science. During thirteen years this truth alone has been my reliance, and it has healed me in a number of instances. At the age of twelve years I suffered greatly from a tooth which seemingly was in a very bad condition. I was healed in one treatment, and the pain left at once and the tooth never troubled me again. I feel that this was a remarkable demonstration of the power of Truth. Six years later I was healed of extreme nervousness; and since then I have been healed of heart and lung trouble.

I am also very grateful for another demonstration. At one time all my fingers were covered with warts, which were painful, besides being so ugly that I felt much embarrassed whenever I had to take a music lesson. I kept on with Christian Science a long time (for they were so apparent and seemed so real), but at last every one of them disappeared, leaving no scars whatever. A little over a year ago my baby was born prematurely, and was very small, indeed the doctor in attendance did not expect the child to live. For over a week he seemed to be losing ground, and took very little food; but through Christian Science treatments all this was overcome, and he gradually improved, so that he ate very heartily. He is now a plump, healthy child of fifteen months, and has been kept well and strong through the help of Christian Science. I wish to add that in September, 1908, I was healed of severe uterine trouble in one month's treatment. I am now well, and very grateful for Christian Science. I receive great help from all our publications, and daily read and enjoy the *Monitor*.—Mrs. Elsie Wessel, Chicago, Ill.

Before coming into Christian Science I was subject to severe bronchial trouble, had a cough most of the time, and at one time was in bed five weeks with acute lung trouble. My husband's two sisters were doctors in Kansas City, and one of them always attended our family in any illness. After this long period of illness, I finally was able to be up, and went to my mother's home in Omaha. I stopped taking medicine entirely, and my friends were very much afraid that my condition was most serious. I was ill for about a year, and four years later I was taken with another severe cold. My friends were alarmed, on account of my former experience, and persuaded me to try Christian Science.

My mother, who had been in Science several years, called a practitioner, who came to the house for a week; then I went to her for another week. In about four weeks the cough had left me. Before coming into Science I was much reduced in weight, but now I am quite normal in this respect, and scarcely ever have a cold. I am grateful for the help I have received in Christian Science.

Mrs. E. M. Cline, Kansas City, Mo.

I wish to corroborate the testimony of my daughter, Mrs. Cline, as to what Christian Science did for her, and I have also for some time wished to express my own gratitude for the help which I have had in Christian Science. My healing was slow, for which I am thankful now, as it has made me see that by studying the Bible and Science and Health, and putting into practice the healing truths revealed to us, we are greatly benefited. Words cannot express the love and gratitude I have for Christian Science.

Mrs Mary E. Pratt, Kansas City, Mo.

[Translated from the German.]

In October, 1908, before we knew anything about Christian Science, my mother was taken to a clinique for the amputation of her hand. I had my little daughter, then about two years old, examined at the same time, as her spine was somewhat curved. The physician told me that the ailment was due to hereditary conditions, that we should try special baths for her, and that if the curvature should increase, we ought to apply to a specialist. We followed his advice as to the baths, but the condition became much worse, and we were greatly troubled. We then heard of Christian Science, and asked for treatment for the child, who was then suffering from a fever, as we believed, on account of her teeth. One night she had a severe attack, and early in the morning I sent a telegram to the practitioner, asking for absent treatment. Two hours later the child asked for something to eat, and after two days she was entirely well, neither has she had a return of the trouble. Formerly, when she had an attack of fever, she would be ill for several days. The spine has improved, and we are in hopes that it will become quite straight.

Toward the end of December my mother suffered greatly with violent pains in the head. Early in January I again went to see the practitioner, and asked for absent treatment for my mother. When I came home that night, I immediately asked her how she was, and she said that the pains had suddenly left her toward evening. We see more clearly every day that there is but one source of supply which meets all our needs, and while doing our daily work we may feel God's blessing and how He leads us. I am very thankful to God, that He has revealed to us the power of Love and Truth, and also grateful to our dear Leader, Mrs. Eddy, for accomplishing such a great work.

Frau Anna Assmann, Kremmen, Brandenburg, Deutschland.

In November, 1908, when Christian Science found me, I was confined to my bed. I had been ailing for some time; then was taken very sick. My husband called a doctor, and he pronounced it a serious case. He said he would do all he could for me, but had not much hope. I had none for myself and thought my time had come.

A friend then told me of Christian Science, and I decided to try it, as medicine seemed to distress me very much. We sent for a practitioner, and after the first treatment I was able to sit up in bed. The second day I was up and dressed and walked about the house, and after a few more treatments I ate and slept well, which I had not been doing for some time. I had many other physical ills besides the hemorrhage, among them being heart disease from childhood, also a bowel disorder with which I had been troubled for years; but these, too, are disappearing.

I hope this testimony will help some poor sufferer as others have helped me. I thank God, and dear Mrs. Eddy, for the understanding of Truth which I have gained, as well as for my healing, and I am striving to learn more every day of this blessed truth.

Mrs. Jennie Davis, Beloit, Wis.

It is with pleasure that I give a brief acknowledgment of benefits derived from an understanding of Christian Science. About four years ago I took up Christian Science for the physical healing, having been ill for a long time and under medical treatment. I was advised that an operation was necessary, but I dreaded the ordeal and friends advised me to give Christian Science a trial, saying that it had helped others and it might help me. It was largely an experiment with me, but I bought a copy of Science and Health and began treatment with a practitioner in Chicago. After the first treatment I felt a great spiritual uplifting, and at the end of the week the pain left and I was convinced that I need never undergo the operation. The happiness and peace that I experienced cannot be described. My healing was not entirely accomplished at this time, and for three years I worked faithfully, reading very

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little but Science and Health and our other Christian Science literature, with the result that I was healed and raised up from a useless life to one of helpfulness. A bowel disorder also was entirely cured through Christian Science.

The practical side of Christian Science appealed to me, and I found it a demonstrable religion, purifying and elevating thought.

E. LOUISE D. PAYNE, Chicago, Ill.

[Translated from the German.]

It was four years ago that I first heard of Christian Science, and I have had ample opportunity since then to prove by experience that it is this understanding, as given us by Mrs. Eddy, which constitutes true Christianity, and that it is as effective today as it was in the time of Jesus and the apostles. For twenty years I had been a great sufferer, to sense, with severe nervous illness, besides a disease for which I had to undergo an operation that brought relief, but did not cure the trouble. When this condition grew worse again, the last physician whom I consulted declared that sooner or later a dangerous disease would develop, if I did not submit to a very serious operation (though he could not guarantee a successful issue), and he depicted dreadful images to me, which I fortunately did not entertain. As I felt better without any medical treatment, I decided to drop it entirely, but looked forward to a hopeless future.

At that time dear friends brought me help through Christian Science, which I at first accepted with great reluctance, as the thought often would come up that it might be a false doctrine. It was very hard for me to give up faith in so-called medical laws, theories, and methods, and to recognize firmly and unswervingly God's law of life and perfection, as for fifteen years I had been active as a nurse of the order of Malta in the service of the poor and of the sick, and loved my vocation above everything. However, with the growing understanding of spiritual being, and supported by the loving and indefatigable work of a Christian Science practitioner, the trouble gradually disappeared, the general condition improved rapidly, and I became healthier and stronger than I had ever been before. Whereas I formerly used to feel that every draft was injurious to my health, I now have been defying for years every inclemency of the weather. As a result of the nervous trouble a functional disorder of the nerves in both feet had manifested itself for seven years. Medical treatment had brought relief, but no permanent cure. This disorder disappeared instantly through a flash of understanding that God created all that was made, and that all reality is good; that God does not create disease, and that therefore it has no scientific basis and is but the result of false concepts.

Last year I was greatly depressed and troubled because of the seemingly severe illness of a friend whom I would have loved to help, but who does not want to hear anything about Christian Science. The fear and grief which I suffered on this account induced the reappearance of a nervous heart trouble which had formerly tormented me for years. I had to ask for help, as I felt unable to work and my thoughts were constantly circling round the erroneous belief. Thanks to Christian Science, I was enabled to attend to my present vocation as a teacher and to overcome the exertion caused by the constant trips to and from the clinique, where my friend was under treatment. Several times, however, I have had the joy of affording help to others in threatening cases of disease, for which I am especially grateful.

I myself have had a few experiences this year which clearly prove the truth of the teachings given to us by Mrs. Eddy. One of my toes had been frozen, and a small sore appeared. That evening I was taken with an ague which lasted several hours. The foot, which was very much inflamed, gave me severe pain, and the upper part of the leg appeared to be involved. This time I did not ask for treatment, but worked in Christian Science as best I knew how; neither did I have the slightest fear, for I knew that truth gets the victory over error. It took about two weeks for the foot to be healed, as I had to go out nearly every day, and the wound was chafed, but with the exception of two days I could attend to all my duties. A short time ago I accidentally poured some boiling water over my hand, but at that moment I had a clear realization that all is Mind, and that man is not material, but spiritual; therefore nothing could harm me. I felt the heat on my hand, but experienced no pain, neither did the skin become red, although the water had been boiling hard enough to lift the cover.

For all these proofs of healing I am grateful with all my heart to our revered Leader, Mrs. Eddy; but Christian Science has given me more. The old theology had taught me that God is our Father and Christ our redeemer, but I did not gain the true understanding of God's love and omnipotence, or the true apprehension of the redeeming work of Christ. It brought me comfort and submission during the long years of suffering, but no deliverance from evil, no Christian joyfulness, and I gained self-knowledge only in a slight measure. Much of what I believed to be unselfish love I have recognized in the light of Christian Science to be selfishness, but where there is comprehension there is also the way toward deliverance from error. The old theology removed the fulfilment of the Biblical promises mostly into the world to come, but I have come to see with Paul that "now is the accepted time; behold, now is the day of salvation." I used to think that I believed in God's omnipotence, and yet I depended on material means. I professed to believe that God is Love, and yet I held that He had inflicted upon me disease and sorrow through His inscrutable decrees. Now I know that God is good only, and that there is no power outside of Him. This apprehension, which I owe to the better understanding of the Bible gained from the writings of Mrs. Eddy, is an ever-present help in all the exigencies of human existence.

MARTHA KRUG, Schandau, Sachsen, Germany.

About eight years ago I had been suffering greatly from rheumatic trouble for over two years. I was in a well-known hospital of this city for a short time, and then went to England to try to get well; but returned to New York in very much the same condition. Christian Science was mentioned to me, and I attended some services, though I did not get a very clear understanding of the truth at that time; but, as I did not get better, a Christian Science practitioner was called in. In the morning I was entirely helpless and in bed. In the afternoon treatment was given me, and I was instantaneously healed. I dressed myself soon after, went shopping that evening with my wife, went to church on the following day, Sunday, and the next Thursday morning returned to my laborious work.

This healing was so wonderful to me that it was beyond my comprehension, and I even said many hard words about Christian Science at that time. Since then, and until three years ago, I have been through deep waters of material sense. I now realize it was at this time that I was spiritually born into the kingdom of heaven, and I now know that infinite Truth is not beyond the comprehension of any one who is honest and true. As I write this testimony, with one of our children on either side of me, both of them testimonies of Truth's healing power, the thought comes to me, What cannot God do? For even my slight understanding of Christian Science I am deeply grateful to its Discoverer, Mrs. Eddy, and appreciative of the goodness which has watched over me all these years. These words are often remembered: "For this my son was dead, and is alive again; he was lost, and is found."

ERNEST GRAINGER, New York, N. Y.

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FROM OUR EXCHANGES.

[*Harper's Weekly.*]

So long as the dull and the ignorant, the suffering and the diseased, look up to great possessions, to comfortable surroundings and irresponsibility, and fancy that joy lives there, and that if they captured the means they would capture the prize, so long poor exiled joy can do no more than drop at odd seconds upon a quiescent frame of mind here and there. It cannot come to earth to dwell, to turn life into paradise, until it comes equally to all. It would seem that only spiritual gifts could be equal. Matter is unmanageable; it heaps itself up in spots, and draws away in others; it is eternal restless motion; it is the changing, floating unreality in which for the moment we are set. But the spirit is changeless, immovable, permeating all space. And at odd corners, here and there, through life, eyes are opened and the spirit joins the spirit, and joy is born.

[*Advance.*]

We talk of broad men. Paul was the broadest man that ever preached the gospel. His breadth reached from Jerusalem to the least and last hut of the heathen world. And he had depth and height, without which breadth is a swamp, a miasma of theological error and deception. He knew the deepest things in the belief of a human soul and the highest things in spiritual aspiration. To say Paul had more power over an audience than any other preacher would be an exaggeration. But he had more power over the ages than any other man of any time. He so preached that no man since his day has been able to preach the gospel of Christ without echoing the declarations of his great mind or the sentiment of his loving heart.

[Frank M. Goodchild in *Examiner.*]

In the wide universe there is not a square foot of space where sin can be committed and the punishment not be exacted. Science is as emphatic in teaching that as the Bible is. Huxley's dictum seems like an echo of the Bible verse that says God "will by no means clear the guilty." The great truth that is written everywhere is, that there sits on the throne of the universe a judge who forgets nothing and forgives nothing. If it were possible for God to treat sin as lightly as some preachers think He can, the whole universe would be disordered and the throne of heaven would topple to its fall. Our fathers were right when they insisted that mercy cannot be exercised at the expense of justice.

[*New York Observer.*]

What the world needs is Biblical teaching, not dreamy transcendentalism or petty poetizing. It is God's word, and not man's witticisms, that will settle life's questions as they ought to be settled. "Thus saith the Lord"! That is the uncompromising affirmation which alone can serve as a regulative principle for life. If this principle of procedure is surrendered, all is surrendered. While we keep the Bible the Bible keeps us, but if we give up the Book of books we yield our theologic citadel and lose our power of appeal with men.

[*Interior.*]

The world knows Jesus was brave—that he did not fear the face of man. It wants that courage now, and it hopes to find it in Christ's followers. Jesus would stand for the right, no matter what it cost. Amid the hesitations and fears and evasions of many who do not want righteousness enough to pay the price, the world realizes that free and fearless self-sacrifice, equal to the emergency, is going to be found only among such as Christ has touched with his spirit. Hence it waits for the church.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

SPECIAL PAMPHLET.—About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

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FROM THE EDITOR.

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Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

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ITEMS OF INTEREST.

National.

Vigorous recommendations for changes in the present law regulating transportation companies are contained in the twenty-third annual report of the interstate commerce commission, just transmitted to Congress. The proposed amendments provide that a physical valuation be made of the interstate railroads of the country; that the commission be given power to prevent advances in rates or changes in regulations or practices to the disadvantage of the shipper, pending an investigation into the reasonableness of the proposed change; that the commission be authorized to establish a joint rate and through route wherever, upon investigation, it is found that the public necessity and convenience require such action; that in certain instances the shipper be permitted to direct the intermediate routing of his traffic; that the law be so amended as to give the commission undoubted authority to enter a corrective order as the result of an investigation instituted by the commission upon its own motion.

The United States supreme court, reversing the decision of a lower court, has found for a plaintiff who sued a whisky concern for libel in using her photograph for advertising purposes, although used under another name. The court says: "If the advertisement obviously would hurt the plaintiff in the estimation of an important and respectable part of the community, liability is not a question of a majority vote. . . . No conduct is hated by all. That it will be known by a large number and will lead an appreciable fraction of that number to regard plaintiff with contempt, is enough to do her practical harm."

Acting as an arbitrator, Judge Taylor of the United States court has fixed a value of $21,127,149 upon the property of the Cleveland Railway Company. Upon this sum the company will be allowed an earning of six per cent under a proposed twenty-five-year franchise. All excess earnings are to go toward betterments of the service. At a special meeting of the council recently the franchise ordinance was passed. It will provide for a rate of fare not to exceed three cents at first, and never to exceed four cents cash and one cent for a transfer.

A million-dollar present has been voted by the finance committee of the United States Steel Corporation to its employees. It is the annual bonus for efficiency. The gift will not be in cash, but in the corporation's common or preferred stock. There are one hundred and ninety thousand employees of the corporation, of whom more than forty thousand are stockholders. They hold 208,811 shares, and with those offered they will control over 250,000 shares with a par value of $25,000,000.

The national waterways commission has not reached a unanimous agreement on the questions which it will report to Congress early in January, as differences have arisen in the commission as to several questions, among them the following: The relations between the railroads and the rivers; the remedies for the decadence of river traffic; the right to construct dams across navigable streams.

The secretary of war has transmitted to the House, with his comments, the recommendations of the committee appointed January, 1907, to report on preserving the scenic beauty of Niagara Falls. Both he and the committee recommend the establishment of a national park on the American side of the falls, in order that no encroachments may be made in the future on the natural features of the great cascade.

Director Durand has set Saturday, Feb. 5, as the date for the test for applicants for the position of census enumerators. He says any one with good judgment and an ordinary school education can pass it. At least sixty-eight thousand places are to be filled by the middle of March and all applications for examination must be filed with the supervisors not later than Jan. 25.

The jury in the trial at New York city of the six former employees of the American Sugar Refining Company, on charges of conspiracy to defraud the Government out of customs duties, announced a disagreement as to one, an ex-cashier, and guilty as charged, with recommendations to mercy, as to the former dock superintendent and the four former checkers.

Fifteen bills, providing for an increase in the pay of rural free delivery carriers, have already been introduced in the House of Representatives. The postoffice department is unfriendly to this proposed legislation, as it is trying to keep appropriations down, in harmony with the President's economy program, and is moving slowly in the matter of establishing new routes and increasing pay.

American warships probably will soon be fitted with the largest and most powerful naval gun in the world. The new fourteen-inch rifle has been tested at Indian Head, Md., and, according to experts, did all that was expected of it. The projectiles, weighing fourteen hundred pounds, traveled about nine miles down the Potomac with the gun elevated seven degrees.

The attorney general of Illinois has appeared before the judges of the supreme court in a suit to compel the Illinois Central Railroad to account for seven per cent of its gross receipts from charter lines, through which the state of Illinois seeks to recover an amount approximately estimated at twenty million dollars from the railroad company.

An anti-trust bill, giving United States circuit courts authority to dissolve combinations convicted of monopolizing, or attempting to monopolize, any part of trade or commerce between the states and with foreign countries, and to appoint receivers for them, has been introduced in the House.

The Pilgrim monument on Town Hill, Provincetown, Mass., where, at the laying of the corner-stone on Aug. 20, 1907, President Roosevelt made a speech, awaits its dedication at the hands of President Taft next August. It is planned to have President Eliot deliver the historical address.

The Governor of Kansas has been cast out of the Topeka Club, because he insisted that the club should obey the prohibition law of the state, and had ordered suit to be brought against the directors for allowing liquor to be kept on the premises.

The Illinois state law, which landlords and their attorneys had laughed at, declaring it unconstitutional and class legislation to prohibit their turning away tenants with children, has been upheld as constitutional by Municipal Judge Himes of Chicago.

Industrial education, what it has accomplished and its present condition, in all probability will be made the subject of a general investigation under the supervision of the bureau of labor.

Counsel for the Government and the Standard Oil Company have agreed on the date to be fixed for the hearing of its appeal from the district court, which, it is said unofficially, is for early in March.

The United States Agricultural and Industrial Exposition Company has been incorporated under the laws of Delaware with a capital of one million dollars.

Springfield, Mass., is now receiving water from its new Little river system. The work, which was begun about two years ago, cost two million dollars.

The incoming Legislature of Rhode Island will be asked to pass a law authorizing cities and towns to regulate outdoor advertising.

A United States geological survey of one of the principal islands of the Hawaiian group has been ordered.

International.

It is announced that the government of Transvaal, influenced by the excellent record of progress recounted in the report of the Central African railways, will immediately proceed with the construction of an additional five hundred miles of railway, of which four hundred and forty miles are to be built in the Transvaal and sixty in the Orange River Colony. The total amount to be expended upon these works is £1,230,000.

As a result of the encroachments made by the Russian government on the independence of the Finnish people, it is expected that the emigration of farmers and laborers to Canada and the western United States will assume large proportions in the spring. Three hundred have already sailed from the port of Hango.

The Japanese budget estimate for 1910-1911, as given out, inaugurates a readjustment of taxation, thereby decreasing the estimated receipts five million dollars. The estimated expenditures are announced as two hundred and sixty-seven million dollars. The receipts are estimated at an equal amount.

The government statistician of New South Wales estimates a wheat yield of 25,500,000 bushels for the year, which exceeds last year's production by 10,000,000. This leaves between 13,000,000 and 14,000,000 bushels available for export.

The consistory of the University of Copenhagen has formally declared that Dr. Frederick A. Cook, whom it was first to honor as the discoverer of the north pole, fails to prove his claim by the data submitted.

A representative of a group of British, French, and American telephone companies has completed arrangements for establishing a telephone system in Constantinople and its suburbs.

Prince Albert has been enthroned as King of Belgium, to succeed his late uncle, King Leopold.

Industrial and Commercial.

The gross operating revenues of all railroads in the United States for the fiscal year ended June 30, 1909, was $2,494,115,589, and the operating income $742,987,191. The average number of miles operated in 1909 was 233,002.

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CHRISTIAN SCIENCE SENTINEL

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

REFORM.

M. G. KAINS, M.S.

THE most important reforms that have marked the history of the human race have always had their inception in individual recognition of and tenacious adherence to right, to Principle. They have made progress solely along the line of individual right thinking upon this basis, and the only barrier they have had to surmount has been the momentum of individual incorrect thinking. In the last analysis the conflict has been between correct and incorrect thinking in individual consciousness. Since right thinking is fatal to wrong thinking, the outcome has invariably been the same: right thinking always has triumphed and always will. Such, in the abstract, is the past, present, and future of reform, whether the subject be confined to the individual or extended to the human race.

If these statements are true,—and they are,—it is evident that individual reform, or rather individual conformation to the demands of Principle, is of fundamental importance. It can come only as the individual recognizes and acts upon the necessity of bringing his thoughts and deeds into harmony with the basic law of improvement in whatsoever direction that law may dictate, even though it may insist upon a right-about-face and the apparent loss of position, prestige, power, and perquisites. Fear to comply with such a demand must be met and mastered, or one cannot retain his own self-respect and the esteem of others. It is characteristic of the noble-minded to act in this way; to seek, rather than be forced into, a rectification of errors. To ignore the mandate is to reveal laxness; to spurn it is to uncover arrogance; to defy it is to proclaim one's self a foe to right thinking; deliberately to misinterpret it for the purpose of erroneously influencing others, reveals a condition of turpitude which verges upon moral idiocy.

All these and many other forms of silencing conscience have their basis in ignorance or in fear. Ignorance can be readily dispelled, but the person who refuses to reform always does so because of cowardice. Whatever may be the course that fear prompts, whether erroneous action or erroneous inaction, the very result feared is manifested sooner or later. There is no use in temporizing, no use in trying to strangle truth; the downfall of erroneous thinking and its votaries and the ultimate establishment of correct thinking and its adherents is inevitable. Reform deals primarily not with persons but with Principle. With equal impartiality, it rewards those who adhere to it and punishes those who reject it.

Does history not supply countless instances to prove these statements? Was it King John's mildness, equity, and general goodness that prompted the signing of the Magna Charta? Did the King exhibit indefatigable zeal in seeking to enforce the provisions of this famous document? Did he regain the power the barons forced him to sign away? Have the intervening centuries justified John's position, or that of the barons? Then which may be considered as thinking along right lines? What of the *habeas corpus* act, the Declaration of Independence, the abolition of slavery, and a score of other documents and movements, their sponsors and their opponents?

Is not present-day liberty among all English-speaking peoples, indeed among all civilized nations, founded (or influenced for the better) at least in part upon the reforms that brought them about? Has any organization upon a false basis been able successfully to stand against a popular uprising to establish a higher or better régime? In every case has not reform resulted because, in the establishment of a better order of things, abuses had to be abolished, even when the movement necessitated the removal of kings from their thrones, or in some cases even the construction of a new form of government? When the public conscience has become thoroughly aroused and has bred a determination to establish righteousness, has not all opposition ultimately gone down before it? Then why not answer at once to the call of Principle or conscience, and hasten the advent of the rule of righteousness?

Evils have only one means of existence; namely, their being mistaken for good. When their nature is recognized, their power is weakened; they are destroyed by the acceptance and maintenance of good. When an individual becomes awake to the nature of the deception called evil, the necessity of reforming his methods of thinking is borne in upon him. He will probably find old ways of thinking very tenacious, especially if he is associated with others who think in the same way. Those who still cling to erroneous ways—the enemies of reform—are often very resourceful, tactful, alert, and adroit in their use of specious argument and misinterpretation, and for a time may be apparently successful; but if the awakened individual is sincere, earnest, and determined to reform, nothing can stop him, and his influence for good cannot be overestimated.

The same is true with any body of individuals intent upon reform of abuses, and honest reformers may therefore take good courage, because integrity of purpose based on the right idea is exhilarating, buoyant with the confidence of ultimate victory; and conversely, because erroneous thinking depends for its temporary existence upon deception and is foredoomed on account of its very nature. Furthermore, those who adhere to fundamental truths in their thinking know that those who think erroneously tremble because of their recognized insecure footing and the knowledge that their defeat is certain, even though they may present a brazen front to their opponents; or, to quote a stanza from the old missionary hymn,—

> The advocates of error foresee the glorious morn,
> And hear in shrinking terror the watchword of reform.
> It rings from hill and valley, it breaks oppression's chain;
> A thousand freemen rally, and swell the mighty strain.

Reforms in the past have frequently been characterized by force and even bloodshed. Modern reforms are becoming less marked by such characteristics, not so much because mankind has been consulting or profiting by history's teaching, but because of the moral awakening that has been taking place throughout the world. In this no

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other agency has been so potent as Christianity, especially its modern restatement, Christian Science. According to the teachings of Jesus of Nazareth, Truth is the great reformer. Mrs. Eddy says (Science and Health, p. 225), "Love is the liberator." This teaches that there is little use in trying to compel people to accept better ways, because the moment that the force is relaxed there is a return to the old way. Love effects its reformation by gentleness, by appealing to the highest good already present in individual consciousness, and by leading the mistaken out of their errors. If any one prefers to persist in wrong thinking and acting, Truth waits with ever-open arms until the falsity has run its course and the wanderer is glad to part with his false god, and "Love never faileth."

"MY PRESENCE SHALL GO WITH THEE."

MARY WHEELER.

WALKING down the street the other day, I found myself suddenly stopping short in the path. Before I had time to think or reason, some movement, flashing dimly upon my sight a few feet at one side, had caused me to come instantly to a halt, and the next second a rapidly driven bicycle dashed across the walk just before my face. The physical instinct of self-preservation, so called, had instantaneously responded to the unexpected warning, and saved me from the impending danger.

As I walked on, drawing a long breath of thankfulness, I fell to pondering the incident. Human philosophy declares that "self-preservation is the first law of nature." Mortal belief would say that an age-long attitude of fear and watchfulness in the midst of adverse conditions, on the part of my material ancestry, had bequeathed to me the unconscious habit of being always on guard against possible harm to the body, and that this habit had been my protection in the unforeseen moment of peril. Viewed in the light of Christian Science, however, such an experience has a profounder significance, and brings out the possibility and importance of another kind of watchfulness, namely, that of being always mentally and spiritually on guard. It becomes a summons to be as alert in the intuitive faculties as in the so-called physical, to the presence or approach of evil of any kind, and as ready in its destruction or avoidance.

Not indeed through fear, but rather through steadfast practice in the assured consciousness of good, should the Christian Scientist become so alert to recognize all that is unlike good, that his detection of it will be instinctive and instantaneous. He should so persistently cultivate the habit of meeting every suggestion of evil with the mental act of self-defense, that no previous deliberation or process of reasoning will be necessary. Christian Science shows us that all error, even physical harm or danger, is really mental in its nature and origin, and we should accustom ourselves so to regard it.

This fact made our own, the halting of consciousness before the impact of evil should be as spontaneous and immediate as the withdrawing of the body before the onrush of the material object; it should be as natural and as easy to prevent or destroy the sense of evil by the instant uplifting of thought, as to ward off a physical blow by the raising of the arm. Nay, more, our aim should be to become so strong in the sense of the forever presence and power of God, good, and the consequent nothingness and powerlessness of evil, that we should be safeguarded in advance from its attack or approach. Even as the athlete, highly developed in physical manhood, is not liable to assault from dwarf or pigmy, as a fortress of stone is no target for puny arrows of wood, so to the scientifically educated thought that has made spiritual sense its habitation, no evil shall befall, neither shall any plague come nigh.

The psalmist sang: "For he shall give his angels charge over thee, to keep thee in all thy ways;" and Mrs. Eddy tells us that angels are "pure thoughts from God," "spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (Science and Health, pp. 298, 581). These guardian angels are ever ready to respond to our call; and we should be ever conscious of their nearness. We should so dwell "in the secret place of the most High," so live in the realization of good, that we "shall abide under the shadow of the Almighty,"—remain forever at peace under omnipotent protection.

AN AGNOSTIC'S PROGRESS.

MALCOLM BRUCE MILNE.

BEYOND the immunity from physical disease which Christian Science confers, there is another aspect which raises it to a much higher point of importance in the benefits it brings to mankind, and that is in its unfolding to us the possibility, nay the duty, of being happy ourselves and of bringing happiness to others. In reading the works of even our greatest thinkers one cannot but be impressed with the note of sadness which runs through their helpless, hopeless strivings to solve "the riddle of life" and to fit a key which will unlock the gates of that heaven which every one of them in his heart feels sure must somewhere exist. Taking the case, say, of the men who followed Darwin and helped to work out his theory, one is forced into acquiescence with their conclusions by the quiet, unanswerable logic of their thought, although everything that is best in human nature is rebelling against the sentence which these conclusions pronounce.

Starting with Darwin's premises, it is impossible to arrive, honestly, at any other conclusions, and the horror of the logical consequence of doctrines such as "the survival of the fittest," drives one deeper and deeper into the despair of impotence against so irresistible and implacable a doom. Happily for us, we know now that there is an error in his premises, and that an error in the premise inevitably carries an error into the conclusion. This error Mrs. Eddy has exposed in her statement of Christian Science in "Science and Health with Key to the Scriptures," where she enunciates a hypothesis which at once satisfies the reason and reconciles our ideas of justice with the code of ethics taught by Jesus of Nazareth nineteen hundred years ago.

In the old thought, if one thinks at all and is not satisfied to accept things on the authority of some one else, one is inevitably and inexorably forced into a dilemma from which there is no possible hope of escape. Stated baldly the situation is this: If God is good, He cannot be omnipotent; and if omnipotent, He cannot be wholly good, for He appears to permit evil. The numerous explanations which have been offered to us, with a view of reconciling God's goodness with the existence and reality of evil, will none of them bear analysis from the standpoint of reason or justice. To say that God afflicts us in His inscrutable wisdom, simply begs the question, so far as we are concerned, for how can we hope to understand anything which depends for its sanction upon something which is inscrutable? To say that God sends evil to chasten us is unjust, since the reason for the chastening is not made known to us, and how can we hope to be better in the future when we are left in ignorance of the crime for which we are being chastened?

The contention that our afflictions are for our good should necessarily carry with it an injunction against our trying to overcome evil. If evil is for our good, the more we have of it the better. But who among all those who stand for this doctrine would hesitate for an instant to

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get rid of the evil as quickly as possible? The doctrine that evil is good in solution is nothing more than a piece of sophistry, for if evil is good in solution then it is not evil at all, but good; a mere juggling with terms and a proposition which successfully robs us of every means of distinguishing good from evil.

Now Christian Science starts with the postulate that God is not only good but also omnipotent, and with this as a working hypothesis it deduces the fact that evil is no part of God's creation; hence it cannot affect man injuriously, since from God alone we derive all life and being. Here we are at once confronted with a crux round which more controversy and misunderstanding has centered than round any other—the unreality of evil. The testimony of the physical senses, in which for generations we have trusted and believed, must be thrown over as untrustworthy if God is to be maintained as good and omnipotent.

The proposition at first sounds absurdly wild and almost too foolish to command a moment's thought, but it is deduced by exactly the same process of reasoning as the conclusions which impaled us on the horns of the dilemma mentioned above. But because a thing is outside the range of our previous experience, are we to condemn it as impossible? What does it mean if we do? In the first place it means that we are condemning and hampering all progress, and in the second that we are behaving in the way in which the opponents of every important discovery which has ever been made throughout the whole course of the world's history have behaved. Copernicus, Galileo, Robert Boyle, Columbus, Sir Isaac Newton, Stephenson, Lesseps, Brunel; Volta, Morse, Edison, Marconi,—every one of these enunciated propositions which partially or wholly set at naught the accepted testimony of the physical senses, and every one of them met with the same violent opposition and derision from those who had not risen to the same height of thought. But which of them was right? Did the ignorance of the many affect the truth of the discoveries of the few? Did the ignorance of the many make untrue the truths which these men enunciated? And so the question we have to ask ourselves is not, Does this proposition compel us to deny the testimony of the physical senses? but rather, Can any evidence be adduced to justify such a departure from our accepted beliefs?

It is here that we must depart from the realm of speculative theory and continue the argument by means of actual ascertained facts. What those facts are may be learned from the testimonies of healing in Christian Science which are now being given throughout the civilized world. Every month some are published in *The Christian Science Journal,* and every week others appear in the *Christian Science Sentinel,* while a still greater number are being voiced every Wednesday evening in some hundreds of churches throughout the five continents. The weight of evidence thus accumulated and accumulating removes from the thinking of any fair-minded person every doubt as to the ability of Christian Science to do what it claims to do, and thus raises the working hypothesis with which it started to the solid position of an eminently practical demonstrable science. By science I mean what is meant by the dictionary definition, viz., "Knowledge systematized, truth ascertained."

Now Christian Science differs essentially from every other code of ethics in this respect, that it must be imported into every action of every-day life and lived. It cannot be kept locked away in the inner recesses of our mind, a beautiful theory of high ideals, so high in fact as to be entirely beyond any hope of realization and so impracticable that it can only be used as a subject for academic discussion. Mere intellectual assent to its truth is of no value; it must be lived and used and understood. And we find that in proportion as it is used and demonstrated, so our understanding of it grows. In proportion as we cling to the idea of God as good and as having no knowledge of evil nor of permitting it for any purpose whatsoever, in this proportion evil loses its power to dominate and hurt us.

As we begin to see that our mortal ideas of sin, disease, disaster, hate, malice, and revenge have no sanction in this divine Mind, and as we allow our thought to be filled with nothing but thoughts of good, of charity, of loving-kindness, of honesty, of rightness, so we begin to manifest the products of these thoughts in the place of the inharmonious products of our former mode of thinking. To have discovered that we are not the creatures of inevitable circumstance, that we are not dominated by our environment, that right can and does outweigh wrong, that evil has no more power to hurt us than we give it in our own consciousness, brings a peace of mind, a happiness, and a sense of freedom which it is impossible to exaggerate.

WORKING AND PRAYING.

EDWARD EVERETT NORWOOD.

CHRISTIAN SCIENTISTS are not primarily working to build up a large following with churches and the things which go therewith. They are striving to regenerate human consciousness with the truth of being—to get men to think correctly, from a basis of Principle and law and not that of personal sense and fear; and they well know that individual spiritual living, the scientific understanding and reflection of the one Mind, alone meets the demand. This is what our Master meant by letting our light shine—the patient, persistent spiritualization of thought and purpose until the resultant action will be harmony established and God glorified.

Human sense, ignorant of Truth, is like the illustration once given by Lorenzo Dow, the famous Methodist preacher of the last century. He said that in the middle western states he noticed the farmers raised immense quantities of corn, much more than they could use, and the markets were quite distant. Upon asking why this was done, the answer was, "To fatten cattle and sell them." "What for?" "To raise more corn." "Why more corn?" "To fatten and sell more cattle, in order to buy more land, to raise more corn," etc. Mortal mind is just as unreasonable in heaping up riches,—of matter or of material beliefs about it, and the truth of being alone educates them out of such an unfortunate condition. It needs to know that true riches consist in a conscious possession of this understanding which cannot be taken away. Thus to know God is to awaken to that true consciousness which is the pearl of great price, and all material beliefs must be exchanged for it.

Moreover, as reflection of divine Mind, man is governed by God, and so escapes the corruption that is in the world through lust, the beliefs of intelligent matter. In such a consciousness error gradually loses its power to become operative, for it has no mind, no intelligence, continuity, nor activity. All reality belongs to God. The truth about anything is all there is to it, and this shuts out the falsity or belief about it. The truth is the spiritual sense—all there is, for it is real and good. All that we can honestly have or hope for is already existent in divine Mind, was always there, and nothing but our ignorance of God,—what He is and what He does for man,—our fear of error and faith in it, together with ignorance of how it seems to become operative in thought, can shut us out from a clear and joyous realization of the truth of it all.

We must know that Truth and Love are much nearer than any claim of error which sense would try to fasten upon us, so we can nullify the argument of evil suggestion. In proportion as every assault of error called disease is kept in the mental realm, instead of being reckoned as bodily, will it be met. The time to be healed, to rise in joyous serenity,

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harmony, and love of God and man, is now; and we are privileged to enter into it, or at least a gracious foretaste of it, if we are faithful to our highest sense of good. To use rightly our one talent, if we have no more, always adds to our stock in trade, and our good God will surely give the increase. Thus we are disposing of error all the time and gaining Truth, fearing not to pay the price, the suffering out of sin,—and every agony of torment is a long step out, yea, with seven-league boots.

The same truth which we have seen and heard and felt from the beginning is here, now and always, healing, uplifting, and regenerating humanity with a peace never known before. God is good, and no man cometh unto Him but through the Christ-idea, the understanding of their sonship with Him. And this is done as we identify ourselves with all that is real and good and true; individualize it in our consciousness until it becomes our real selfhood, and God is found All-in-all. Every honest effort to gain more of Truth and Love, which demands a sacrifice of self, is a means of grace and growth out of matter and the mists of material sense.

Error wants to be let alone, but we are not going to let it alone. Rather will we continue our efforts at right thinking, until the absurd and illegitimate argument that man is flesh and bones, organized matter, is met, and the idea of God manifested. Mrs. Eddy writes: "This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with 'the world, the flesh, and the devil,' in which Love is the liberator and gives man the victory over himself" (*Sentinel,* March 11, 1905).

It is a blessed privilege to know the truth, and to do it. This it is that sets us free—free from outside limitation and inside fears, and establishes peace. We no longer have a remorseful looking backward nor a fearful looking forward, but live in the ever-present now, pregnant with promise and proof, and succeed far better than human sense ever deemed possible.

LIFE AS AN ART.

HARRY FRANKLIN PORTER.

It has been well said that "there is art in everything." Webster defines art as "applied knowledge." In the highest and best sense, art is that which makes for perfection: it is sign and seal of the infinite, made manifest in the realm of effect through human skill and effort. It is the ripe fruit of patience and persistence along right lines, the tangible attestment of perpetual striving for truer and nobler ways of externalizing ideas. There must be, and is, a right way of doing all things, a Principle back of and governing all human activity.

The reaching up continually for this right way in all things one attempts, be it writing or digging, throwing a baseball or painting a picture, kneading dough or managing a business, constitutes the art of it. Thus the art of living is to bring out harmony in every detail of life and in every relation with one's fellow-men. It is to be well and happy, able and efficient. Life completely ordered by divine Principle would be entirely harmonious. In other words, its art would be perfect, and its possibilities of expressing perfection limitless. This is the sense of Life into which we should all strive unceasingly to enter. The knowledge of Life is in truth an art; it is the art of arts, to attain the mastery of which requires, as Mrs. Eddy tells us, "absolute consecration of thought, energy, and desire" (Science and Health, p. 3).

If God writes "opportunity" on one side of open doors, he writes "responsibility" on the other side.

J. T. Gracey, D.D.

SELECTED ARTICLES.

[Frederick Dixon in *London* (Eng.) *Express.*]

Mr. Rhodes' position is a frankly indefensible one. It consists of the contention that spiritual healing should be employed only for nervous or functional disease—in other words, that it is useless to rely on God to heal organic disease. Dr. McComb has stated this with engaging frankness in the declaration that there were two kinds of leprosy in the East, one infectious and the other not, and that Jesus was careful only to touch the uninfectious kind.

Imagine the man who raised the dead, stilled the tempest, and walked on the sea, drawing the line at organic disease or hesitating to subject himself to infection. I have pointed out to these critics before that the logical sequence of their argument would be that if there were two kinds if leprosy in the East, there must have been two kinds of Eastern water, on one of which you could walk while in the other you would sink. As a matter of fact, Peter did sink in what I suppose Mr. Rhodes would describe as the walkable kind.

The disciples, indeed, did not by any manner of means always succeed in healing the sick, a failure which, in Mr. Rhodes' estimation, would have prevented him from trusting the sick to them. I am afraid that Mr. Rhodes' demand for a qualification of absolute healing would have the immediate result of closing not only the doors of the Church and Medical Union, but of all the physicians and clergymen in the world. Logic manifestly is not Mr. Rhodes' strong point.

[John E. G. Sandford in *Times and Mirror,* Bristol, Eng.]

Let me first say, in passing, that there is nothing whatever that can justly be called curious in the faith of Christian Science, which is, indeed, the practical application to our daily lives of the commandments and teachings of the greatest teacher of truth that the world has ever known. Next, let me correct what is a very common misapprehension, namely, that the healing power of Christian Science is in some way dependent upon the exercise of the human will. In "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy says, "The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought" (p. 446). In another passage of the text-book she condemns hypnotism in these words: "Animal magnetism or hypnotism is the specific term for error, or mortal mind;" and she adds, "This belief has not one quality of Truth" (p. 103).

Quite unwittingly, no doubt, you have once more given currency to the hoary misstatement that Christian Science is neither Christianity nor science. I suppose that Christianity needs no definition; and that Christian Scientists are entitled as much to the name of Christian as any other denomination of Christians, will be amply attested by all who have been present at any of their Sunday or Wednesday evening services, or who have any acquaintance with their labors of love among the sick, the suffering, and the sin-burdened wayfarers of this world. Mrs. Eddy teaches her followers to seek the Christ at all times, and she has bidden them to follow her only in so far as she follows Christ. Again, Webster's Dictionary defines science as "the comprehension and understanding of truth or facts." Christian Science claims to teach mankind the true facts about God and man as revealed by the Prophet of Galilee, of whom all Christians alike are followers. How can it, therefore, be otherwise than scientific?

It is delightful to notice the more tolerant tone toward Christian Science which is now being observed by the enlightened press of this country, and especially by your

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valuable paper; but it may not be out of place to express the hope that such venerable fallacies with regard to Christian Science as those which I have asked leave to correct above, will now find the oblivion that they deserve.

[Gray Montgomery in *Rocky Mountain News*, Denver, Col.]

Formulas are not used by genuine Christian Scientists, and there is a by-law in The Mother Church Manual which prohibits the use of formulas. The healing work is only accomplished by reason of a continuous life of purity and consecration, in accordance with the teachings of the Saviour when he healed the epileptic, saying, "This kind can come forth by nothing, but by prayer and fasting." Only in proportion to his own purity, goodness, and correct understanding of God is the Christian Scientist able to realize God's healing power and presence, which displaces the fears, the sick and sinful mind-pictures, with the good and true, with thoughts of holiness, health, and harmony.

Christian Scientists acknowledge and recognize God as the only healing power, and they do not limit God's healing potency merely to "functional disorders." They have proven with scientific accuracy God's healing law in the destruction of all forms of disease known to mankind. In our own city of Denver are hundreds who have been healed of both functional and organic diseases. There are instances of the complete healing of tuberculosis in its last stages, cases which the honest investigator can readily authenticate.

Christian Science does not teach dogmas. "On the other hand," writes Mrs. Eddy, "the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick. Surely it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders who have thereunto set their seals" (Science and Health, p. 354).

[Jesse Pickard in *Troy* (N. Y.) *Budget.*]

Christian Science is almost unique in its Christian declaration that it is man's prerogative to know God aright and to overcome all evil through this understanding. It sets one immediately at work to gain this proper sense of the presence and power of the All-good, and demonstrates that individual man gains physical as well as spiritual freedom proportionately to his success in this endeavor.

[Martin Sindell in *Sabbath Recorder.*]

The lowly Nazarene is and must ever continue to be our example—our Wayshower. Whatever was necessary for him to overcome, that he might thus show his sonship with God, is also our duty to overcome. What he accomplished by his understanding of truth, we are to accomplish some time, some where. If Jesus "increased in wisdom . . . and in favor with God and man," it is ours to do likewise. Of Jesus it is true, as of other good and wise men, that he struggled to overcome the world, for he was "in all points tempted like as we are." His splendid victories over sin, disease, death, and "the flesh" will some time have counterparts in every individual life. In our human experiences we are ever dissatisfied with our present attainments. With great zeal we endeavor to accomplish our desires; to better ourselves mentally and financially. Shall not the same be true of our religious experiences? If a faith which is attended by material symbols and ceremonies fails to satisfy us, is it not our privilege, nay, our duty, to seek a wholly spiritual worship? In this search and attainment we are following the Master, for he taught that "neither in this mountain, nor yet at Jerusalem," were men to worship the Father, but "in spirit and in truth." That is, place and form were not essential to true worship, but an understanding of God was. This understanding came to Jesus gradually; and as it increased, his words and deeds became more wonderful. "They were astonished at his doctrine: for his word was with power."

He was reared by a devout Jewish mother, who doubtless gave him the "precept upon precept; line upon line," of the Moses-taught beliefs; but as he "increased in wisdom" he rose above the material concept of religion, and by his pure helpful life gave to the world a faith for which it had been longing, but which, sad to relate, is still unacquired. The heights to which Jesus led a few followers were at length lost to view, the night of the "dark ages" having gradually settled down upon them. But in the midst of that darkness there was a Luther who caught a faint gleam, a gleam on whose glittering length was written the significant words: "The just shall live by faith." This transcendent thought dispelled somewhat the appalling darkness, and hope was renewed. Luther rose above many of the beliefs which had beclouded his spiritual vision, and gladly accepted the light thus revealed. The truth which Jesus understood and demonstrated, which a few centuries later Luther longed for and partially grasped, was the same truth, changeless, beautiful, practical. Shorn of human vestments, it lifted men into "the secret place of the most High," the consciousness of the ever-presence and helpfulness of God.

No period of the world's history has a special claim on truth. Since God is "no respecter of persons," neither is He a respecter of times. His truth is revealed to any person in any age who is sufficiently pure of heart to receive it. Then the "still small voice" whispers to the individual consciousness the wisdom of which Jesus spoke when he said to Peter, "Flesh and blood hath not revealed it unto thee." Thus we may see that a godly thinker in the nineteenth or twentieth centuries may receive the God-given truth in equal measure with a person of the twentieth century before Christ.

[W. E. Fell in *Bradford* (Eng.) *Telegraph.*]

Apart from what Mrs. Eddy has done for her immediate followers, she has proved to the world the present availability of the healing Christ, the tangible benefits that accrue from the spiritual life, and the cause of temperance has received an impetus from her teachings that will carry it triumphantly through to the utter destruction of the drink and drug habit. Let those who doubt, wait and see.

Certainly our critic's views of the atonement are not those of Christian Science. Christian Scientists know that God did not place man on earth under such a stress of circumstances that the All-knowing must have recognized that sooner or later he must keel over. And they do not believe that, having accomplished man's fall, He then demanded the sacrifice of a living and dutiful Son to appease or satiate a sense of revenge or hatred. If one half of what is attributed to our loving Father, God, was attributed to a man, a Nero or a Herod would be declared better than such an one. But, "Shall man be more just than God?" When Christendom understands that the blood of Christ signifies the life of Christ, it will have gone a long way on the road to the understanding of that truth which Jesus declared would "make you free." In the chapter in Science and Health on the atonement, Christian Science explains how we are saved by the life and love of God and His Christ, and it is so clearly enunciated that those who run may read.

[From *Success Magazine.*]

When one feels that his hand is gripped by the omnipotent hand, he knows that no harm can come to him from any finite source. To feel that we are held always, every-

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where, by this divine hand, protected by omnipotent wisdom, steadies the life wonderfully and gives a poise and confidence that nothing else can possibly give.

When we become fully conscious of a real, vital connection between God and man, we shall be self-assured, calm, confident of protection from all possible harm. No financial storms or domestic tempests, no trials or temptations or difficulties that can come into our lives, will disturb our poise. When we are conscious of the union of our true selfhood with the divine, all fear will go out of our lives, because we shall know that we are God-protected, God-defended. When we realize our oneness with God, we cannot be weak or unhappy.

Every time we do wrong, every time we depart from the truth, every time we commit a dishonest, unworthy act, do a mean, contemptible thing, we become a prey to all sorts of fears, apprehensions, dreads, and doubts. Separated from the divine power, we feel as helpless as a little child left alone in the dark.

[Editorial in *New Bern* (N. C.) *Journal.*]

The world today is exercised throughout on tuberculosis. Municipal cleanliness is being taught and enforced. Filth is held as sinful, and the prize goes where there is the least infection. But that which is equally a health tonic, that which can help materially in warding off disease, is cheerful and profitable talk, conversation that goes above the low things of the day and partakes of the things that make for righteousness. The usual conversation of the day is of petty things. The personal goes into details of individual aches and pains, branching off, perhaps, into the scandals, deaths, casualties, and various horrors recorded all too carefully in the newspapers.

The world needs the spread of healthy conversation coming from healthy minds. The disagreeable ought to be relegated to the silent background, while everything promoting cheerfulness, therefore healthfulness, should be thrust forward to be talked and discussed. Books of dark deeds, the tragic drama, have few readers and followers, and yet every day men and women will discuss in detail aches and pains, gossip and scandal, which are real tragedies that pull down and distort a world that is capable of better and more gracious things. All these idle words make the world a huge ill-smelling place for the family circle, for society, for business, for the church. Just reverse the order, and why might not the world be filled with an atmosphere transferring healthy germs, and destroying the germs of foulness and all unwholesomeness through a contagious conversation looking toward pure things?

[Charles K. Skinner in *Detroit* (Mich.)' *Free Press.*]

Your last Sunday's editorial on the recent incident in New York, while exceptionally fair in its review of the case, seems to entertain a pessimistic view of the future of the Christian Science church as an organization. The earnest Christian Scientist has, however, no foreboding for the future of his faith. His confidence in divine Principle, God, and his understanding of Christian Science and its rules, which enables him to apply them successfully in his daily work, supports him in his belief that no problem can arise which cannot be harmoniously settled by the application of this teaching.

Christian Science as a practical religion is not founded upon any personality. Had such been the case, it would long since have ceased to be. No one has labored more strenuously to bring this fact to his followers, than has Mrs. Eddy to Christian Scientists. Her words to them are, "Follow your Leader only so far as she follows Christ" (Messages to The Mother Church, p. 78). Her message to the New York church, and the action of the Board of Directors of The Mother Church, were but the voice of the Manual of that church, which has been provided to cover all cases of misdoing. The rules of this Manual will speak again and again, if occasion demands, for government and discipline, and all who are Christian Scientists in spirit and in deed will cheerfully obey. The defections of others may come, as the *Free Press* states, but they will be those who either do not understand the rules, or are unwilling to meet the demands of their teachings. This will by no means cause a new Christian Science church, for no organization can prove its right to this name except it is bringing out the fruits of Christian Science teaching and practice.

The *Free Press* refers to the "Christian Science Bible" and says, "It will remain in the pages of Science and Health." This is impossible, for it has never been there. I may say without fear of truthful contradiction, that the Authorized Version of the Bible is read and studied as much, if not more closely, by Christian Scientists as a body of Christians, than by any other denomination. Its use in the Christian Science church services is more general, and the individual study of it is greater, than of any other book. I do not say this boastfully, but in refutation of the statement which is sometimes foolishly made, that the Christian Scientists have a different Bible. The text-book, Science and Health, is the commentary by which its students gain the spiritual understanding of the Scriptures, and the teachings of Jesus of which he said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

[Alfred Farlow in *Oakland* (Cal.) *Examiner.*]

In a late issue of the *Examiner* there appeared an article by Henry Smith Williams, LL.D., M.D., entitled, "A Scientific Explanation of Malicious Animal Magnetism." Dr. Williams declares, "Now, let me say that in these cases of malicious animal magnetism I believe we are in the presence of hypnotic phenomena, and of phenomena similar to those involved in medieval witchcraft, in the sorcery of savages at the present day," etc. He adds, "Hypnotism in some form will be found to account for nearly all of these marvels. The persons alleged to have been affected by 'malicious animal magnetism' were in most instances, in my opinion, in a state of partial hypnosis."

We believe this statement properly describes the supposed influence under discussion, provided hypnotism is used in its broad sense, as applied to every condition of the human mind wherein it is in any degree hampered in its freedom; and since ignorance, false belief, false thought are the only means of limiting the freedom of consciousness, it follows that as mortals, all persons are in a great or small degree in the state which Dr. Williams has described as subject to mental malpractice, until through spiritual understanding they awaken to a realization of the all-power of God and cease to give power to evil. Witchcraft, sorcery, and all other forms of superstition which have existed during the history of the world, have been no more than varied forms of magnetism or hypnotism, and their supposed but false powers are destroyed by the power of Truth, God.

It is quite true that the "fear of an inanimate object," as well as the fear of persons, may have the effect of disturbing an individual who is taken unaware, but ignorance lies at the bottom of all evil and all discord, and the remedy is the understanding of Truth. We may safely admit that the form of mental phenomena called "telepathic impressions" or "hypnotic suggestions" cannot be received except by those who are more or less in a state of expectancy; but we would ask, Is not any individual, in the ratio of his lack of understanding that good is the only power, and consequently in the belief that he is capable of receiving "impressions," in at least a mild degree of "ex-

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pectancy" and "fear." He has a false belief in the power of evil because the "carnal mind" naturally entertains such a false belief, and because the individual has not yet, through an understanding of God as the only real power, lost this belief; and this false belief constitutes the basis of "expectancy," a condition which Dr. Williams names as the weakness which renders one susceptible to evil mental impressions; but we are thankful to note that Christian Science furnishes an effectual remedy therefor. It destroys all fear, not by an "attitude of strained attention," but by an enlarged and confident trust in divine Love as the only real power.

It is not necessary to adopt any belief in witches, sorcery, or any subtle power of evil in order to have one's eyes opened to the mental counterfeit of the spiritual influence that heals the sick, and it is a mistake to suppose that malicious animal magnetism is "recognized by the Christian Science church as a power." It is the mission of Christian Science to uncover the deception called malicious animal magnetism, and to destroy any influence it might have over those who are deceived thereby. Christian Science does not plead in behalf of any form of superstition or irrationality, but it effects a scientific uncovering of these and a demonstrable method of destroying them. We must not mistake the uncovering of evil's false pretensions for an endorsement of these pretensions.

Moreover, the blind, futile, and unchristian effort to exert evil mental influence is not a product nor a consequent of Christian Science. It is its counterfeit. It is simply a more aggressive form of the latent falsity of the supposed "carnal mind" which Christian Science exposes, and which seeks to maintain its position in self-defense as it writhes under the doom of divine Science. Christian Science is uncovering and destroying evil's hidden forms and is establishing the peace and harmony of omnipotent good. In Christian Science it is understood that malicious animal magnetism has no power. It is at most only deception, and can only affect the unwary, those who fail to understand the eternal, spiritual truth.

[George A. Law in *New Haven* (Conn.) *Union.*]

Christian Science teaches the recognition of the need of practically and effectually coping with sin, sickness, and death, the disturbers of the peace and harmony of mankind. In Christian Science these disturbances are necessarily regarded differently than in other systems of healing, because of the fact that Christian Science is a religion.

The Principle of Christian Science is God. And as God is Spirit, Christian Science healing is therefore in no sense material, but is spiritual. It results from compliance with God's spiritual laws. It is therefore in no way governed or affected by any so-called material laws. The marvelous instantaneous healing works which Jesus accomplished by means of this same omnipotence of God, were performed in accordance with spiritual laws and in direct opposition to asserted laws of matter.

There is abundant available evidence to satisfy the most skeptical that Christian Science has repeatedly healed every disease to which flesh is heir. Christian Scientists are perfectly willing that the record of Christian Science as a healing agency should be compared with that of any other healing system.

The peace which stills the summer sea
And gently rocks the quiet tide,
Is not an empty lethargy
Where senses in oblivion slide;
But life and strength it doth express
In radiant joy and tenderness.

R. E. KEY.

AMONG THE CHURCHES.

SEATTLE, WASH.

For the best good of the Cause of Christian Science, Third Church of Christ, Scientist, Seattle, Wash., at a regular business meeting, Dec. 9, was formally disincorporated, leaving its members free to identify themselves with any organization they may desire.—*Correspondence.*

OGDEN, UTAH.

First Church of Christ, Scientist, of this city has purchased a lot seventy-four feet by one hundred and ten feet on the northwest corner of Twenty-fourth street and Monroe avenue, and will in the near future erect a suitable church edifice. The location is one of the best in the city. These steps are the result of the growth of Christian Science in Ogden, and are taken to provide for the steadily increasing congregations of this church, which now holds its services in the Masonic Temple.—*Ogden Standard.*

FORT WORTH, TEX.

While as yet First Church of Christ, Scientist, has taken no steps toward raising the money for a new church building, we expect to do so at the annual meeting of the church, Jan. 7. The church owns a very desirable lot, 100 x 145 feet, on a residence street close in town, the corner of Fourth and Lamar. The last payment was made on this property in September, a year before it was due. At present we are holding services in the dwelling which was on this lot, but as our congregation is increasing rapidly, it will be necessary for us to have more room. We hope to build in the near future a church which will cost from thirty thousand to fifty thousand dollars.—*Correspondence.*

HARRISBURG, PA.

The congregation of First Church of Christ, Scientist, at an adjourned special meeting last evening took final action for the purchase of a piece of ground at the southwest corner of Second and Woodbine streets. It is the intention of the Christian Scientists to erect thereon a handsome church edifice. The property fronts one hundred feet on Second street and one hundred and ten feet on Woodbine, and, being in the midst of one of the best of the newer residence sections of the city, it makes an ideal site for a church. The local Christian Science congregation was organized about five years ago.—*Harrisburg Patriot.*

NEWARK, O.

The members of First Church of Christ, Scientist, took possession of their new church Sunday [Oct. 10], and the first services were held at 10:30 o'clock. The new building is the former residence of Charles Follett, on Hudson avenue, and the architecture is such that it is admirably suited to the purpose for which it is intended. The front room is fitted up for a reading-room, and the result is delightful. A partition has been removed between two of the larger rooms, and this is used as the service room, the seating capacity being for about seventy-five. This meets the requirements for the present, and the other part of the building will remain the same until more room is demanded. The usual services were held Sunday, and no special features marked the occasion. Nevertheless, much interest was felt on this day and every chair was filled.

Newark Advocate.

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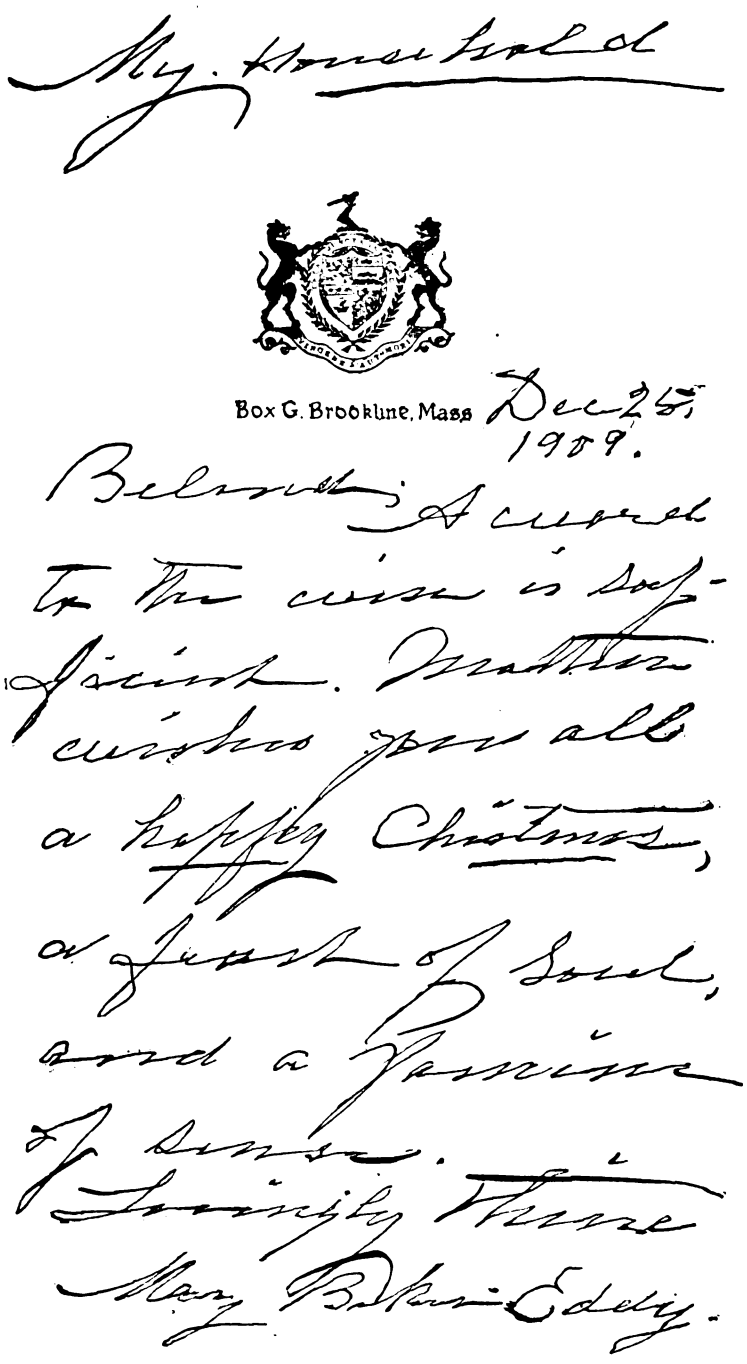
CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

MRS. EDDY'S CHRISTMAS MESSAGE.



PRACTITIONERS' CHARGES.

Brookline, Mass., Dec. 24, 1909.

Dear Mr. McLellan:—Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities.

Sincerely yours,
MARY BAKER EDDY.

[MOST practitioners of Christian Science have been in doubt at times as to the proper amount to charge those who sought their services, and some few have felt embarrassed because they had to make any charge at all, therefore all will be glad to have this question so definitely, wisely, and authoritatively settled as it is in the above letter from our Leader, which we are much pleased to have her permission to publish.—EDITOR.]

CLIMBING THE LADDER.

THE sentiment involved in Jacob's undertaking, and the hopes that must have filled his heart, may have given interpretation as well as form to his wondrous dream, but whatever else the vision may have signified, it must have spoken to him as to us of the possibility of ascension, and indicated the way thereto; namely, by taking the successive steps of sincere and honest effort, by the progressive escape from a "low-vaulted past" through the attainment of a higher, more heavenly sense. It thus illustrates that order of spiritual progress which Christian Science has recognized as the way of improved belief, and respecting which Mrs. Eddy has said, "When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding." "Mortals should so improve material belief by thought tending spiritually upward as to destroy materiality" (Science and Health, pp. 442, 545).

This teaching of Christian Science was overlooked by one who wrote recently: "I can understand how a consciousness of the infinitely perfect power and presence of God does eliminate the sensuous concept of matter,—even physical science leads to this conclusion,—but I cannot understand how a realization of the infinite can in any way dissipate a diseased condition of the body, any more than a normal one, when they are both in the same category, matter and non-existent. It would seem to me that even the slightest consciousness of the infinite would tend to annihilate the whole material structure, and I cannot understand how any one can enlist the divine power to dissipate arbitrarily a part of the material concept and not the whole."

This brother was entirely right in his thought that the belief of physical health is no less opposed to the spiritual concept of being than the belief of physical sickness. "It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health" (*Ibid.*, p. 297). Nevertheless, of these two it is manifest that the belief of sickness is lower, the more unideal, and hence to be made well physically is a first step out of materiality. Physical health usually presents many more suggestions of that beauty of form, color, etc., which belongs wholly to the manifestations of Mind. Nevertheless, coincident with this health there is the prevailing belief that it pertains to a condition of matter, and escape from this belief becomes the next step up the ladder.

The realization of the power and presence of God does indeed tend to dissipate the whole material structure or sense, and the attainment of health is the first and easiest step in the process, in view of the fact that people do not enjoy sickness, and hence are willing to leave it behind, while the possession of health often means contentment in materiality. To the impotent man Christ Jesus said, "Wilt thou be made whole?" Beyond question this man wanted to be well, but to "be made whole" in the sense which Christian Science attaches to this phrase is not desired by mortals as a class. Christ Jesus helped many, but he lifted no one at once into an ideal state. This comes about only as we are willing to put our feet upon the successive rungs of the ladder, and so ascend every day by the conscious and assertive choice of Truth, by our successive demonstrations over the belief of material selfhood.

Jacob's ladder was noted for its descending as well as its ascending angels, and this points to the fact that the in-

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spirations of Truth are ready to meet us at every stage of our advance. They give right interpretation to experience, and bring us ever increasing assurance and good cheer as we continue to climb. This is one of the perennial joys of all true Christian Scientists, that as they pass from one improved belief to another the way grows ever more luminous, their discernment more clear, because of the unnumbered angels "of his presence" which become their abiding companions.

JOHN B. WILLIS.

"THOU SHALT NOT STEAL."

IT is an interesting fact that the more grossly material mortals are, the fainter is their concept of moral obligation, while with an advance in spirituality this obligation takes definite form as statutes which have their root in a divine necessity. To the spiritually minded, obedience to God's law can never bring a sense of bondage; rather does it confer freedom, because, as Mrs. Eddy tells us, "When the Lawgiver was the only law of creation, freedom reigned" (Miscellaneous Writings, p. 259). We could never conceive of the divine nature as being fettered by divine law, but instead as finding in this law the fullest scope and expression; and this must be true of man, if he reflects God. We are reminded of the protection and privilege connected with the understanding of law when Christian Scientists are counseled by their Leader to be a law unto themselves. (See Science and Health, p. 442.)

It is very interesting to study the unfolding of the human sense of moral responsibility which is expressed in the book of Exodus, and which follows the giving of the Ten Commandments by Moses. If we take the eighth commandment, "Thou shalt not steal," we find it hedged about with such extraordinary precautions that theft would be supreme folly. Thus we read that if a man stole an ox he had to restore five oxen, and in the case of a sheep four sheep. In some other cases the restitution was to be double the value of the thing taken, and it was evident that this law was no dead letter, for we read that when the prophet brought David's sin home to him by a parable, which assumed the theft of a lamb, the king said without hesitation that the one who was guilty should be made to restore fourfold.

When we come down to the days of the great Teacher we find that with him honesty was ever at a premium. We read that Jesus invited himself to the house of Zaccheus, a rich publican, who assured him that he gave half of his goods to the poor, and who also said, "If I have taken any thing from any man by false accusation, I restore him fourfold." Jesus called him "a son of Abraham," and gave in his house that wonderful parable of "the pounds." We also read that when the rich young man came to Jesus, inquiring the way to eternal life, the Master told him that he should keep the commandments, and he repeated them to this Truth-seeker, who declared that he had kept them from his youth up. Then we read that Jesus loved the young man (evidently because of his purity and honesty), although he was not yet ready to forsake all earthly riches for the things of Spirit.

Later Jesus gave a broader characterization of the eighth commandment when he said, "All that ever came before me are thieves and robbers: . . . The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." If one is robbed of the truth of being, he thereby loses the true sense of Life, the sense of Soul, and the Master said that the "whole world" would not compensate for this loss. Obedience to God's law up to the highest point of one's present understanding is the surest protection against the aggressions of evil. It is axiomatic that honesty is the best policy. Mrs. Eddy goes farther than this in saying that "honesty is spiritual power" (Science and Health, p. 453). It means entire reliance upon God, whatever the circumstances, and an absolute assurance that right is forever triumphant because God is divine Principle. "Thou shalt not steal" typifies the sword which guards the tree of life. Every divine statute, when understood, protects us from sinning and also from being sinned against, and by obedience to God's law we learn that knowledge is power.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Omaha, Neb., Dec. 14, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—Ever since I have understood the meaning of Christian Science, I have marveled that there should have been even one person in the world pure enough to discern the eternal, omnipresent good through the mists of error and materialism which covered the "whole face of the ground;" and how sure you must have been that this light was from above, to enable you to hold to it with such unflinching faith, when all the rest of the world was believing in its opposite. How much more sure you must be now, since God has sustained you through so many trials, and surrounded you with an army of faithful workers, ready to help you and to obey your slightest wish —not from any sordid motive, not because of any demand made by you, but because of the deep gratitude they feel for you and for your gigantic labors for mankind, which no man can measure.

It was my great privilege to study with your beloved student, Mr. Kimball, and through his instruction I gained an understanding of this truth, the value of which cannot be estimated. His loyalty to you was always paramount, and he warned us to beware of anything which would alienate us from you, our Leader. You have taught us that when we are thinking of personality we are not thinking of Principle; you have admonished us to be great only as good, and to let our lives attest our sincerity,—and this is my constant desire.

With deepest love and gratitude to you for our textbook, and for your other writings, which (though I have been studying constantly for twenty years) I never before appreciated as I do now, I am striving to be

Your faithful follower,

MRS. CLARA B. MACMILLAN.

MRS. EDDY'S REPLY.

I thank you deeply.

MARY BAKER EDDY.

Glasgow, Scotland, Dec. 9, 1909.

Dear Mrs. Eddy:—We wish at this time to express to you our gratitude for the guidance and direction of the Manual of The Mother Church which you have given us, and we pledge our loyalty and obedience to its by-laws. Under its wise provisions this church was formed, has been protected and guided, and continues to grow "in the nurture and admonition of the Lord." Without it we might have felt as a handful of sheep in the wilderness; with it we have a plain path for our feet to tread. We recognize in it a reflection of that Love which is "impartial and universal in its adaptation and bestowals" (Science and Health, p. 13).

We are grateful for the faithful work done by the Board of Directors of The Mother Church, and are resolved to support them in their demonstration of the government of

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Principle. Above all, dear Leader, we wish to offer you our loving loyalty and reverence for your wisdom and patience in pointing the way in Christian Science.

THE BOARD OF DIRECTORS,
First Church of Christ, Scientist, Glasgow, Scotland.

MRS. EDDY'S REPLY.

Beloved brethren, your letter cheers me—it is *par excellence.*

MARY BAKER EDDY.

Cambridge, England.

Beloved Leader:—At our meeting this afternoon we are impelled to send you these few lines to express our deep gratitude to you for your recent action in bringing about a speedy demonstration of peace and unanimity in First Church of Christ, Scientist, New York. We are unspeakably thankful to feel that the organization of The Mother Church is an effective safeguard of the purity and unity of Christian Science teaching throughout the world.

Lovingly and loyally yours,
AGNATA F. BUTLER, ELEANOR M. SEARLE,
PATTIE EGAN, ANNIE CHARLES SMITH,
EVELINE M. FIELD, P. RAMSAY LAIRD,
Board of Directors,
Christian Science Society of Cambridge, England.

MRS. EDDY'S REPLY.

Thanks to God, and to you, His followers.

MARY BAKER EDDY.

Utica, N. Y., Dec. 15, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Rejoicing in the priceless benefits received through Christian Science, our hearts unite in this message of love and gratitude to you, its Discoverer and Founder, and its highest demonstrator in these times. We love you because you love God and mankind, and daily exemplify in Christly living the love described by you in "Miscellaneous Writings" (p. 312) as "consistent, uniform, sympathetic, self-sacrificing, unutterably kind."

We are truly grateful to God for giving to hungering, thirsting, suffering humanity, through your illumined consciousness, the Science of Christianity, the understanding and practice of which is dispelling the mists of sin, sickness, and sorrow, destroying false concepts and annulling every false material law. We are grateful for all your writings, and for the grand work the Publishing Society is doing in supplying the world with reading-matter so inspiring and purifying in its character. We know that in following you as you follow Christ we shall depend upon divine guidance and seek to be governed in every detail of our lives by divine wisdom, Truth and Love, resulting in clearer perception of good, its unfolding and its reflection. For this achievement we promise to work, watch, and pray.

Lovingly,
First Church of Christ, Scientist,
MRS. ELLEN L. PERCY, *Clerk.*

Dallas, Tex., Dec. 10, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Christian Science, the true religion of Christ, as revealed through you by your pure and consecrated life, has brought so many blessings to me and mine, since taking up the study and entering this broad and glorious field of Love, that I no longer can refrain from giving expression to my deep sense of gratitude to you for this priceless revelation to poor suffering humanity. I will not attempt to enumerate the great blessings that I have derived from this blessed truth, as it would take a volume filled to overflowing to express it; but suffice it to say that my whole life has been transformed, and in every way do I feel and know that I have been completely regenerated, having been healed of many ills, besides a dislocated limb of several years' standing, and a severe hernia, which to mortal sense I had had for the past twenty years.

For these, and the many other blessings which have come through the study and reading of our blessed text-book, "Science and Health with Key to the Scriptures,"—your gift to the world, which could not be greater,—I am deeply grateful, and I am endeavoring daily to prove the sincerity of my gratitude by following in the footsteps of you, our dear Leader, ever bearing in mind your loving admonition to follow you only so far as you follow Christ.

Your grateful follower,
MRS. L. E. SPANN.

Hyde Park, Mass., Dec. 12, 1909.

Dear Mrs. Eddy:—It made me very happy when the new rule was passed admitting those under the age of twenty to the Sunday School classes. After attending Sunday School twice I was entirely healed of severe headache, from which I had suffered nearly every day for about two years. The pain seemed to meet me every day as I was coming home from school. The Sunday before my demonstration I had received a very helpful thought in class. It was that matter had no intelligence and could not experience pain. I held close to this thought while I was coming home the next day, and before I had gone half the length of the street the headache had entirely disappeared and has not returned.

For this and many other beautiful demonstrations I have experienced I am truly thankful.

Very respectfully,
IRENE TALBOT.

Framingham, Mass., Dec. 7, 1909.

Dear Mrs. Eddy:—For several years now I have been blessed with the peace and plenty which come with the understanding of God as revealed by you. While I think I can be of most value to you by trying to make the Manual you have given us a handbook of daily living, yet a word, at least, of acknowledgment to you for your unselfish life and untiring work, and their benefit to the world and to me as a small portion thereof, is incumbent upon me,—is my duty, my privilege, my joy and desire,—and has been so for some time past. Now, when the world is about to celebrate again God's great gift to men in the birth of Jesus, so let it be an opportune time for grateful hearts to sing a song of praise and thanksgiving to Him for the gift of one who has revealed to them His idea—the glorious truth of an ever-living spirit of Christ!

God does bless you and lead you on, and I am His and your grateful follower.

KATHARINE M. TUCKERMAN.

IMPORTANT ANNOUNCEMENT.

The Christian Science Monitor of January 1, 1910, will contain a complete index of the important events of 1909 as noted in the *Monitor*, and an index of the Christian Science articles appearing on the Home Forum pages during the past year. This feature will be found of great value to the general reader, and of especial value to those who have kept a file of the year's *Monitors*. Price, two cents a copy; in quantity, $1.25 a hundred. All orders should be addressed to the Circulation Department, *The Christian Science Monitor*, Boston, Mass.

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THE LECTURES.

NASHUA, N. H.

Frank H. Leonard delivered a lecture on Christian Science in City Hall, Oct. 28, to an audience of several hundred. The lecturer was introduced by the Rev. W. H. Morrison, pastor of the First Universalist church, who spoke as follows:—

I am here this evening to a meeting of the Christian Science sisters and brothers. What shall we do with Christian Science? Why, give it fair play—just fair play. If it is a splendid truth, certainly that is what is going to bring it out; and if it isn't, surely what will find that out is to give it fair play. That is what we all want. We all have our ideals. We can't all be alike; I am glad we can't. It would be a funny world if we were.—*Correspondence.*

WINCHESTER, MASS.

First Church of Christ, Scientist, in Winchester, held its annual lecture in the Town Hall Monday evening [Nov. 8] at 8 o'clock. Ralph E. Joslin, who introduced the lecturer, Prof. Hermann S. Hering, said in part.—

The Christian Scientist declares that life is spiritual only, and that with this thought once grasped and retained, all physical suffering and ailment may be vanquished. The rapid spread and growth of this idea has been phenomenal. Whether one assents or dissents, if he be fair and unprejudiced he must admit that it has been accepted by a large and constantly increasing number of intelligent and refined people. He must go farther, and admit also that among those who have embraced this teaching there exists a serenity of mind and contentment unlike that to be found in any other body of Christians. Whether right or wrong in theory, in fact great peace of mind and comfort have come into the lives of those who constitute the Christian Science membership.

Again, the methods employed by the workers in this church in many respects compel our admiration. If the theory of Christian Science is wrong, or has in it any weakness, certainly those who uphold it do not fear to have it stated and discussed. Utilizing all modern methods of publicity by written and spoken word, they everywhere seek to bring their views to the attention of intelligent and thinking people. From the pulpit, the public platform, and in the press they give out their thought and challenge the attention of the world.—*Winchester Star.*

LIVERPOOL, ENGLAND.

The following introductory remarks were made by Bertram Hawker, Esq., M.A., who was chairman at the Rev. Arthur R. Vosburgh's lecture at Hope Hall, Liverpool, on Tuesday, Nov. 2:—

The subject of tonight's lecture is one that is more and more engaging the mind of the public and the attention of thoughtful men, and if in the process opposition is provoked, it need be no more than a sign of its vitality. All efforts to arrive at the truth have been opposed by those satisfied that they already possess it. History is not silent. Nor is it only the revealers of spiritual truth, but also the Galileos and Darwins who have by their reversal of accepted ideas felt this onslaught of hostility. And a point to notice in the nature of this hostility is that it frequently does not know what it is opposing. It opposes before it investigates. Tonight is given an opportunity, to those who wish for information before forming a judgment, of hearing from an accredited exponent of the subject what Christian Science really is. I have much pleasure in introducing to you the Rev. Arthur R. Vosburgh.

Correspondence.

ATLANTA, GA.

Frank H. Leonard lectured Nov. 14 at the Grand on the subject of Christian Science. He was introduced by Mrs. Sue Harper Mims, who said in part,—

It is significant and beautiful to me that so large an audidence is gathered here this afternoon to listen to a lecture on Christian Science. It means that in this hour which seems a culminating one in materialism,—a Babylon of splendor and brilliancy (fleeting though it be),—that "above the harsh noises of the day" you must have caught the tones of the "low sweet prelude" of the advancing spiritual era, awakening an interest in the spiritual and eternal verities of being. We all know that in coming to a Christian Science lecture it is not to hear of persons or events, nor things, but to hear of God, and His wondrous ways to the children of men. It is to learn that Spirit alone is force, presence, and power. Spirit is God; therefore Spirit is the creator, the sustaining and governing power, the Mind of man and the universe; hence, all true force or power must be and is spiritual, not material. Best of all, we learn that this power is Love, the divine Principle of being,—beneficent, eternal, universal.

Should it seem strange that this healing Christ-power has come from the Mother-heart of divine Love, thus to heal and bless, through a woman? Indeed, fairest of all earth's miracles today is this woman, Mary Baker Eddy,—humble, patient, meek, enduring, strong with the strength which God supplies, wise with the "wisdom that cometh from above," knowing that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea [the turbulence of material thought]." In sweet serenity of soul, and absolute faith in God and the supremacy of good, she is leading the church triumphant to a glorious establishment on earth.—*Correspondence.*

SALT LAKE CITY, UTAH.

Judge William G. Ewing of Chicago delivered an address last night [Nov. 14] at the Salt Lake Theater. He was introduced by Frank B. Stephens, who said in part,—

The perpetuation of the teachings of Jesus Christ was confided to erring mortals. The truths he taught became obscured in a mist of creeds and dogmas, and within the present generation men claiming to be ministers of God sincerely and honestly taught that there was a heaven of everlasting bliss for the few and eternal torment of annihilation for the many. Such a doctrine as this, and many others which now seem to us equally unbelievable, brought about a revolt, and these came upon what was called a wave of infidelity and agnosticism. Iconoclasts almost brutally dashed to pieces many of the cherished idols of the Christian church, even denied the existence of a God, and seemed to stand like a colossus in the midst of irretrievable ruin. Thousands who had formerly been firm believers were not sure even of immortality.

But while these men were tearing away the husks which covered the kernels of truth, and other great men were trying to get their bearings as they stood amid a chaos of shattered beliefs, a gentle woman, with a marvelous perception of truth and with a heart full of love for humanity, began, lovingly and gently, to lead people back to the simple truths taught by Jesus Christ; and today hundreds of thousands of men and women, by reason of her teachings, have been healed of sickness, sorrow, suffering, and sin, and are earnestly trying to lead better lives. This splendid audience, many times greater than the number of all of the members of the Christian Science churches in this city, attests the fact that the people are seeking for truth, and I welcome you to hear the distinguished speaker of the evening. The fundamental

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truths upon which the religion called Christian Science is founded are such that they appeal to the trained mind. Men of the highest intelligence acknowledge the truth of these fundamental truths, just as they acknowledge the fundamental truths of mathematics, or things that are brought to light by scientific research.—*Telegram.*

SHERMAN, TEXAS.

About four hundred people attended the lecture delivered last night [Nov. 15] at the Opera House by Bliss Knapp of Boston. Louis A. Gregory of Lincoln, Neb., who introduced the speaker, said in part,—

I was drawn to Christian Science when it healed my father of locomotor ataxia and Bright's disease at such advanced stages that physicians pronounced his case incurable. In more than ten years' study of this Science and its votaries I have become acquainted with hundreds of excellent, well-informed people, who declare that they have been remarkably healed through this form of treatment alone, and their various ailments almost run the gamut of physical, mental, and moral disease. With remarkable unanimity, too, they accord first place to the spiritual teachings of Christian Science rather than to its seemingly marvelous physical healing.

From the twilight vista of unrecorded ages comes the chant of the prophet Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings." Yet the nails that transfixed the feet of Jesus upon the Calvarian cross indicate to how few people of his own time were the feet of the Messiah beautiful upon the mountains of Judea. The prerequisite of regeneration was and ever will be the assimilation of truth. The truth expressed here tonight must be grasped and pondered by you to become beneficial to you. No matter how much of good is offered, it cannot help you unless you take of it and make it your own.—*Sherman Democrat.*

LECTURES TO BE DELIVERED.

Freeport, Ill.—Frank H. Leonard, Masonic Temple, Jan. 10.
Plymouth, Wis.—Frank H. Leonard, Turner Hall, Jan. 11.
Houston, Tex.—William D. McCrackan, M.A., Beach Auditorium, Jan. 11.
Kansas City, Mo.—Mrs. Sue Harper Mims, Mortons Hall, Main street and Westport avenue, Jan. 11; First Church, Ninth and Forest avenue, Jan. 13; Second Church, 31st and Troost avenue, Jan. 14.
Peru, Ind.—Frank H. Leonard, Wallace Theater, Jan. 13.
Abilene, Kan.—Prof. Hermann S. Hering, Opera House, Jan. 14.
Caro, Mich.—Frank H. Leonard, Church Edifice, 7:30 p.m., Jan. 14.
Canton, O.—Miss Mary Brookins, Auditorium, Sunday afternoon, Jan. 16.
Norman, Okla.—Prof. Hermann S. Hering, Opera House, 3:30 p.m., Jan. 16.
New Rochelle, N. Y.—Bliss Knapp, Masonic Hall, 175 Main street, 3:30 p.m., Jan. 16.
Cleveland, O.—Frank H. Leonard, Hippodrome, Jan. 16.

CORRECTION.

In the Lesson for Feb. 20, 1910, subject "Mind," the third Science and Health reference in Section 1 should be 303 instead of 503.

TESTIMONIES OF HEALING.

I feel that the time has come when I am able to give my testimony to the truth and healing power of Christian Science. It is over five years since I was first told of it by a relative who came to visit us and who had herself been greatly helped through Christian Science. We talked on the subject the whole of the first afternoon that she was here, and before evening I was thoroughly convinced that it was the truth for which I had been feebly groping for many years. For the next few days I read some of the books she had lent me until I could get some of my own. On the third day of her visit I had my first proof of the healing power of Christian Science in the following manner. It was bitterly cold weather and the ground was a sheet of ice. I was stepping hurriedly into the garden, when my foot slipped, doubled over, and was very badly injured. The sense of pain made me feel faint, and I remembered that once before I had been laid up for six weeks from the same cause. I, however, realized almost at once that Christian Science could help me, and hopping back into the room, I sat down and began to think over all that I had been told and had read in the last three days. My relative was in the room, and she helped me also. In seven minutes the worst part of the pain subsided, and in three more minutes I stood up, saying, "My foot is quite well." One hour later I went for a two-mile walk and felt no pain or discomfort whatever. The 11th and 12th verses of the 91st Psalm seemed to possess my thought the whole time I was out, and my feet were kept from slipping or stumbling again on those icy roads.

My gratitude and rejoicing over this proof of the healing power of divine Mind, and also for the sense of safety and protection which I experienced, were more than words can express. A day or two later my relative went away, and I continued to study by myself. Three weeks after this I was healed, through the reading of Science and Health, of a very serious internal trouble, which had kept me in almost incessant pain for nearly ten years, and for which I had always to wear a surgical appliance. The doctors had said that I would have to wear this appliance for the rest of my life, as whenever I tried to do without it the pain became intolerable. During the three weeks I had been trying to apply my small understanding of Christian Science to the overcoming of this difficulty, but the pain seemed worse than usual. I then wrote to make an appointment for present treatment from an experienced practitioner. The next day, however, as I was studying Science and Health, I suddenly realized that it was only my own want of faith and understanding which was hindering me from knowing that I was healed there and then. I put the book down, thought it over, and asked God to give me a clearer understanding of this truth. I then went to my room and removed the appliance, and the pain vanished. From that moment I was free! I was healed, and I have had no return of the suffering. At that time I was also liable to very bad attacks of throat trouble, which used to make me ill and weak for weeks at a time. This trouble has also practically vanished; very rarely now do I ever feel even a slight soreness, and I am able to overcome this in a very short time through my understanding of Christian Science. Sometimes my voice remains husky, but this causes no pain or distress as it did formerly, and I regain a normal tone much sooner. I know, too, that as I work on faithfully, this apparent weakness will vanish. I have also been freed from severe headaches, from which I used to suffer almost daily; and many other ailments which were a constant annoyance have disappeared.

On one occasion, when sitting with a friend in her bedroom, the front of a very heavy wardrobe fell forward,

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the full weight coming on my head, which was hit by the carving at the top. I just had time to declare mentally that evil could not harm me as the front fell. Two friends who were present raised it off me, expecting to find me stunned; but I was not hurt in the smallest degree. I felt just as well as if nothing had happened, and so intensely grateful and happy that such a proof of God's goodness should be given before these friends, who were not interested in Christian Science. On another occasion I was awakened in the middle of the night by the falling of a picture. The corner of the frame struck me close to the right eye, on the edge of the temple, and made a deep cut, which bled profusely; but in a few minutes, through the realization of God's presence and allness, the bleeding stopped, and the severe pain was allayed. In half an hour I was asleep again, and when I woke in the morning the swelling had nearly disappeared, the cut was healed over and looked only like a scratch, and in the afternoon of that day I was able to do some very fine lace-work without any distress to eye or head.

These are only a very few out of the many wonderful proofs I have had of the truth and power of Christian Science, both for myself and in being able to help others. My great desire is to understand more and more of this wonderful truth, and to work faithfully to prove my gratitude to God, to Mrs. Eddy, and to all those who have so lovingly helped me on toward a better understanding of our God, who is Truth, Life, and Love.

L. M. GRACE, Eltham, England.

The fact has been brought very forcibly to my mind that, thanks to Christian Science and its application to my needs, ten years have been allowed me for repentance and good works. It is a little more than that time since a Scientist came to my bedside and delivered the message which lifted me out of the dark "valley of the shadow of death," where I had so long lingered; but it then seemed that my staying powers were over, and I was fast drifting into the darkness of night. *Materia medica* had sentenced me to die, and I was so tired of pain untold and weariness unspeakable, that I was ready to give up a struggle which had already lasted for years. Then like an angel came the message of Truth, and I was free. Gone was the pain, gone forever the weariness and dread of day, gone the long nights of terror; and again I walked the earth among my fellow-creatures.

Time is all too short to tell even briefly of the countless blessings that have since been mine. I had lost all faith and belief in a God; now, thanks to Christian Science, I can say with Job, "I know that my redeemer liveth." The Bible, long a closed book, conveying no meaning, is now my daily study. Happiness, then a stranger, is now a frequent guest. Fear, then my constant companion, has been relegated to its native nothingness. In mind, body, and estate I have been made new. My daily prayer is that I may be enabled to complete the work which I must do in order to show a small part of my gratitude to God for our beloved Leader's faithful work, and for the courage and love that braved my ignorance and brought to me the blessed truth that made me free.

I desire to return thanks for the help of Christian Science in the recovery of our little daughter from a severe illness. This child, seven and a half years old, was seized with a supposedly contagious throat trouble. I thought I could master it, and did my best, but the next morning the condition seemed so real that I asked help from a practitioner. Then the symptoms changed, and a severe case of fever manifested itself. I telegraphed to another Scientist, and the help was immediate, the cure instantaneous. From an advanced condition of this fever, the child was completely free and ready to get up and play; she had no tedious recovery, but was well as soon as the nothingness of our fear was realized. For this manifestation of ever-present Love I am profoundly grateful, and to our dear Leader enough praise can never be given. I can only say that I hope this new-old truth will ere long be everywhere acknowledged.

I also wish to tell of a recent experience. One day I went to a neighboring town on business and got into a street bus to go to my destination. The driver alighted to let some passengers off, leaving the horses alone and unhitched. A boy passed them on a bicycle, and they instantly started to run. In a moment they were beyond control, and immediately I began to declare the truth for all of us (there were eight persons, including two children, in the bus). The horses ran two blocks, turned into a livery barn, went through it, and as far out of the rear door as they could go. When they were stopped the vehicle was badly wrecked, the bottom and the heavy sides below the glass being all that was left, but no one was hurt. Even the horses were not injured. This experience satisfied me of the protecting power of God, and the trust we may all gain through Christian Science. I can never sufficiently thank our dear Leader, who made it possible for all who will to know the power of Truth to give courage and also protection in danger of every kind.

MILLIE MORTON MORGAN, Amarillo, Tex.

For more than ten years it has been a great pleasure to me to tell of the many instances wherein I have received relief from physical ills through Christian Science. My wife, two of our children, and I have each been on the very verge of the grave, as it seemed, and through Christian Science we were speedily and permanently restored to health. Besides this there have been many instances in which we have had almost instant relief from various minor ills. A little more than a year ago I was relieved of a severe attack of acute lung trouble.

After receiving the last-mentioned help, we organized a Christian Science society, holding the meetings in our own residence. The attendance soon increased so much that we secured permanent quarters in the business district of Amarillo, where we now hold three services each week, sometimes with an attendance of as many as thirty-five persons. I am very grateful to Christ Jesus, our Wayshower, for demonstrating to his followers how to live. I am likewise grateful to our beloved Leader, Mrs. Eddy, for her devotion to the truth, and the consecration of her life to promulgating the rule by which we are to reach perfect harmony.—ROBERT W. MORGAN, Amarillo, Tex.

I would like to relate how I became interested in Christian Science. Nearly a year and a half ago I received a letter from a very dear friend, requesting me to attend a lecture on Christian Science which was to be given in Madison on June 28, and saying that, as he knew of my poor health at this time, I would have reason to be grateful for this advice. I attended the lecture, and was deeply interested in what the speaker had to say. I also noted that he had been healed of heart trouble, which at that time was causing me much suffering.

I resolved that night to take no more drugs, but to attend the Christian Science meetings and learn more of this teaching. At the very first meeting I attended I was impressed greatly by the simplicity of the service, the brotherly affection shown, the genuine harmony that existed among the members, and the courtesy extended to me. I attended the meetings for about four weeks, intending every day to take treatment, but I put it off from day to day until July 29. On that day I became very ill, as the effect of the drugs which I had taken previously had left me a

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physical wreck. After a few hours of rest I started for home from business, and reached there feeling as though I might pass out at any minute. After resting for two hours, I told my wife I would go down to the meeting and ask for treatment, as a last resort. My wife tried to persuade me to have the doctor, saying that I could not suffer that way much longer. I however said, "No more drugs for me. I am going to try Christian Science." I started for the meeting in a very weakened condition, and after the service I talked with a friend who had been cured of heart and lung trouble. I asked him if he thought I could be healed or receive relief from such suffering as I was then enduring. He said, "There is a practitioner right here. Go to him right now, state your case, and trust in God."

I stated my case to the practitioner, who assured me that there is nothing impossible to God, divine Mind. He said I must cast out of my consciousness all jealous, malicious, and erroneous thoughts of every kind, and trust in God. He told me to go home and forget that I had ever been sick. I did go home, and I did forget my fear of the disease. I never awakened until I was called at six o'clock. It was the first all-night sleep in thirty years, having had in that time no more than two or three hours a night. I ate such a hearty breakfast that my wife said I had better go to the Christian Science meeting again. To think of all the months that I had suffered, and to be absolutely healed in one night; to take treatment at a quarter past nine and get up a well man at six o'clock the next morning, fully restored to health and vigor, seemed indeed marvelous to me; but it was no dream, it was instead remarkable evidence of the reality of the divine Mind, through the understanding and demonstration of Christian Science, which shows us clearly that there is nothing impossible to God, if we only obey Him and have faith in His power, as Mrs. Eddy explains to us in that wonderful book "Science and Health with Key to the Scriptures."

Did I thank my dear friend for advising me to attend the lecture? Yes, I did; and I thank God for the thought, as it was a banner bit of advice to me. I can say that the time which has elapsed since my healing has been the happiest of my life, so thoroughly contented am I with my surroundings. I feel grateful for all the blessings I have received through Christian Science and I thank God for my restoration to perfect health.

J. R. QUINNE, Madison, N. J.

I was brought up to read the Bible and to search it for spiritual guidance. When I was a young girl I read it through word for word twice, as a matter of duty, besides many other readings, not as a whole. One verse which I heard sung in church when I was eight years old, stayed with me. It was from Psalms: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." The words and their accompanying melody entered into my consciousness, never to leave. My longings for that "one thing" were indefinite, though earnest, and my prayers were blind pleadings to a monarch in some far-off place in the skies. My life did not unfold as I longed for it to do; I wanted to be kind, and thoughtful of others, patient, gentle, sincere. I wanted my home to be clear of the little frictions of anger and fret, but my faults seemed so many to me and so big. I made a list of them and magnified them into terrible realities. I also made a list of beautiful things to do each day, and for a time I faithfully carried them through, and though I did not look to self quite so much, I was still not satisfied—that "one thing" was not attained.

My health became poor,—a stomach disorder, sleeplessness, and worn-out nerves. I am a teacher, and in seeking a cure, I found healing in Christian Science. Then that faint light which came to the child, the desire to "dwell in the house of the Lord," expanded into the understanding of what the "one thing" is, what heaven and God are; and I am beginning "to behold the beauties of the Lord" and learning what it means "to enquire in his temple." I am glad I learned the stories of the Bible in youth, and read its pages later for comfort, even though I had to wait for the golden key that opens its meaning, thus transmuting to my dulled sense its words into letters of fire. The Bible has become, indeed, the Book of Life, and I am grateful to her who, catching its practical import, has courageously given it to humankind through "Science and Health with Key to the Scriptures."

LUCY HOLTZCLAW, Chattanooga, Tenn.

I am deeply grateful for Christian Science, and for its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been wonderfully healed in many ways, one ailment being a long-standing case of diseased tear-ducts. For fourteen years there had been a constant discharge from the eyes, and my vision had become so dim that I could not see anything without glasses. It was not, however, the healing of this trouble which led me into Christian Science, but escape from an extreme nervous illness, said to result from an incurable disease.

I had practically exhausted every material means when a friend, finding me in this condition, asked me to try Christian Science. I knew nothing of its teaching, and was therefore rather unwilling to try it, but after a few days I called on this friend and asked her where and how I could get Christian Science. She then went with me to a practitioner. When this Scientist told me that God is man's Life, that Truth and Love govern man, I left her office with a hope such as I had never known before. On my way home I purchased a copy of Science and Health and began to ponder its meaning. The next day, while the practitioner was silently treating me, the truth so dawned on me that I could see why I had been sick, and all pain left me. After reading a few days in Science and Health I turned to the page where Mrs. Eddy writes of a man whom she had wonderfully healed. (Science and Health, p. 192.)

Then came the healing of my eyes. I removed my glasses to wipe my eyes, and had read for some time when I discovered the glasses in my lap and thus knew that I was healed. The next day, on turning to Science and Health to read I could not see even the print, to say nothing of reading. I could then understand how true it is that mortal sense does deceive us, but I had no desire to put on my glasses. I had my children read for me, with the result that in less than a week this diseased condition was healed. I am indeed grateful for this healing, but more grateful for the spiritual healing, and to know that God, Truth and Love, governs man.

MRS. BERTHA KINDLER, San Diego, Cal.

For a number of years I suffered very great pain and inconvenience with my feet. At one time they had been badly frost-bitten, and were disfigured by extremely large and painful bunions. In severe weather the conditions were so much aggravated that I could not keep my shoes on, and had to seek relief by putting my feet in snow or icy water, but this relief was only temporary. The bunions were at times so painful that walking was positive torture.

Something over a year ago, when I had heard of Christian Science and been greatly attracted to its teachings, I resolved to take treatment for my feet. I was then unable to walk without limping. I had two weeks' treatment, and though at the end of that time I was greatly uplifted

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spiritually, I was disappointed that my feet seemed no better. The practitioner encouraged me to go on studying and to know that the healing would come. I followed her directions faithfully, and some weeks later was utterly amazed to discover that the bunions could be removed easily without the use of any instrument. In a day or so my toes were smooth and unscarred, and the joints which had been swollen and apparently malformed, became perfectly normal.

This, as I have said, was over a year ago. I have never experienced any of the old trouble since, going through last winter without a return of the former conditions, and being able to purchase new footwear without painful apprehensions. This is only one of many Christian Science demonstrations that have come into my experience, and it is needless to say that I am grateful.

MRS. ELDO STEDFELD, Indianapolis, Ind.

During November, 1908, I was afflicted with a severe and painful throat trouble, which affected my voice so that I was unable to speak above a whisper. Daily visits to a specialist failed to afford me relief or restore my voice. I had occasionally attended the Christian Science church, and the advice of a friend that I try this treatment with the assistance of a practitioner, was somewhat fearfully adopted. So effective was this treatment that within two days my voice was fully restored and my general health normal. I deeply appreciate the help thus received, and tender my sincerest thanks for the same to the Giver of all good.—MRS. H. D. MCBRIDE, Dallas, Tex.

[Translated from the German.]

It is with a grateful heart that I tell how I was healed through Christian Science. Two years ago I became seriously ill. Medical skill relieved me somewhat from the trouble which had brought me near death, but could not remove it completely. After some time I had another attack, which robbed me of all my strength. At that time I became acquainted with a Christian Scientist, and heard that many people were being healed in a wonderful way. I attended the meetings, which greatly inspired me. I also secured *Der Herold der Christian Science*, and read it diligently, believing that I would get well; but I found I lacked the necessary understanding, and therefore applied to a practitioner. With a few treatments I was completely restored, and know now that God is the "great Physician" who frees us from all disease and misery, for which I am thankful to Him. I am also grateful to our Leader, with all my heart.

FRAU HARM, Wannsee b. Berlin, Germany.

Words can never express the gratitude I owe to Christian Science. I know it is the truth that makes us free. It has been about nineteen years since my first healing in Christian Science of a number of severe ailments. Medicine did not seem to have any effect upon me, and I had been sick for two years. When I heard of Christian Science, and saw some healing work done through it, I decided at once to take treatment. I applied to a Christian Science practitioner for help, and was completely healed in one week's time.

The understanding of God, as taught in Christian Science, was my only physician when I had an attack of smallpox, nine years ago, and also when my baby was born. For many years I have found that God is an ever-present help in time of trouble. It is my aim in life to reflect Love as I move among my fellow-men. May God bless Mrs. Eddy, who has taught how to understand the Word which is "the light of the world."

MRS. ANNA J. LEONARD, Sturgis, S. Dak.

I desire to express my gratitude for the benefit I have received from Christian Science, hoping my experience may encourage some one who is looking for help. From childhood I had always been called delicate; my parents never thought I would reach womanhood, for there was always something the matter with me. The physicians called my trouble nervous, with a liver disorder which seemed to affect the entire organism. I was dosed with drugs constantly, and in this way I struggled on until suddenly my eyes failed me. My feelings may be imagined when I was told by a specialist that he feared there was no hope for me, and that in a short time I would be entirely blind. Seeing my distress, he promised to do all in his power for me, but the blow was more than I could stand, and a complete collapse, both physical and mental, was the consequence. I went to his sanitarium, took his treatment, was under his care for about three months, and at the end of that time I came home only to find myself in a short time as despondent as ever. I then sought the aid of my old family physician, but failed to get relief.

This extremity, however, proved to be God's opportunity. I was induced, through the kindly interest of a friend, to try Christian Science, and I think I must have been healed at the very first treatment, for I was able to walk home, a distance of eight or nine blocks, with no thought of being weary, and in four or five weeks I went to work in a Christian Science family. This healing took place over eight years ago, and since then I have been able to do heavy work and endure hardships that before would have been impossible. I have also been able to lay aside glasses, which I had worn steadily for twenty years. I am grateful for these proofs of God's loving care, and for the joy and peace that have come to our home.

I can never cease to be thankful for "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for her consecrated life.—SUSAN ELSWORTH, E. Los Angeles, Cal.

About nine years ago I was healed in Christian Science of what the physician pronounced organic heart trouble and a chronic stomach disorder. Now, with the desire to encourage others, I relate the healing of an abnormal growth. For ten years this growth had been in evidence to the material senses, but it was entirely overcome through the understanding, gained in Christian Science, that it was no part of my true being, and that when the belief in it was destroyed in consciousness there would be no more of the false "evidence." This healing occurred two years ago. Another very troublesome disease, catarrh of twenty-five years' standing, entirely disappeared nearly a year ago. It is with sincere gratitude to God, and to Mrs. Eddy, His messenger to us, that this testimony is given.

SUSIE M. ABBOTT, Lancaster, N. H.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart that pays its toll
To youth and age, and travels on with cheer.

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendships, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

HENRY VAN DYKE.

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FROM OUR EXCHANGES.

[*Western Christian Advocate.*]

If, in truth, "a man's life consisteth not in the abundance of the things which he possesseth;" if, in truth, it shall be found far from profitable to gain the whole world, were it possible, and lose one's soul—one's true life; if our main endeavor here should be to lay up treasure in the heaven of a spiritualized character and the record of kind deeds; if there is a distinct danger that the deceitfulness of riches shall choke the Word; if swift doom threatens him who grossly says to his uncultivated soul, "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry"!—then why, when we worship this peasant-born Saviour, who lived all his days the simple life, who uncovered the sources of pure joy, who laid stress on righteousness rather than riches and on holiness rather than holdings, should we so inconsistently and so furiously pursue the things that perish in the using, that make not necessarily for happiness or composure of mind, and that belong not to the spirit or to eternity?

[*Universalist Leader.*]

There is nothing the world needs so much today as the man who can say, "I know." The preacher who knows only a little, but who knows that little, and knows he knows it, will get a following, when the man who doubts a great deal, has suspicions about everything, and deals only in suppositions and possibilities, and raises questions instead of answering them, will flock all by himself! Happy is the minister who at least can say, "This one thing I know," and people will seek him for that one thing. Lonely is the minister who has only his doubts and speculations with which to feed hungry minds and hearts and souls. Pitiful the man who has lived even a score of years, who has not come to a conclusion about something, who cannot speak at least one confident word.

[*Christian World.*]

Philosophy is the endeavor to make the world wiser. The gospel is the bold attempt to make the world better. Philosophy is an appeal to the intellect. Religion in its highest form captures the heart. We are told today that the modern cultivated intellect is leaving the church; is giving up the Christian dogma. Perhaps it is. But let us clearly understand what is happening. What men are giving up is not the fact, but old-world, medieval explanations of the fact. When they reject the Ptolemaic astronomy they are not rejecting the stars. Christianity in itself can never be given up, because it is here,—a fact that has happened.

[*Examiner.*]

In the struggle with unbelief faith is strengthened; through the clenched antagonisms of life we win our souls. The word of the Lord is assimilated in the very effort to hold fast to it, and the faithful man is a king before the crown is put on his head. It is to a great destiny that we are called. If the exceeding greatness of the promises of God challenges our souls to an heroic faith and to a bold adventure, let us rejoice at the prospect. No life is worth anything which has no unfulfilled hopes, and no fine hopes are fulfilled except to the man who picks up the gage God flings at his feet.

[*Christian Register.*]

The world sadly needs just the kind of leaven that Jesus meant,—the destructive principle to the caste spirit, the leaven of religious and moral democracy for the accomplishment of noble things for the higher good of the race.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falnouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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ITEMS OF INTEREST.

National.

The state investigation of the price of milk in New York city, shows that one well-known company, controlling twenty-eight per cent of the milk trade in the city, credits seventy-five per cent of its twenty million dollars of capital to "trade-marks and good-will." On this capitalization six per cent was paid on the preferred stock and ten per cent on the common. Another company, capitalized at half a million, which figured "good-will" at three hundred thousand dollars, paid fifteen per cent dividends last year, twenty-two per cent this year. Still another company paid twenty-six per cent. These companies sold milk at eight cents a quart and desire to increase the price, claiming they cannot make a fair profit at that figure.

Of the total net indebtedness of the 158 cities in the United States which, in 1907, had an estimated population of over thirty thousand each, 39.2 per cent is credited to New York city, which has more than seven times the indebtedness of any other city, and more than one half of the total of the twenty-seven largest cities of the country. The per capita net debt of New York city is $142.52; and the only other cities having a per capita net indebtedness of over one hundred dollars were: Cincinnati, O., $123.85; Boston, Mass., $120.37; Galveston, Tex., $115.78; Pueblo, Col., $108.23, and Newton, Mass., $105.83.

Every person in America, practically, sustained a fire loss of $2.58 in 1907, whereas the per capita loss in Europe for the same year was only forty-eight cents. The total fire loss in America in 1907 was $215,000,000 and, including the cost of up-keep of fire departments, the loss in this country might be estimated at $500,000,000. If safety devices were used here as generally as in Europe, there would be an annual saving of $360,000,000, enough "to build a Panama canal every year."

Early development of the great coal-fields of Alaska, in order that states on the Pacific slope may be furnished with high-grade coal at less cost than the product now brought half way round the world, and that the warships of the United States navy in the Pacific may be provided with a first-class fuel of American production, is advocated by Governor Hoggatt of Alaska in his annual report.

The Governor of Kansas is credited with saying to a representative of the Missouri Pacific: "I demand to know how much money the financiers will get for floating this proposed nineteen-million-dollar bond issue for the Missouri Pacific, and I demand to know how much of the money realized from the sale of these bonds is to go into improvements of the Kansas property of the road."

The Half Moon and the Clermont, reproductions of the ships sailed by Hudson in his search for the northwest passage and by Fulton in his first trip up the Hudson, are to be permanent attractions for sightseers in New York, and according to present plans will be kept in a basin near what is to be named Hudson-Fulton park.

President Taft is preparing recommendations for the enactment of a national incorporation act. He has been thinking of advocating only voluntary national incorporation, but he may go farther and advise that after a given period all corporations having capital of magnitude be required to take out a federal license.

Several thousand damage suits against the Standard Oil Company of New Jersey are to be instituted by the independent oil refiners if the United States Supreme Court upholds the decision of the Circuit Court for the Minnesota district, ordering the corporation dissolved.

With the completion by the Government of a siphon fourteen feet in diameter under the Colorado river, water will be diverted from the Yuma dam fourteen miles away to irrigate fifty-five thousand acres of land in the Yuma (Ariz.) valley.

A special joint committee is to be appointed by Congress to investigate the forest service. This action is the result of the so-called "Ballinger-Pinchot" controversy, which charges remissness in the conservation policy.

Government officials are investigating the recent action of Chicago milk dealers in raising the retail price of milk from seven cents a quart to eight and from four cents a pint to five.

The total public benefactions in the United States during the past twelve months was $141,250,000, an amount greater by $40,000,000 than for any previous year in the history of the country.

More than a thousand scientists attended the various meetings held in Boston and Cambridge last week, under the auspices of the American Association for the Advancement of Science.

Provision for a thirty-million-dollar revolving fund, to be used in the completion of Government irrigation projects, is made in a bill introduced in Congress by Senator Borah.

The total cash receipts from the sales of public lands, including fees and commissions on both original and final entries, for the year ended June 30 last, were $9,235,227.

It is expected that President Taft will send a special message to Congress on the question of conservation of the natural resources of the country.

More than thirty-six per cent of the United States has now been mapped by the topographers of the United States geological survey.

International.

A syndicate of Canadian capitalists has acquired the charters of the companies known as the Northern Railway Company and the Manitoba and British Columbia Railroad Company, and it is said an early beginning will be made on the construction of these roads. The northern road is to be built from Cardston on the international boundary, through Lethbridge to Calgary and Edmonton, from thence on to Ft. McMurray and westward to the Peace river country, thence through the Rockies by the most feasible route into Dawson City. The other line will start from Winnipeg and run to Lethridge in southern Alberta, and from thence to Pilot bay on Kootenay lake in British Columbia. These roads will open up for exploitation and settlement extensive tracts of new country in northern Alberta, British Columbia, and the Yukon territory, which are known to be rich in natural resources as well as in agricultural possibilities.

At the recent convention of the Conservative Association at Victoria, B. C., the premier outlined the policy of his administration during the coming term, which includes the generous construction of new roads and trails and other facilities for the settlers now coming into the country, and the making of the agricultural land easily available for settlement. The question of government ownership of the telephone service came before the Conservative convention, and a resolution was unanimously adopted calling upon the present government to acquire the telephone systems of the province and operate them as a government institution.

The French Chamber of Deputies has voted authorization to the Paris municipality to contract for a loan of nine hundred million francs (one hundred and eighty million dollars) for an elaborate scheme of improvements, including the demolition of unsanitary quarters, the construction of new streets, gardens, and schools, and for other changes in public works.

The English political situation, resulting from the rejection of the budget by the House of Lords, is so uncertain that of the 668 aspirants, either already nominated or yet to be chosen for seats in the next Parliament, not more than seventeen are considered absolutely certain of election.

The Chilean minister at Washington has notified the international bureau of the American republics of an international exposition of fine arts applied to industry which will be opened in Santiago, Chile, Sept. 18, 1910, in celebration of the first centennial of Chilean independence.

A great Pan-American irrigation congress, to be held in Mexico City either in 1910 or 1911, is being considered by the National Irrigation Congress of the United States.

Twenty-six Moslems have suffered capital punishment at Adana for their participation in the April massacres.

Industrial and Commercial.

Current generated at the Big Bend station of the Great Western Power Company in Plumas county in the Sierras, lights the incandescent lamps of Oakland, Cal., one hundred and sixty-five miles away. The turbine wheels of the plant, rated at twenty thousand horse-power, are operated under the highest head of water of any plant in the world. The greatest development undertaken by the company will be at a point near Big Meadows, some miles above Big Bend. By the erection of a comparatively small dam an artificial lake, covering an area of approximately forty square miles, will be formed, and the amount of water impounded will reach the stupendous figure of forty-two billion cubic feet. This will be ample to operate the company's plants at their maximum capacity throughout two seasons of extraordinary drought. In addition to the dam, a tunnel will be driven through the mountain, as in the case at Big Bend, to a point overlooking the power-house site, where the water will have a sheer fall of over two thousand feet. The maximum head at Niagara is two hundred feet and the most powerful turbine rates thirteen thousand horse-power.

The world's production of gold and silver for the calendar year 1908 is estimated by the Bureau of the Mint, based upon official and unofficial information, to have been: Gold, 21,378,480 fine ounces of the value of $441,932,200; silver, 203,186,370 fine ounces of the commercial value of $108,684,400.

Ninety million dollars was the contribution of the forests to the exports of the United States during the fiscal year of 1908, an increase of twentyfold since 1851.

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CHRISTIAN SCIENCE SENTINEL

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

THE CHURCH OF CHRIST, SCIENTIST.

GEORGE SHAW COOK.

IT is very desirable that all who join the Church of Christ, Scientist, whether it be The Mother Church or one of its branches, should be thoroughly familiar with the object for which this church was founded, as set forth in the "Historical Sketch" in the Manual; namely, "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (p. 17). The precise purpose for which the Christian Science Church was formed, and which is here so definitely stated, should be ever uppermost in the thought of the members of The Mother Church and of the branch churches. The nature of the church, as it is understood in Christian Science, is further defined by Mrs. Eddy in Science and Health, (p. 583), as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

The foregoing brief quotations from our Church Manual and our text-book should be enough to remind us that we, as members of the Christian Science church, are identified with the most important religious movement since the early Christian era, and are engaged in the most splendid undertaking in which it can possibly be our privilege to participate. Having once fully realized this fact, we should not lack inspiration for faithful, persistent, consecrated activity. We should be able to see that in the work of Christian Science there can be no idleness, apathy, self-ease, self-complacency, or any other form of selfishness which might creep in and delay if possible the coming of Christ's kingdom to individual and universal humanity. We should understand that in the institution which "is found elevating the race" there can be no place for personal ambition, self-seeking, love of leadership, or desire to control, dominate, and manage the affairs of others.

"Whosoever of you will be the chiefest, shall be servant of all," said Jesus; and we, as professed followers of the Master, should make certain that his "Father's business" is not obstructed, hindered, or confounded by wrangling, friction, hatred, envy, jealousy, criticism, and misjudgment of the motives of others. We should be ever on guard against the subtle suggestions of evil which seek to find their way into the "house of prayer" and which would turn it into "a den of thieves." We should be faithful and vigilant in protecting ourselves from the serpentlike sins which, if unnoticed, would crawl into consciousness and defile our moral nature with their stupefying poison. We should avoid even the "appearance of evil." By our alertness we shall be better fitted to "rouse the dormant understanding" of others "to the apprehension of spiritual ideas" and shall thereby prove ourselves to be in deed as well as in name, Christian Scientists.

The organization of the Christian Science churches is simple in form, and their government is democratic in the extreme. Inasmuch as the Readers who conduct the services, and the trustees or directors who are entrusted with the spiritual and temporal affairs of these churches, are elected at stated intervals by vote of the members, it is of the highest importance to the welfare of the churches that the members thereof take an active and intelligent interest in the business meetings at which these officers are elected, as well as in other regular and special meetings. When officers are to be elected, the members should be prepared to vote wisely for those of their number who are best qualified metaphysically, morally, spiritually, educationally, and by experience, to fill acceptably the respective offices. The members should not be prejudiced or biased in their choice by personal considerations. They should not be unduly influenced by human opinion. They should not be limited in their selection of officers to the students of one teacher, but should be free to vote for those best adapted to serve the Cause, even if they are not class students at all. They should go to these elections with the utmost freedom of thought, willing to be guided by divine Love and knowing that they cannot be influenced erroneously nor swayed by animosity or "mere personal attachment" (Church Manual, p. 40).

One who has freed his thought by demonstration will not be likely to listen to idle rumor, slander, or gossip. Because he is conscious of being governed by the Mind which is God, he will have the wisdom to know what to do and the intelligence to know when and how to do it. It is obvious that if every member is thus governed, the action of the church as a whole will be right and the result harmonious. Having made their choice of officers, it becomes the duty of the members to support them in every right way, and officers thus supported will give the church better service than they could possibly give if hampered by criticism and opposition. When officers have been elected, they should assume the administration of the affairs of the church as a sacred trust from the members. If they prove faithful to the trust reposed in them, they are entitled to cordial support. If not, they should be removed. If they make mistakes, they should be treated charitably, for they do not claim to be perfect and in most instances have not sought election. Church officers who have been wisely chosen will always be found seeking divine guidance and serving humbly and considerately those who have chosen them. They will not assume proprietorship or superiority, although they will strive to carry on the work of the church with dignity and decorum.

Thus between members and officers there should prevail mutual sympathy, cordial cooperation, and an unselfish desire for the welfare of the church and for the prosperity of the Cause. In this way will the Christ-idea be lifted up in our churches and draw all men unto it. The lives of all Christian Scientists, each word and deed, should point to the fulfilment of that desire so finely expressed by Samuel Longfellow:—

O living Church, thine errand speed,
Fulfil thy task sublime;
With bread of life earth's hunger feed,
Redeem the evil time.

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CONFESSING OUR FAULTS.

REV. CHARLES D. REYNOLDS.

THE Scriptures enjoin upon all seekers of righteousness the necessity of confessing their errors and sins; not as an arbitrary formality to be observed as ritual, but because the acknowledgment of our faults and mistakes is one of the most effectual means of correcting them, and of removing their effects on ourselves and others.

It cannot be denied that the major portion of all the contentions or divisions which arise among brethren could be and would be prevented if there had been at the very beginning of the difficulty a willingness to make proper acknowledgment of mistakes and faults. The benefits accruing from the honest admission of our faults and failures is twofold: it is needed to bring about the necessary correction or overcoming of the fault itself, in the one who is honest enough to make the confession; and it is necessary to the healing of the discords produced by these errors and mistakes. It is absolutely necessary for the student who desires to advance spiritually to be willing to make proper confession to the person injured for every mistaken act. This implies and impels a mental state of humility, without which the requisite honesty necessary to insure further spiritual growth is lacking. After all, it is but the subjugation of self to what is just and right.

If we have cause, or think we have, to believe that a brother has wronged us, or is not leading a consistent life; or if we waken to the realization that another has received wrong at our hands, the master Metaphysician has left us specific directions for our guidance. Picture what would be the result if these words from the Sermon on the Mount were carefully followed in that spirit of love in which they were meant to be applied: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Virtually this teaching declares that, as compared with the practical duty of seeking to cancel our differences with our neighbor, and particularly those who are of the same fellowship with us, public professions and confessions are secondary and invalid, or nearly so.

But one may ask, What if my brother will not receive me, or I fail to receive him? Here also the Master left us very specific directions respecting the course to be followed, and how, if not successful, the matter may eventuate in the excommunication and disfellowship of such as are not willing to see and confess their shortcomings, but resist correction: "If he will not hear thee, then take with thee one or two more, . . And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Such a course forces the issue and makes clear the dividing line between those who obstinately refuse to acknowledge their faults and express sorrow therefor,—who are unwilling to make the needed correction,—and those who consistently honor their professions. All must admit that one who habitually maintains an attitude of mind such as is above described is thereby disqualified from belonging in the same fellowship with those who are obedient to the rules upon which human brotherhood rests and without which its unity and integrity cannot be preserved. Nay, more, it ought not to be expected that such a one would desire to continue to belong to a fellowship the teachings of which he does not practise, for by his own deliberate choice he has disfellowshiped himself.

The spontaneous confession of our faults to the party wronged, or to his authorized representative, is not obsolete in Christian Science, but receives complete explanation and enforcement therein. The by-laws in the Manual of The Mother Church recognize the Scriptural teachings on this subject, and aim at their practical enforcement, that Christian brotherhood may preserve its original meaning and stand unbroken. Nothing but pride, which is but another word for selfishness, can cause us to feel offended or wronged by the kindly criticism of those who observe us and wish to help us. When told that we are in error in any matter, the first point to which we should give heed is this, Is it true? and am I willing to listen patiently to and weigh impersonally what has been said? Second, if it is true, do I feel grateful for this uncovering, and do I stand ready to acknowledge my mistake and by pledge and conduct show that I am ready to take up the task of correcting whatever needs correction? Third, am I expressing gratitude to the one through whom all this has come to me?

There is no greater proof of sincerity than the free spontaneous uprising of that mental attitude of love and gratitude toward the one who is brave enough to risk our displeasure and the possible taking of offense for the sake of doing us a needed service. Let us listen, not to talebearers or busybodies with other people's business, but to any brother or sister who comes to us in a kindly, loving spirit, to call our attention to any mistake or fault of which we may or may not be conscious. If we refuse to hear them in the same spirit of kindness and love, it must stand as an evidence against us, as a proof that upon our part there is need of increased humility. A true Christian Scientist is always humble; his attitude toward his own faults is just the same as his attitude toward the faults of others.

"AND HE . . . BLESSED THEM."

STOKES ANTHONY BENNETT.

IT would seem that Thackeray was looking directly at little children and was endeavoring to paint a picture of their happy, beaming faces when he wrote, "What indeed does not that word cheerfulness imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition, it means humility and charity, it means a generous appreciation of others and a modest opinion of self." A better allusion to this picture could not be found than the one afforded by Montaigne, "The most magnificent sign of wisdom is continual cheerfulness."

Ever since I was one of them, children have been accorded first place in my love for humankind. They have been little guides along the highways of experience, little wayshowers in my journey from sense to Soul. Their radiant smiles and their simple faith have ever caused me to look upward and onward, away from the disappointing conventionality of the adult, away from blighting, gross materialism. To me the child at his best has been and is an inspiration, so remote are his thoughts from self, so pure and beautiful, while his impulses are glorious in goodness, his actions nobly sincere. Such a child gives a splendid suggestion of the Father's own image and likeness; and "of such," said Jesus, "is the kingdom of heaven."

My hours have never been too occupied to pay attention to this little teacher. If we meet on the street, or elsewhere in the open, we do not fail to exchange smiles or verbal greetings, or to stop for a moment to engage in conversation. If he comes to my study, he is a most welcome guest, a meek, unconscious helper, as he instructs me with his joys, his loves, his ambitions, and his hopes. He gives me so much that I, poor mortal, am at a loss to repay him for his cheer, his confidence, his uplift, and his loving-kindness. He is my best neighbor, my most loyal friend, and I delight in him more than I can tell. As I walk and talk with him, I long to be admitted to his realm of true happiness, to his heaven of peace and purity; but with this desire comes a recollection of the unequivocal condition

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declared by the Master, when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It would require a volume even to touch upon the lessons which children have taught me, lessons attempted by their elders but left unfinished because of stern and sacrificing demands. As I look back and behold the ease, the naturalness with which the child impressed these lessons upon my thought, and brought me into a more firm and practical understanding of the order and reality of things, I am thankful indeed for the little folk, and say with the psalmist, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

Not long ago, a sweet, cheerful, and alert little girl of seven summers was the means of teaching a lesson which is too beautiful for words. Catching the import of Truth's requirements, she voiced her thoughts in a manner which revived a lethargic consciousness and bade it bestir itself for freedom and redemption. The father of this little maid had been led to see the efficacy of Christian Science in the healing which had come to his wife. He was moved to a lip-praise of divine Principle and its saving efficacy, but farther than this his interest had failed to go. He was usually quick to admit that Science had accomplished much good in the general world and for one at his own hearthstone, but he was not inclined to use it rightly in obtaining the salvation which he himself greatly needed. He was a hearer of the word, but not a doer. He was a casual observer of good, an admirer on special occasions, imagining, and hoping surely, that through some remarkable manifestation Truth would at length enter into his life and effect the desired regeneration.

One day the father, who is a traveling salesman, returned from a long trip through another state. The subject of Christian Science, particularly its requirements, had been uppermost in his thoughts for some time, but as he neared his destination, mortal mind eased itself by persuading him to shift these personal obligations to another,—one small of stature, but great in generosity, good will, and the possession of good. The little daughter was the first to greet the homecoming father. Childlike, she had stored away a lot of interesting things to tell him, among which was the account of a Christian Science demonstration, recently made by a boy playmate across the street. Here was an unexpected opportunity for the father to yield to the influence of the moment, and he did so in these words: "I have been thinking, my dear, how nice it would be for you to go to a Christian Science Sunday School and learn about God, who is doing such wonderful things all around us. Papa would indeed be pleased and helped if he knew you were in Sunday School every Sunday morning."

The child was face to face with the most vital condition that had yet come into her life. All was silence. The "still small voice" of Truth was revealing to her what our beloved Leader expresses on page 18 of our text-book, Science and Health, as she speaks of Christ Jesus, the perfect demonstrator: "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." Looking up, then, into the eyes of her father with an earnestness, a straightforwardness which he can never forget, she gave a reply which shook the very foundations of his being: "Papa, what's the use for me to go to Sunday School when you won't even read Science and Health or pray to God? If I go to Sunday School, will that make you good and keep you well?"

What a world of wisdom that answer contained! What an illustration of the words of Jesus the Christ: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Did ever a child more lovingly rebuke a parent than did this little girl? Was ever a lesson driven home more forcibly, more pointedly, than this she taught? Was ever more emphasis laid upon working out one's own salvation than in this instance? Verily, "a little child shall lead them."

My readers will be uplifted in knowing that the father in question says he learned his greatest lesson at the feet of his seven-year-old daughter on that memorable homecoming day. He asserts that it was she who first taught him the necessity of individual effort, and proved to him that "there is no excellence without labor in a direct line" (*Ibid.*, p. 457). He lost no time in purchasing a copy of Science and Health, and in a few hours after his awakening he was poring over the Preface and the chapter on Prayer. As he pondered these lines on page 1, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind," an understanding, clear and glorious, came to him.

Today this father is a loyal student of Christian Science, and his study of its text-book, during but a very few weeks, has relieved him of the enslaving drink and tobacco habits, rendering him "a new creature," who "rejoiceth as a strong man to run a race." His little girl is a regular attendant at Sunday School, and her progress is not only an inspiration to her father, but to all with whom she is associated. Not a day passes without bringing into these two lives some new experience, some new enlightenment, some new happiness and joy. Not a day passes that the father fails to realize something of what Lowell meant when he wrote,

> Children are God's apostles, day by day
> Sent forth to preach of love and hope and peace.

As my thought constantly reverts to this little maid and the transformation her heart provided, I rejoice "in the beauty of holiness," manifested so impressively in children. Understanding much better now why Jesus blessed them, I long to be more and more considerate of these little teachers, to profit more by their words of wisdom, to love their activities more, and to be as nearly childlike as I can.

THE SPIRITUAL LIGHTHOUSE.

CARRIE F. LYMAN.

THE spiritual analogies suggested by a lighthouse have appealed to many minds—its rock foundation, the great strength needed in its construction, the means used that the light shall be always of the best obtainable strength and quality, the reliability of character necessary for a lighthouse keeper,—these, and other facts, are of more than ordinary interest from a mental standpoint.

The following extract from an article in the *Technical World* illustrates what may be to many readers a new phase of this subject. The writer says,—

"On a sunken reef three hundred and fifty feet distant from Stornaway lighthouse, off the Scottish coast, is a remarkable beacon that warns mariners with the help of a light which is only apparent. The beacon is a cone of cast-iron plates, surmounted with a lantern containing a glass prism. The prism derives its light from refracting the rays emitted from the lighthouse, and the optical illusion is marvelous. Mariners naturally suppose that there is a lighted lamp on the beacon itself, and many of them refuse to believe otherwise. But the object of the beacon is attained when the navigator sees the reflected light, which indicates the perilous rock below. This beacon has been in use more than half a century, and since it was fixed in position others have been placed in other neighborhoods to make clear points of danger."

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Pondering upon the lesson taught by this reflecting beacon, the writer has found it profitable to study the one hundred and forty-two references in "Science and Health with Key to the Scriptures" by Mrs. Eddy, upon the subject of reflection, and the necessity of a clear understanding of this teaching, if one would begin to lay aside the human sense of personality for the true spiritual individuality. The Christian Scientist finds these reminders at every turn in his daily life. Sometimes it is the brilliant reflection of some skylight or photographer's window; often a pool of water but a few inches in diameter, or a dewy lawn, or a rainbow, or even a bit of tin or glass in the road,—all teach the same lesson, that a right mental attitude or relationship toward the light is the "one thing needful."

When it was announced to the American people that the French nation desired to present them, through their sculptor Bartholdi, with the symbolic statue, "Liberty Enlightening the World," the project of building a suitable foundation and pedestal for the statue met with only an apathetic reception, although every one was desirous of having so imposing a figure as this statue in New York harbor. How often do we long for all possible spiritual light and liberty, and yet, when it is ready and waiting to be given us, how many times have we been tardy and indolent, so far as our part was concerned, in preparing a suitable foundation work.

It has been found necessary, through the laws of our country, to inflict a heavy punishment upon any one who purposely extinguishes any beacon-light, or who holds out a false light with malicious intent. Our Leader's long-continued efforts to keep all "false lights" or erroneous human interpretations out of Christian Science, and to impress upon Scientists that their every thought should be brought into obedience to or become a faithful reflection of the Mind of Christ, is outlined in her essay in "Miscellaneous Writings" called "The Way." As it is no effort for the ocean to reflect the light above it; and it requires no exertion for the Stornaway beacon to reflect the light near by, so it is but necessary for the human mentality to keep thought turned toward God, the "Sun of righteousness," and free from the mental fogs of materiality; to become both a voluntary and unconscious spiritual life-saving agency.

The metaphysical definition of "Sun" as "the symbol of Soul governing man,—of Truth, Life, and Love" (Science and Health, p. 595), and the following extract from another of Mrs. Eddy's books, have been of inestimable value to many a wanderer who sought to find that celestial light which would guide to the shelter "not made with hands, eternal in the heavens." In "Retrospection and Introspection" (p. 93) she writes: "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action."

Our Master bade us let our light shine for others, and Christian Scientists are indeed thankful for the brave Leader who these many years has held high the torch of hope to warn the weary wanderers from treacherous rocks and shoals,—a spiritual lighthouse in a waste of waters, one of those true lights of whom a poet has said:—

A few there are whose lives are sweet;
  There is no shadow in their eyes;
Their arms are strong to bear us up,
  To toil and spend—for they are wise.

A few there are who shine serene
  Above our cloudland, wan and dim;
God's lamps hung high to show the way—
  For whom we all give thanks to Him.

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.—LUBBOCK.

SELECTED ARTICLES.

[Alfred Farlow in *Greensburg* (Ind.) *Graphic.*]

Christian Science has no kinship whatever with hypnotic suggestion. "Suggestion" depends entirely upon the exercise of the human will, while the practice of Christian Science is in accord with the Scriptural teaching, "Not as I will, but as thou wilt." It is a Christian and scientific method of yielding to the influence of the divine Mind.

Every effort of a Christian Scientist is based upon the understanding that God, good, is the only real power, and that consequently evil is not power. To do evil, one is obliged to make an immediate and complete departure from Christian Science, and resort to an evil subterfuge. So long as one adheres consistently to the practice of legitimate Christian Science, he can never do wrong or evil.

[John U. Higinbotham in *Illinois Illustrated Review.*]

There are two points in connection with the Christian Science movement regarding which there is no controversy, viz., its good temper and its growth. By viewing the first as a contributory factor to the second, I find warrant for speaking of it in an article concerning the growth of Christian Science in Illinois.

I imagine that if a sage like Solomon were presented with a double array of arguments diametrically opposed, and asked to decide the merits of the case under discussion, he would struggle in vain to balance claim against denial for awhile, and finally ask, "Which one was angry?" and decide that the one who lost his temper had the weaker side of the argument. Now the Christian Scientists have, as a body, kept their temper. They have provided means for correcting misstatements or misunderstandings of their teachings, and these corrections find expression through the press by means of various publication committees, from the platform by means of lectures, and from headquarters by means of authorized publications. Although each of these modes of expression differs widely from the others, they have one characteristic in common in that they never lose their temper. As a natural result, their communications, whether written or spoken, always receive a respectful hearing from the investigator. Much of this calmness is due to the fact that Christian Science is a religion which has not been acquired by inheritance. Its followers have often fought hard to retain their old beliefs. When they surrendered, the whole fortress capitulated. A religion that one has obtained by the sweat of his brow is more appreciated than an inherited belief, just as an earned dollar is more valued than an inherited dollar. A man who has earned his point of view has more patience with the honest disputant than the disputant has with himself. Hence the absence of rancor in presenting the subject.

Now, as to the growth of Christian Science in Illinois, the figures themselves tell the story. The motive in presenting them is not one of self-glorification. If a man dipping water out of Lake Michigan were ever tempted to exult over the quantity extracted, all he would need to do to calm himself would be to give a glance at the amount remaining in the lake. So in Illinois, while large growth has been accomplished, the figures themselves are not so significant, considering the size of the field, as is the fact that growth has been and is being made in the face of a generally admitted lethargy in things spiritual.

The Christian Science movement was started in Chicago during 1883, but it received its real impetus from the work of Mrs. Eddy, who personally taught a class there. In other respects its infancy did not differ greatly from that of similar organizations in small communities today. They all seem to move along lines as definite as the formation of worlds from star-dust—except where human fingers are inserted to "regulate" the machinery. A man

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or woman buys the text-book, "Science and Health with Key to the Scriptures." Its logic is convincing, once the premises are understood and admitted. Or else, he or she is sick, and as a last resort visits a neighboring city to consult a Christian Science practitioner. The patient recovers and wants to know the *modus operandi*. Whatever the impetus, one or two or three people begin to investigate and believe. At first they are disposed to be aggressive, but soon settle down into the real work of Christian Science, viz., living it. Husband, wife, or neighbors notice an all-pervading change in the student of Christian Science. He is not only stronger physically, he is better morally and much easier to get along with. A few inquiries are made. Sometimes the patient becomes a practitioner. Services are held at the homes of the investigators. A church is organized. It meets in a hall. A building fund is started. An edifice is erected.

All of these processes were followed in Chicago. In 1886 a church was organized, and for eleven years it moved like the "chambered nautilus" from hall to hall, ever requiring "more stately mansions," until in 1896 a church building was proposed. Chicago Scientists had contributed liberally in 1894 to the building of The Mother Church in Boston. I was just becoming interested in Christian Science at the time, and I felt that I had gone down pretty deep into my pocket for a building a thousand miles away, but an incident connected with the raising of the funds for The Mother Church impressed me greatly. I went to a Sunday morning service in the hall on Wabash avenue then used by the Christian Scientists. I noted in climbing up the stairs that they were narrow and tortuous. I thought of the impossibility of emptying the crowded auditorium in case of fire. You may easily guess that I was not a full-fledged Christian Scientist, or my thoughts would have been in better business. Near the close of the service a collection was announced in aid of The Mother Church building fund. Some gentlemen started down the aisles with baskets. At that instant a cloud of smoke poured into the rear windows. No one moved. The collection continued; the smoke ceased. No, gentle reader, it was not a Christian Science "demonstration" in the sense of extinguishing the fire. There had been no conflagration. The janitor was burning some accumulated waste in the furnace. All of the elements of a panic were there except fear. That was one of the silent arguments that has stuck in my mind for thirteen years. I have forgotten what the preacher said, or even how much I put into the basket, but I shall never forget the absolute calm of that audience in the presence of all the symptoms of a fire, plus a contribution plate.

Shortly afterward the world was notified that no more money was needed for The Mother Church, and the Chicagoans started the movement to build First Church on Drexel boulevard. This building and the ground on which it stands cost one hundred and eight thousand dollars, and the money was raised before the edifice was finished without resorting to any of the usual stimuli such as bazaars, etc. No criticism of bazaars is meant. I simply emphasize the spontaneity of the subscribers, many of whom lived twenty miles from the proposed site.

In November, 1897, First Church of Christ, Scientist, of Chicago, was dedicated without debt. It had taken eleven years since the formation of that first congregation to accomplish a church edifice. In the ensuing eleven years eight healthy organizations have been formed by a process similar to what horticulturists call "budding." They have built five handsome church edifices at a cost of about one hundred thousand dollars each. The membership is approximately fifty-one hundred, and the attendance may be conservatively estimated at ten thousand. There are three hundred and twenty practitioners of Christian Science in Chicago. The reading-rooms, established in 1892, now do a business of four thousand dollars per month. It may surprise some readers to know that this large business is done at a loss, and the deficit is supplied by an assessment of the several Chicago churches, prorated according to membership. Twice the reading-rooms have been moved to larger quarters. In addition to the down-town rooms, each Chicago church maintains reading-rooms in or near the church edifice. The attendance and sales at these local rooms show a steady increase.

The publication committee of Illinois is similarly financed by all of the churches in the state. It is the business of this committee to correct misstatements, intentional or otherwise, that appear in the public press. The admirable manner in which the various gentlemen who from time to time have been entrusted with this duty, have maintained their poise, has won for this branch of the work the respect and esteem of the editors and publishers of the state, and seldom is difficulty experienced in obtaining a hearing.

Perhaps as good a barometer as any of the growth of the movement in Chicago may be found in the lectures. The board of lectureship is one of the activities of The Mother Church. It was instituted not as a proselyting proposition, but as a means of self-defense. Proselyting in Christian Science is about as thankless a labor as could well be imagined. Until a man gets the right point of view, you might as well try to explain the nature of tropical sunshine to an Eskimo. After he gets the right point of view, fortified by some healing experience, he does not need to be "converted" to Christian Science. The purpose of the lecturer is as near absolute altruism as we get in this age. His compensation and expenses are paid by the church which gives the lecture. Rent, advertising, and other matters are handled in the same way. The public is invited to come. Christian Scientists are urged to come late and give the public a chance. The lectures are free. No collections are taken.

Formerly there were two or three lectures a year in Chicago. Then each church gave two a year. It was found that single lectures would not accommodate the numbers who desired to attend. The practice of giving each lecture twice was adopted. Now they are commencing to give them three times on three consecutive afternoons or evenings. Recently two Chicago churches gave lectures on the same nights and both auditoriums were filled on each occasion. Down-town lectures are given annually under the auspices of all of the Chicago churches. When Judge Hanna lectured in Orchestra Hall last February, Sunday afternoon and Monday evening, two thousand people were turned away on Sunday afternoon.

There are between forty and fifty copies of "Science and Health with Key to the Scriptures" in the public library, and Christian Science publications and periodicals may be found in the libraries or reading-rooms of nearly all of the principal clubs and in the University of Chicago library.

I think enough has been written to show that Christian Science has made good sturdy growth in Chicago since its introduction less than a generation ago, and that wise provision has been made for holding the ground won and continuing the progress. In comparing this growth with that of older religions, let us bear in mind that Christian Science is not an inherited religion, that it is not even an inheritable one. Neither has it the attractive power that is given by mere mass. Of all religions on earth it is individual in its operation; a man cannot successfully practise it in his wife's name. While it is true that it does "spread" through families, that fact is attributable to its effect on the life of its converts and not to any arguments put forth. Arguing Christian Science is a sheer waste of time for both sides. Answering questions asked in a spirit of honest investigation is proper.

How then do we account for the growth of Christian Science? In estimating the effect of any religion or philosophy upon its adherents, it is a great mistake to try to do

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so from the standpoint of its opponents. It does not make any difference what A, B, or C believes that D believes. Its effect on D is wholly due to what D believes. Now the Christian Scientist believes that sin is self-destructive in its nature, that its pleasures always react and that one does not have to wait until he dies to be punished. That belief saps the satisfaction from sin, not immediately, but the process begins immediately. The Christian Scientist obtains no satisfaction from hoodwinking his neighbor. He cannot hoodwink his regenerated self. Per contra, he finds his reward for well-doing bestowed just in proportion as he does well. He does not need to die to get to heaven. He finds health, plenty, and mental satisfaction when he tries to live in harmony with God.

There is no question as to the effect of that belief on the man who believes it. He is born again. His wife, his children, his neighbors, and business associates notice it, inquire the cause, investigate, and some of them believe. So that, after all, it is to the silent influence of Christian Science, regenerating the mind, body, and character of its followers, that we must attribute its growth in Illinois and throughout the world.

[From *Boston Transcript*.]

At Mount Holly, N. J., Dec. 16, by request of the public prosecutor, the Burlington county court entered a *nolle prosequi* in the case of Edwin M. Watson and his wife, who were convicted on a charge of manslaughter in May, 1908, for refusing to summon a physician for their seven-year-old son, who was ill with pneumonia, preferring to rely upon Christian Science methods. Following their conviction the case was carried to the state supreme court, which ordered a new trial on the ground that the trial judge had erred in his charge to the jury. In making the motion for the *nolle prosequi*, the prosecutor said he was convinced that it would be impossible to secure a conviction that would be sustained if the accused parents were tried a second time. The case excited great interest among Christian Scientists throughout the country, and many of them attended the trial and aided the defendants financially and otherwise.

[Frederick Dixon in *Baptist*, London, England.]

It is surely about time that intelligent men and women gave up repeating the catch-phrase that Christian Science is neither Christian nor scientific; and if they will not, that ably conducted papers gave up reporting them. No religious sect surely knows better than the Baptists the amount of misrepresentation it is possible to subject a new movement to, or has enjoyed a more striking experience of the futility of that misrepresentation. Two and a half centuries ago, in the era of the Test and the Corporation Acts, when no non-conformist could hold office under the crown, Jeffreys was reviling Baxter as a sniveling Kidderminster bishop; today a Baptist holds one of the highest positions in the state.

The fact is that for centuries the various Christian bodies have been disputing each other's title to be regarded as Christian, in anything but a Christian spirit. Less than forty years ago a well-known church newspaper politely described the welcome extended to the non-conformist members of the revision committee of the Authorized Version of the Bible to the sacrament, at Westminster, as casting pearls before swine, an expression which echoes a medieval ecclesiastic's tribute to Wyclif. Now, there is in the Bible a definition of a believer, and consequently of a Christian, by the Founder of Christianity, which might make the Bishop of Birmingham pause. It is this: "He that believeth on me, the works that I do shall he do also." It is strange that Dr. Gore should choose for exclusion from Christendom the very people who, no matter in what other respect they may happen to differ from him, are at least striving to do this.

The use of the expression "unscientific" is equally unfortunate. It is just as easy to arrive at an orthodox view of science, with its Test and Corporation Acts, as at one of Christianity. Fortunately, perhaps, an authority so acceptable to all thinkers as Huxley has left a definition of the word it would be difficult to improve upon. Science, he says, is the answer a man makes to the question, What do I know? The miracles of Christ Jesus were the answer to such a demand on the part of the Jews. Christian healing in all the ages since has been just such an answer; and it is the answer of Christian Science today to the charge of Dr. Gore and others that it is not scientific.

[M. S. Bruen in *Dublin* (Ire.) *Express*.]

The sense in which Christian Science maintains and proves that our sense perceptions are unreal is in the sense of their being unreliable, passing, and unenduring; not that they do not seem real to us. They do not originate from the creator—the infinite, All-wise, All-loving—nor is He the author of the "nature, red in tooth and claw," to which our material senses introduce us; nor of the hurricanes which destroy and the waves that drown; nor of any discordant thing. It would be pantheism to see all these things in God. God's laws which govern the universe are laws of harmony, as David knew when he wrote the 19th Psalm. Men who have dominion over the so-called forces of nature are coming in some degree into harmony with these laws. Marconi did not "invent" wireless telegraphy in order to use it, but his more exact knowledge gave him the mastery over electricity.

All down the ages mortals have imagined that there are two minds—one good, the other capable of every sort of wickedness. All theories of philosophy and idealism except Christian Science start from the assumption of two minds, two powers governing man and the universe; that there is something more than God, something besides Spirit, to make conditions for mankind. Christian Science declares that there is one Mind,—"one God, and one mediator between God and men, the man Christ Jesus."

Ever since the time of Adam the supposed human mind has been accepting the philosophy of some one else, and, from mere inertness and dislike to thinking for himself, the ordinary mortal has taken his opinions ready-made. But history and experience teach us that the people who have been of use and have lifted the race a step higher in the scale of being—such as Abraham, Moses, David, the prophets and preachers, the leaders of men, the discoverers and the pioneers—have all been original in their thoughts, inspired by a genius outside themselves. They have not lived in a groove and accepted the authority of their forbears without understanding it, but have made a new departure. Every real advance has been toward spirituality and away from materialism. The departure which the author of Science and Health has made, has startled the human mind to its base, for it has poured a flood of light on its inaccuracies, inconsistencies, and iniquities, which is most disquieting to it. The perception is dawning on humanity that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The supposed thoughts which depend on sense perception are giving way before the more reasonable view revealed to us that all which is really worth having or being does not depend on materialism, but is comprised in the idealism of Jesus. He gave the culminating proof to humanity that man is not material, when his real self ascended out of their sight, neither taking his body away with him nor leaving it behind, for "flesh and blood cannot inherit the kingdom of God." He said, "I ascend unto my Father, and your Father; and to my God, and your God."

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[E. M. Ramsay in *Bridge of Allan Gazette,* Scotland.]

As we write these words there rises before the mental vision a long line of seers, reformers, discoverers, who were regarded as madmen by one generation, and hailed as saints and heroes by the next. The learned professors of Salamanca saw in Columbus but a visionary or adventurer, and it does not surprise us, therefore, that the claims of Christian Science should arouse so much opposition and be received with so much incredulity.

Mrs. Eddy points out a wider sphere of possibility than that of which Columbus dreamed,—a broader horizon, a purer atmosphere, a land more fair and free. She is showing to men and women of today how to lead lives of greater health and happiness; purer, truer, more courageous than the lives they had led before; lives of greater usefulness, of greater brotherliness, of greater humility, serenity, and power; lives spent in closer communion with God. Christian Science teaches that the supreme governing law of the universe is God, divine Life; that this Life is now available to man, and that it is as possible today as of yore to carry out the Saviour's commands and to heal the sick as he enjoined, since that which was in the beginning is now and ever shall be. "Science and Health with Key to the Scriptures," the text-book of this Science, shows how the healing work can be done; it presents the student with a definite system by which the wrong thinking, which it regards as the cause of all the sin, sorrow, and suffering in the world, may be corrected. The processes it institutes are as definite as those of mathematics, and when fully understood can be fully demonstrated.

While the students of Christian Science admit in all humility how far short they fall of accomplishing all the good they desire to do, yet they know well that it is not the occasional failures which may be laid at their door, but the large measure of success attendant on their practice which has aroused so much opposition in certain quarters. We have no quarrel with the clergy or with the doctors; we do not grudge them their manses, stipends or fees, nor desire in any way to interfere with their honest efforts for the welfare of the race. If the clergy find that their prayers are more powerful when accompanied by medicine, by all means let them combine the two. For ourselves we are convinced that Christian Science has nothing to gain from any such combination, that it is both safer and more efficacious than any other healing system known on earth today, and that time will prove this to the satisfaction of all men.

[Written for the *Sentinel.*]

I DO NOT FEAR.

BENJAMIN KEECH.

WHAT is this message from the spheres of silence—
This Spirit-music which I, waiting, hear?
What is it calms earth's sense of sin and violence?
'Tis God now speaking, and I do not fear.

I do not fear, for Truth divine hath found me;
Sufficient, then, to know that God is near.
That ever-present Love and care surround me;
There is no ill to dread. I do not fear.

What though the past held error, pain, and sadness?
All things I now behold with vision clear;
Today is rich with promise, peace, and gladness;
Tomorrow, too, is fair. I do not fear.

While once I dreaded all the misty future,
And all the days held prospects sad and drear,
I now, in growing up to Christ's full stature,
Greet bravely every day. I do not fear.

AMONG THE CHURCHES.

STOCKTON, CAL.

Encouraged by the monthly subscriptions to the building fund of the Christian Science church of Stockton, the members are arranging to place contracts for a suitable assembly edifice. The lots belonging to the association are on the northwest corner of Flora and Center streets. The price stipulated for the real estate has been met to within fifteen hundred dollars, and the board of trustees feels justified in pushing the building project to completion.

San Francisco Chronicle.

CAMDEN, N. J.

First Church of Christ, Scientist, has moved to 209 Cooper street, the old Dr. Schenck home and later occupied by Carteret Club. The building has been refurnished throughout. In a few months the exterior of the building will be remodeled. Additional chairs have been procured to accommodate the growing congregation. The west parlor of the house will seat about one hundred and will be used as the church, while the other side will be occupied by the reading-rooms.—*Camden Post-Telegram.*

PORTERSVILLE, CAL.

The Christian Science society in this city dedicated its edifice yesterday [Oct. 24], with simple ceremonies in keeping with the tenets of the church, all the debt incurred in building it having been met. The history of the Christian Science movement in Portersville began in 1898. On Oct. 30, 1904, a society was organized with twenty members. Later the lot on which the present edifice stands was purchased, and with borrowed money the building of the church was begun. The first services were held in it April 8, 1906. In her address Mrs. Ida M. L. Partridge, First Reader, said in part,—

It is nearly nineteen hundred years since St. Paul said, "Now is the accepted time; behold, now is the day of salvation," and yet people still believe that salvation is for a future state beyond the grave. What we need is to be saved now—saved from sickness, from poverty, from care and anxiety, that make life a burden. We want to be saved from sin,—our own, and the effects of others' sins,—and it is not very comforting to be told we will get it in the next world; we want it now, in this life, and that is why Christian Science appeals to us. It offers us salvation now, its fulness depending on our own efforts. In the degree that we appropriate the truth it teaches, in that degree are we saved from disease and sin.

We feel, in paying for our church and dedicating it to the purpose for which it was built, that we have entered into a new period, when we shall more constantly prove that there are no burdens that truth will not remove, and no trouble or disease that truth will not destroy. For we have not only built a house, but we have builded a structure of Truth and Love; for we have read that "other foundation can no man lay than that is laid, which is Jesus Christ;" and "Except the Lord build the house, they labor in vain that build it." In dedicating this house to Christian Science, we dedicate it to the amelioration of the woes of mankind, and renew the promise given in our last tenet "to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).—*Portersville Recorder.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

EXTEMPORE.

Jan. 1, 1910.

I.

O BLESSINGS infinite!
O glad New Year!
Sweet sign and substance
Of God's presence here.

II.

Give us not only angels' songs,
But Science vast, to which belongs
The tongue of angels
And the song of songs.

MARY BAKER EDDY.

[The above lines were composed by Mrs. Eddy on New Year morning, in about ten minutes. The members of her household were with her at the time, and it was gratifying to them, as it will be to the Field, to see in her spiritualized thought and mental vigor a symbol of the glad New Year on which we have just entered.—EDITOR.]

MRS. EDDY'S GENEROUS CONTRIBUTION.

[The following letters are self-explanatory, and tell the story of our Leader's generous gift for the further enlargement of the publishing house, and also of the gift from the church at San Jose for the same purpose. The Directors of The Mother Church, as well as the trustees of the Publishing Society and all others interested, are most grateful for these gifts, which will do so much toward extending the efficiency and scope of our publications, and particularly of the *Monitor*.—EDITOR.]

Chestnut Hill, Mass., Jan. 2, 1910.

Archibald McLellan, Boston.

Dear Mr. McLellan:—Mrs. Eddy has just read the enclosed letter from Mr. Eustace, advising her of the subscription ($2,235.70) of First Church of Christ, Scientist, San Jose, Cal., for enlargement of the publishing house.

Our Leader was much impressed by the fact that the gift was spontaneous, and that no solicitation of funds for this purpose has been made at any time. Understanding that the new building is already crowded, and that more room will soon be necessary to take care of the growing business, she has decided to make a personal subscription of twenty-two hundred and fifty dollars for building an extension, and directs me so to inform you.

Sincerely yours,
WM. R. RATHVON, *Corresponding Secretary.*

San Jose, Cal., Dec. 26, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I believe it will please you to know that First Church of Christ, Scientist, San Jose, Cal., has forwarded to the treasurer of The Mother Church a check for two thousand two hundred and thirty-five dollars and seventy cents, of which amount the Sunday School contributed one hundred and thirty dollars, for the enlarging of the publishing house. It will interest you also, I am sure, to hear that this was the spontaneous result of reports given at the annual meeting of this church in October by a number of its members who had been in Boston during the past summer, to the effect that it was plainly evident that there was both an immediate and a growing need for much larger accommodations at the publishing house in order that our Christian Science publications, especially our great world-metropolitan daily newspaper, *The Christian Science Monitor,* be not hampered by lack of space or facilities. On hearing this, the church unanimously ordered a committee appointed to arrange for a contribution, which was promptly and joyously responded to.

Beloved Leader, our hearts will never cease to thank you for urging us all to be more and more impersonal; to look to divine Principle, and not to person; and to work for our Cause and not for locality.

With sincere love and gratitude,

Faithfully yours,
HERBERT W. EUSTACE.

NEW YEAR RESOLUTIONS.

WITH the beginning of each year there comes to many persons an impulse to "turn over a new leaf," and they go through the form of making resolutions which they believe will aid them in reaching a higher standard of living. In and of itself this impulse toward and desire for better things is good, and if the resolutions thus made are lived up to, there is reason to rejoice; but in too many instances, unfortunately, performance has fallen so far short of promise that New Year resolutions have become a byword to most people, and a standing joke with the newspaper paragrapher. Just why the element of failure should so frequently enter in, when there is an honest desire to better one's morals, is a problem which to many may seem difficult of solution, and the explanation most often advanced by those who are not Christian Scientists, is that to do right requires constant effort, while to do wrong is the easiest thing in the world.

Is not this a strange commentary upon the centuries of preaching to which men have listened,—a preaching which has declared that God is good, and that man is made in His image and likeness? What has been the matter with this preaching that, while men are hopeful of their ability to do right, they have so often and miserably failed in the realization of their hope? To the thoughtful Christian Scientist the explanation of this failure is very simple, and it should be equally plain to all who accept the doctrine of divine omnipotence, unless their acceptance of this doctrine includes a belief that God is the author and creator of sin and all evil, a belief which Christian Scientists realize is self-contradictory and illogical.

The reason why men so often fail to stick to their purpose to do better is because human will-power has been the basis on which most of these resolutions have been formed, the broken reed upon which mortals have depended in their efforts to put them into effect; whereas the true basis for every effort toward good must be the absolute knowledge that divine Mind alone reigns. Wise King Solomon had found this out when he wrote, "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."

Men need to know that God is not the creator of evil; therefore, as there is no other creator, there can be no reality in evil. When this is known to all mankind, when, as Christian Science teaches, thought has been emptied of "the false stimulus and reaction of will-power," and filled with "the divine energies of Truth" (Science and Health,

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p. 186),—then men will be free from the fallacy that evil is more natural than good, and will know that it is possible to carry into effect their resolutions to walk uprightly, whether they make them at the beginning of a year or at any other time.

ARCHIBALD MCLELLAN.

THE NEW YEAR.

MRS. EDDY says: "Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years" (Science and Health, p. 598). She also says (p. 584), "Mind measures time according to the good that is unfolded." The past year has been an eventful one for the human family in respect to the overcoming of certain beliefs in limitation, and in offering definite evidence that the birth-throes of our advancing civilization are destined to bring forth a larger sense of liberty than the world has yet known, and this because men are getting into closer touch with reality. That in the past year men have made some great strides toward better conditions, or rather toward the ultimate good, is due to the fact that a vital change in human thinking has been going on, almost imperceptibly yet irresistibly, for many years, and no one can deny that the tide of public opinion has at last turned in the right direction.

All true discoverers have been consciously or unconsciously guided by the light of inspiration, for not otherwise could they have endured "unto the end,"—to the final overcoming of the great difficulties which to human sense opposed their progress; but when Spirit moves upon the face of the waters, to bring forth better conditions for the race, the one most ready for the call of intelligence responds to that call, sees the need, sees also the divine idea which will meet the need, and is sustained in the arduous efforts required in giving it to the world. The pity is that so many brave, adventurous spirits miss their way by losing sight of the goal through the intrusion of self-interest. God's ideas cannot fail, but they must be brought forth in human consciousness under the protection of divine law expressed in justice, intelligence, and integrity, or we are likely to lose sight of them.

Of old the prophet prayed: "O Lord, revive thy work in the midst of the years." This prayer has been answered in the coming of Christian Science. There can be no question as to what constitutes the "work" here mentioned, for Christ Jesus, who did the Father's work and had much to say about it, showed men how they could avail themselves of the infinite provisions of divine Love and wisdom. In bringing these to them as remedial, he healed them,—made them whole,—and Christian Science is again carrying forward this blessed ministry "in the midst of the years."

As mankind throw off the burdens of belief in sin and disease through the understanding of Truth, they are ready to work out all the problems of life without fear of failure, knowing that the perfect Mind directs and strengthens each true worker, or, to use Paul's words, "It is God which worketh in you both to will and to do of his good pleasure." Men have hazarded their lives and endured untold hardships in exploring the arctic regions, their courage almost equaling that of the early Christians whose devotion to their faith has challenged the admiration of the centuries. Shall we, then, to whom have been given the chart and compass of Truth, shrink from the call to press forward into the home-land of spiritual being, whatever the cost to mortal sense? True, we must "lay aside every weight," if we would go onward; but the Christ-word is, "My reward is with me, to give every man according as his work shall be." How much of good the year 1910 may unfold to each of us, will depend upon our devotion to Truth.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Tacoma, Wash., Nov. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I wish to express to you my gratitude and love for the good that has come into my life through the study of Science and Health. Christian Science came to me and lifted me out of many physical ills when they seemed too great to be borne. Several years before my own healing through Christian Science, my little son, eight years old, bought a copy of Science and Health and gave it to me on my birthday. He had heard some ladies in the hotel where we were staying, talking about this wonderful book, so he asked his father to go with him to get one for me. Truly "a little child shall lead them." I read the book for a while, seeing in it only a beautiful religion, but I did not see that it was practical for physical ills.

Science and Health was then placed in the bookcase, to be brought forth some six years later. After having been on an operating-table three times and treated by many physicians with only a little if any benefit, my husband urged me to have Christian Science treatment. I consented, and in seven treatments I was "transformed," as Paul said, by the renewing of the mind. For this and many other blessings I am thankful to God, and also to you. I am indeed grateful for the assurance of the constant presence of God, and the peace which "passeth all understanding" that comes to me through the study of the Bible and Science and Health. Truly this gift of "Science and Health with Key to the Scriptures" is invaluable. The *Sentinel, Journal,* and *Monitor* are "tidings of great joy" in our home. Surely divine Love has poured us out a great blessing.

Yours sincerely in love,

LEORA M. FRENCH.

Boston, Mass., Dec. 27, 1909.

Beloved Friend:—I have just finished reading some of your letters of encouragement to my first efforts on the lecture platform, and I have been deeply touched by this evidence of your watchful care for my success,—the same that a mother might have over the first efforts of the child to walk. I have a great appreciation of the help this has been to me. There has been some progress, I am sure, based upon the quiet, dignified, and restful attention given to the lecture, and also upon reports of healing derived from the lecture. Increased attendance over the previous lecture is also a source of much encouragement, and this we find nearly everywhere.

It may interest you to know that students in seven of our universities have availed themselves of the privilege, provided by The Mother Church Manual, of organizing Christian Science societies and giving an annual lecture. These organizations seem to fill a need that neither the local church nor individuals could supply. What is more, the work done by these organizations is of great benefit not only to the students, but to the local church. I have had the pleasure of meeting with each of these seven organizations, and they offer a refreshing contrast to the more material pursuits of college life.

It has been my great privilege just recently to lecture for the Christian Science church in Mexico City. The vigorous work of the Scientists there has built up a church that is said to be the largest Protestant church in the Republic, as regards both membership and attendance at the services.

Thanking you for your Christmas message in today's *Monitor,* I am

Lovingly your student,

BLISS KNAPP.

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Boston, Mass., Nov. 21, 1909.

Beloved Teacher and Leader:—Just a word to express my constant gratitude for the teaching received in your class of 1898. Through what you reflected of God to me, a new sense of Life came, and courage to work in the Science which you had discovered and founded. The great privilege of attending to your room in the church, and the years of service in the Christian Science reading-room, have brought to me experiences of good which I am using in my continuous work for the bringing in of the kingdom of heaven on earth.

Dear teacher, what words can express what I owe to you, or my appreciation of the wondrous, Godlike character you have manifested through these many years in the wilderness. I rejoice in the understanding that "the eternal God is thy refuge, and underneath are the everlasting arms;" and that infinite Love guides and guards your every footstep. With heartfelt gratitude and love,

Your student,

ALICE S. BROWN.

Wynnewood, Pa., Nov. 9, 1909.

Beloved Leader:—Just a few words of loving gratitude to you today. Christian Science has healed me beautifully and wonderfully, and for this and for the great change that has come into my life through the study and spiritual understanding of God as revealed in "Science and Health with Key to the Scriptures," I want to thank you deeply.

Devotedly your student's student,

CAROLINE CLOTHIER.

Elmhurst, Ill., Nov. 22, 1909.

Dear Mrs. Eddy:—As the New England festival approaches, I desire to send you a letter of thanksgiving. For over twenty years I have been struggling toward Christian Science. Many times the struggle seemed hopeless, but, thanks be to God, who forgives all our iniquities and heals all our diseases, at last I am on the rock, Christ, Truth, and all those weary years seem—what in reality they were—only a sad dream. A New England woman by birth, I give thanks that God guided the hand of one of its women to light the beacon which when followed will make of any land a "sweet land of liberty." Your obedience to that beacon-light is the example we need. Though the path be narrow and the hillside steep, if we pray from the heart, "Shepherd, show me how to go," we can sing, as we journey from "sense to Soul," the dear old hymn, "Praise God from whom all blessings flow."

With gratitude deeper than words can express,

Humbly and lovingly a student of Christian Science,

MARY FLINT NOYES.

Memphis, Tenn., Nov. 9, 1909.

Dear Mrs. Eddy:—For your loving and true leadership we are more grateful today than ever before. Each new by-law of our church Manual, in its uncovering of subtle error, enables us better to understand and appreciate the place you hold in our work as our Leader, lovingly and surely leading us on, showing us that our warfare is not with flesh and blood, but with impersonal error, the counterfeit of Truth, and showing us that God is our strength and Love the only power. We know that we are more obedient because you have shown us true obedience. Our purer, higher, stronger love goes out to you in our clearer concept of unity, true brotherhood, and of man's dominion over evil through unselfed love.

With renewed gratitude and thanks for our church Manual, I am

Your humble and obedient student's student,

EMMA GALLOWAY CRAFT.

Mexico, D. F., Nov. 5, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of this church, in meeting assembled, deem the time fitting to express to you our loyalty to the Cause for which our church stands. Through the help of your consecrated work and patient effort, our present stage of progress has been reached. We realize more than ever before the need of watchfulness, that we keep in the true path, as we seek more of wisdom, truth, and love. In our allegiance to you as our Leader, we are not governed by "mere personal attachment." Paul bids us "prove all things; hold fast that which is good." In time of testing we have tried the teachings of our text-book, and found them "good."

Yours in sincerity,

First Church of Christ, Scientist, City of Mexico.

Cambridge, Mass., Nov. 30, 1909.

Dear Friend and Guide:—Because it is only just that you should know of all the happiness which has come into our human life, through your unselfed labors, I write these words. To begin with, I was healed in Christian Science, and for more than twenty years have been free from *materia medica*. Ordinarily this would seem cause enough for joy, but this was only the preliminary to real and more lasting joys. It has been my privilege to study Christian Science with one of your loyal students, who has certainly reflected divine wisdom, to help in The Mother Church at former communion seasons, to serve three years with the Publishing Society, and to fill various positions in our little church, which I know you love. While all these experiences have been enjoyed to the full, for there are unseen spiritual blessings which attend every duty cheerfully performed for our beloved Cause, still the happiness of helping others out of seeming trials, sickness, and sin is a step farther along the path of joy. That, too, has come into my life. Today I am feeling particularly grateful for the Sunday Lessons, which, with every hour of earnest study, unfold more and more clearly and indisputably the truth discovered by you, and through you given to humanity.

What is life without some understanding of God? Mere existence. With this, it is a perpetual joy. With all my heart, I thank you.

J. LOUISE CARTER.

Reno, Nev., Dec. 2, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—With hearts overflowing with thanksgiving, and impelled by an abiding sense of harmony and oneness of thought, we, the members of First Church of Christ, Scientist, Reno, Nev., in annual meeting assembled, desire to express to you our love and loyalty. We feel unbounded gratitude that we have a Leader who is divinely inspired, and who is guiding us daily "through the Red Sea, the dark ebbing and flowing tides of human fear" (Science and Health, p. 566), into the promised land.

Our daily effort is so to express this love and loyalty through faithful obedience to your teachings, as found in Science and Health and also in the church Manual, as to recognize in some measure that condition wherein the "children and grandchildren to the latest generations, inevitably love one another with that love wherewith Christ loveth us; a love unselfish, unambitious, impartial, universal,—that loves only because it *is* Love. Moreover, they love their enemies, even those that hate them. This we all must do to be Christian Scientists in spirit and in truth" (Pulpit and Press, p. 21).

Lovingly and obediently yours,

MRS. LUCY R. G. BRANAN, *President*,
MRS. MARY E. TURLEY, *First Reader*,
MRS. MARGARET A. CORSER, *Second Reader*.

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THE LECTURES.

PARIS, TEXAS.

Bliss Knapp delivered a lecture on Christian Science at the Peterson Theater Nov. 13. He was introduced by the Hon. A. P. Park, who said in part,—

Whatever may have been our motives in coming to this lecture, I feel sure that when we shall have heard the lecturer for the evening, we shall all of us be gratified and delighted to know that the religion he presents is but the doctrine taught and exemplified by our Lord and Master, Christ Jesus,—a religion which has for its object and purpose the betterment of mankind; a religion which teaches love not hate, charity and peace not envy and strife; a religion which teaches and impels its followers to observe right thinking, right living, and right practice; a religion which reforms, purifies, which builds churches and which has attracted to it and now numbers among its followers thousands of intelligent, strong, healthy, and cheerful men and women, who are ever looking upward and not downward. Such results are strong if not convincing evidence that there must be some substantial basis for the Christian Science belief.—*Correspondence.*

SEATTLE, WASH.

Judge Septimus J. Hanna delivered a lecture on Christian Science for First Church at the Dreamland Rink, Nov. 14. He was introduced by Judge Mitchell Gilliam of the superior court, who said in part,—

We have met today for the purpose of listening to a lecture on Christian Science. This magnificent audience is sufficient in itself to demonstrate the deep interest this subject arouses in the minds of thoughtful people. I use the term thoughtful advisedly, for it is not a subject which appeals to the thoughtless or careless; it appeals only to those who earnestly and perseveringly seek after truth. I am not a Christian Scientist myself, and know little of its basic truths, but I am firmly convinced that most of the opposition to it arises from ignorance of its teachings. To the careless mind it suggests impossibilities, and is made the brunt of idle witticisms; it is ever so with new discoveries. If Christian Science is the truth, it will prevail in the face of all the opposition and ridicule that can be heaped upon it; and if it is not the truth, it will in time meet the fate of all false doctrines.—*Correspondence.*

PASADENA, CAL.

The Rev. William P. McKenzie of Cambridge, Mass., repeated at the Chapel last night [Nov. 19] the lecture which he gave on the night before. In introducing the speaker, C. P. McAlaster of Pasadena said,—

The sixteenth day of March next will mark just twenty-five years since Mary Baker Eddy, the Discoverer and Founder of Christian Science, was graciously allowed just ten minutes in which to answer, from his own platform, a brilliant Boston orator and lecturer who had seen fit to attack her teachings, and who had, in the course of his attack, coined the now famous phrase, "Christian Science is neither Christian nor scientific;" ten minutes in which to elucidate a spiritual philosophy which is today, whether we acknowledge it or not, slowly but surely revolutionizing the thought of the Christian world.

Looking back over this brief span of years from the vantage-ground of today's achievement, what a revolution has been wrought in the position of that Leader and in the attitude of the public generally toward Christian Science. Instead of humbly and, all too often, vainly seeking for an opportunity for a hearing, Mrs. Eddy is today the acknowledged Leader of hundreds of thousands of disciples and followers; the system of teaching which was branded as "neither Christian nor scientific" has been proven, by the test of years, to be both Christian and scientific; while the question with Christian Scientists at large is not how to secure a hearing, but how wisely and kindly to meet the inquiries of the ever-increasing numbers who are seeking to know the truth regarding Christian Science.

Pasadena Star.

BIRMINGHAM, ALA.

Jefferson Theater was comfortably filled last night [Nov. 18] to hear the lecture on Christian Science by Judge Clarence A. Buskirk of Indiana. The lecturer was introduced by Col. John W. Tomlinson, who said,—

The marvelous growth of Christian Science challenges the attention of the world. Naturally the people look for the causes which have contributed to this remarkable success. Does it lie in the fact that this science-religion responds to the demands of the age in producing practical results? Is the explanation to be found in the effects on the every-day lives of those who follow its teachings? We have the pleasure tonight of hearing this important subject discussed by one of the distinguished men of the nation, a former attorney-general of Indiana.

Birmingham Age Herald.

READING, ENG.

The Rev. Arthur R. Vosburgh gave a lecture on Christian Science in the large Town Hall, Reading, on Friday evening in last week [Nov. 19]. P. H. Martineau of Hurst Court, Hurst, presided, and a large audience included Viscount and Viscountess Maitland, Bicknell Young, Mr. and Mrs. Thornton, Mrs. Mackenzie, Mr. and Mrs. Frederick Dixon, Colonel Suart, Major and Mrs. Tomlin, Captain and Mrs. Gildowney, the Hon. Cunningham Denison and Mrs. Denison, Admiral and Mrs. Dunlop, Colonel Welldon, Captain Heugh, Mr. and Mrs. Hodgson, Miss Evelyn Suart, John Heelas, Mr. Bailey, and Mr. Macnab. The chairman, in introducing the Rev. Arthur R. Vosburgh, said:—

It has not only given me great pleasure to come here for this purpose, but as a resident in Berkshire I consider it an honor and a privilege to have been asked to preside at the first lecture given in Reading on this all-absorbing subject. Although it is more than forty years since Mary Baker Eddy, the Founder of this movement, made her discovery and named it Christian Science, it is only during the past ten or fifteen years that Christian Science has spread abroad all over the world, and has become a subject of deep interest to many thousands of earnest people. I do not think it is difficult to account for this when one knows, as I do, the actual practical regenerative work which Christian Science has accomplished in that short space of time.

I have been interested in Christian Science for more than nine years. I came to it for physical healing and obtained it, and, after being healed, I naturally wished to find out for myself why and how I had been healed, and I studied the subject for myself. I can only say that that study has more than repaid me, and I am very grateful for the many benefits I and my family have received during the past nine years. I found that Christian Science was practical and logical, that it had nothing to do with hypnotism, mesmerism, or spiritualism, but was just the simple Christianity which the great Master taught on the shores of the Galilean lake nineteen hundred years ago. During those nine years I had opportunities of meeting many earnest workers in the movement, and many who have been healed

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both physically and morally, and when one sees for oneself and knows what Christian Science has done for these people, it is impossible to doubt the truth of their healing. There are those in this hall tonight who, if there were time, could tell some of the plain, unvarnished facts of their healing. These people are not fanatical, not hysterical, but just sane, intelligent men and women, strong in their convictions, and with a full sense of their obligations to each other and their responsibilities and duty to their country. This experience has forced me to the conclusion—and I should not stand on this platform if it were not so—that where Christian Science is honestly and conscientiously lived and practised, it is silently, quietly, but surely, doing a great work of regeneration, not only in the individual, but in the whole body-politic, and it stands for all that is highest and best and noblest in life.—*Reading Observer.*

INDIANAPOLIS, IND.

William D. McCrackan, M.A., lectured here on Christian Science Nov. 23. He was introduced by Dudley H. Jackson, who said in part,—

The evolution of sects for the past nineteen hundred years, with their creeds, has been as a rule the work of men. It has remained for that wonderful woman, Mrs Mary Baker Eddy, to discover and publish to the world the fact that Christianity is a science and capable of demonstration. Christian Science is a religion of love and truth, acknowledging that all good comes from God and that good and evil cannot spring from the same source. Its students are taught not to judge others, but to live such a life of love and truth that others will be so impressed by the health and happiness obtained thereby that they will be anxious to know and follow the teachings of Christian Science.—*Correspondence.*

LECTURES TO BE DELIVERED.

Salida, Col.—Francis J. Fluno, M.D., Public Library, Jan. 13.
Abilene, Tex.—Prof. Hermann S. Hering, Opera House, Jan. 14 (correction).
Pittsburgh, Kan.—Mrs. Sue Harper Mims, Opera House, Jan. 16.
Wagoner, Okla.—Prof. Hermann S. Hering, Court House, Jan. 17.
Cambridge Springs, Pa.—Frank H. Leonard, Hotel Bartlett Music Hall, 7:30 p.m., Jan. 17.
Gloversville, N. Y.—Frank H. Leonard, Darling Theater, Jan. 18.
Joplin, Mo.—William D. McCrackan, M.A., Club Theater, Jan. 18.
Des Moines, Ia.—Prof. Hermann S. Hering, Foster's Opera House, Jan. 20.
Watertown, N. Y.—Frank H. Leonard, City Opera House, Jan. 20.
Oskaloosa, Ia.—Prof. Hermann S. Hering, Grand Opera House, Jan. 21.
East St. Louis, Ill.—Miss Mary Brookins, at First Church, 3 p.m., Jan. 23.
Kirksville, Mo.—Hon. Clarence A. Buskirk, Harrington Opera House, 2:30 p.m., Jan. 23.
Monticello, Ia.—Prof. Hermann S. Hering, Monticello Opera House, 2:30 p.m., Jan. 23.
University of Illinois, Urbana-Champaign, Ill.—William D. McCrackan, M.A., Jan. 23.
Cedar Rapids, Ia.—Prof. Hermann S. Hering, Greene's Opera House, Jan 24.
Cincinnati, O.—Frank H. Leonard, Music Hall, Jan. 24.
St. Louis, Mo.—Miss Mary Brookins, at First Church, Jan. 24 and 25.
London, Eng.—Bicknell Young, Queen's Hall, 8:30 p.m., Jan. 27.

TESTIMONIES OF HEALING.

With heartfelt gratitude I wish to acknowledge some of the blessings which Christian Science has brought into my life. Two years ago I was practically an invalid; I had exhausted material remedies in struggling for relief from very serious physical and mental suffering. After many months of rigid dieting, and almost constant attendance of a trained nurse, besides taking the usual amount of medicine to be expected under the circumstances, my condition was worse than ever, and I had lost all hope of regaining my health. In utter desperation, I decided to go to the seashore, and engaged apartments for myself and a dear friend who had kindly consented to go with me, at a hotel with a sanitarium in connection. Fortunately (although I then thought otherwise), there was a misunderstanding as to the date for which I had reserved rooms, and I was notified by the hotel on the eve of my departure that my arrival must be delayed. I decided, however, to go at once, and engaged quarters at another hotel, entirely unfitted to accommodate one in my condition expecting to move in a few days to the hotel sanitarium. At the end of three miserable days and sleepless nights I felt that I had reached the limit of my endurance.

While waiting for my friend in the reading-room of the hotel where I was staying, on this memorable morning, I picked up a widely-read magazine, and opened it aimlessly. I began to read an article which proved to be a very bitter criticism of Christian Science, a subject about which I knew nothing; but when I found that it claimed a healing power, I determined to investigate, as I knew of nothing else to try. In half an hour my friend and I were in consultation with a Christian Science practitioner. Would that I could express the peace which came into my heart when the good woman to whom I had been led, told me that God could and would heal me, if I would only trust Him implicitly. Then and there I found what I thought had been lost forever.

After the first treatment I was healed of several of the most distressing conditions; and immediately began to eat anything I desired without suffering the slightest inconvenience, and to sleep soundly every night; whereas for many months my diet had been confined to liquids and my nights were only hours of suffering. In three weeks I came home happier, healthier, and stronger than I had been in years. In a reasonable time my healing was complete, and some very annoying conditions from which I had suffered since childhood had been entirely corrected. For nearly two years I have been blessed with perfect health. Thankful as I am to God for this proof of His omnipotence, I feel a yet deeper gratitude for the spiritual awakening which has revealed divine Love as ever present and ever sufficient, and which has taught me that God does not send —but instead heals—our diseases.

My heart goes out in loving thanks to Mrs. Eddy, as the one through whom God has given this glorious truth to the world, and who has so faithfully pointed out the straight and narrow way that leads to our loving Father.

MRS. ELIZABETH D. MILES, Richmond, Va.

I wish to express my gratitude to God for what Christian Science has done for me. About two years ago I found myself in a very bad condition from what the physician diagnosed as a disease of the bladder. At a consultation of prominent doctors, including a very skilful surgeon, it was decided to operate, and a room was at once engaged at the hospital and the day set for the operation. After I returned home from this consultation, my wife suggested that we try Christian Science. She then began to read to me from "Science and Health with Key to the Scriptures" by

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Mrs. Eddy, and from the first of her reading there came to me a little understanding of this wonderful truth. Two days later a practitioner took my case, and I was completely healed in a few treatments.

Prior to my healing I had been very skeptical regarding Christian Science, so much so that I looked upon it as a delusion, but when my own healing took place I was convinced that this power came from God, and that it was the same blessed truth which enabled Jesus to heal the sick, cast out devils, and raise the dead. The spiritual uplift that came with this healing, words fail me to describe! I had worn glasses for thirteen years, but I had grasped enough of the truth through my healing to lay them aside, and I have never worn them since. Through this same truth I have also been healed of another trouble, of seven years' standing. This last healing was instantaneous.

During this time (covering nearly two years), neither my wife, myself, nor any of our four children have taken any medicine or used material treatment of any nature whatever, depending wholly upon our better understanding of man's relation to God as revealed to us through Christian Science. The health and happiness of our family have been increased, and we have been privileged to see and know of many evidences of healing, both moral and physical. I wish to say that, though I had been a student of the Bible for many years, I had no conception of its glorious promises and wonderful worth until these were revealed to me through Christian Science. My heart is full of gratitude to Mrs. Eddy, and I am filled with wonder when I think of the great work she has accomplished in so short a time. Such work can only be done when one's thought is attuned to the divine Mind.

FRANK L. THURBER, Cleveland, O.

I first heard of Christian Science in Sydney and in Melbourne, Australia, and though I grasped little of its meaning in the one or two interviews I had with the Scientists there, the earnestness and love which they manifested attracted me as I had not been for years and led me almost to hope that Christian Science was at any rate part of all they claimed it to be, and that it would reward honest investigation. I accordingly bought a copy of "Science and Health with Key to the Scriptures," and being then on my way home to England from New Zealand, I read it on the boat, at first suspiciously and cautiously, but with a growing perception of its truth, till on my arrival in London I recognized that here, for the first time in my life, I had found something worth living for—something that not only was worth doing, but also could be done and must be done, and that by me; where effort to do good, instead of being futile, was sure of lasting and ever-increasing fruition.

I had tried several kinds of occupation, hoping to do good and that my life would not be altogether wasted, but the fact that I accomplished so little where I hoped for so much, and a suspicion that things would have probably been just as well if I had left them alone, were most discouraging, and at the time when Christian Science found me words cannot express the utter emptiness of my interests. Religion, too, had failed me, for from girlhood I had been quite at a loss to understand the teachings of the orthodox churches. From the time when I first read Science and Health I knew that all this was ended, that never again need I be lonely, inactive, without guidance, or lacking a keen incentive in life. I saw that my work was before me, clear and distinct; that I need never again be prayerless, nor at a loss for both good and joy-bringing mental food.

From that time I loved Christian Science with the strongest love I am yet capable of feeling, and with a gratitude which I know can never be satisfied with just saying so. I have also received physical help over and over again from Christian Science, but the unspeakable blessings I have just mentioned are what I most needed when Science found me, and every day is increasing them. Some time ago, when walking with a friend who is also a Christian Scientist, I fell and at once realized that something serious had happened to my ankle. I however managed to scramble up on my uninjured foot, and for a moment or two we both stood there in a silent effort to realize the completeness of God's protection and the consequent impossibility of any injury to His child. Leaning on my friend's arm, I walked for about a hundred yards to where another Scientist lived. We had, however, not more than two or three minutes to spare, as the friend who was with me had to catch a train, and I meant to see her off. I was able to go up and down the station steps, with ease and rapidity too, and I then walked home, the best part of a mile. On my arrival, though I found that the foot presented an alarming appearance, I was delighted to be able to go about the house all the evening. I experienced some pain during the night, but I used all the understanding of Christian Science which I had, and at about four o'clock in the morning I went to sleep, feeling that divine Love had met my need. Next day, although both foot and ankle still gave evidence of the injury, I was on my feet with comfort all day long; whereas I know, from former experience, that without Science it would have meant at least three or four weeks' complete inactivity, besides giving much trouble to other people.

I am thankful to God for Christian Science, and I know that He is daily blessing our beloved Cause and our revered Leader, whose service to humanity is so great that my thought is incapable of taking it in. I can only say, with countless others and with all posterity, "God bless her!" Though one of the very least of the band of laborers in Christ's vineyard who are known as Christian Scientists, it is my greatest joy, today and for all time, that I am one of them, and my greatest desire is to bring the fact home to others that all these blessings, and numberless others, are for them too,—now, without any further waiting.

KATHARINE T. PORTER, Beechwood Glen, Harrogate, Eng.

In looking over the half score of years since I first heard of Christian Science, I can now see that its beneficent influence upon my life began even then, though it was years afterward that I came to accept its teachings. When about fourteen years of age, I went to live with an aunt who, after nearly twelve years of invalidism, had been healed through the ministry of Christian Science and had become an earnest student. Coming under this influence, as I did, with my thoughts filled with self-will and conceit of knowledge, my attitude was one of criticism and ridicule. But my criticism never started the argument for which I hoped, nor did the jibes evoke any angry replies. Such a reception soon silenced my efforts, and my attitude began to be one of interest. I wondered how such kindness could be shown in return for so much unkindness, but I realized that my aunt had found a religion which was real and vital.

I had been raised by a mother who was a devout worker in an orthodox church, but her religion had never appealed to me. As far as I could see, the members of the church, despite their frequent and fervent prayers, had more trouble and suffering than those outside it, so I turned away from it. Nevertheless, in my heart there was a longing for a religion which would give a satisfying concept of God, hence I began to look into Christian Science. What little I learned of its teaching was so satisfying, it was evident that should I ever accept a religion, it would be this. I was, however, willing to let the matter rest there and continue to give my whole attention to the search for what the world calls pleasure.

Some of the Christian demands of this Science were

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becoming evident to me, and I was not ready to meet them; but a few months' experience convinced me of the folly of seeking pleasure, and the necessity of complying with these demands as well as the blessing to be gained thereby. As I now know, it was that little of the truth which I had learned from Christian Science, that brought this early awakening. I then took up the study more earnestly. From almost a child I had been subject to frequent attacks which affected my breathing, often so severe that I was compelled to sit up in a chair all night. With my more earnest study of Christian Science these attacks became much less frequent and severe, but another lesson was still to be learned before my healing was complete, an experience which was to teach me the inadequacy and falsity of those systems often said to be "like Christian Science" or "along the same line as Christian Science."

I began to talk Christian Science to a friend, but soon this friend was talking to me of so-called "mental science," and the like, and the time formerly devoted to the study of Christian Science was now all spent in reading upon these subjects. A trip to the West and my entrance in a California university obliged me to give up even this reading, but at the end of three months I was so ill that it was necessary to drop my college work entirely. The examining physician pronounced the trouble a serious lung affection, and advised a change to Arizona for the climate. Instead of following this advice, I started to reread a work on "new thought," but my condition grew rapidly worse. In desperation I threw the book aside, and went to see a Christian Science practitioner. Needless to say, the book has never been reopened. I had had one taste of the fruits of this thought, and under no conditions would I have desired another, especially since I was finding in Christian Science the healing and the comfort so much desired.

The kindness and patience with which I was led out of my fear and suffering was marvelous to my thought, which had been so filled with self-will and selfishness. In two weeks I was back in college. During the remainder of the year I carried more work and with less sense of being burdened than had ever been possible before. During the two years that have followed my healing, the continual study of Science and Health, with an effort to follow its teachings, has brought very many blessings. Not only have I continued in excellent health, but with the healing of my physical ills also came healing from worry, sensitiveness, and frequent attacks of depression which often made life seem a burden instead of a joy.

To our Leader, Mrs. Eddy, whose patient continuance in well-doing has made possible the enjoyment of such freedom and such blessings, there can be only continual thankfulness and a constant effort to follow joyfully toward those higher ideals of manhood and living to which she is ever leading and guiding.

HARRY C. BURBRIDGE, Tonopah, Nev.

I desire to acknowledge the many blessings which have come to me through Christian Science. I was brought up in the Christian faith, and had read the Bible a great deal, but with little understanding until five years ago, when I began to read the text-book of Christian Science, which is indeed a "Key to the Scriptures." The daily study of the Lesson-Sermon is a great joy to me. After I had read our text-book for a few days, fear of storms was completely overcome. Later, I had one treatment for an ingrowing toe-nail, and all pain at once ceased. I have had no inconvenience from it since then, although I had suffered for twenty years from that toe, and twice in the five years before coming into Christian Science, I had an operation performed while under an anesthetic, and each time was unable to wear my shoe for weeks.

If space permitted, I could tell of many more beautiful demonstrations of the truth, and my heart is full of love for God and for our dear Leader. I am trying to live this truth, and every hour to know that God is All.

MRS. RAE BAY, Minneapolis, Kan.

[Translated from the German.]

Some time ago both of my children were taken ill with a fever. With the eleven-year-old boy the disease manifested itself with pain in the lungs and abdomen. We asked a Christian Science practitioner for help, which was lovingly given, and the healing came about quickly. The boy was out in the garden on the fifth day, and the following week he was engaged in a snowball game with the others. The truth was held for the little girl, two and a half years old, who was also taken down, although for three days only, and the result was excellent. For these proofs of Truth's power, as well as for the blessings which have come to us in various ways through Christian Science, I give sincere and heartfelt thanks to God, and also to our noble Leader, Mrs. Eddy, through whom the truth has again been revealed to us.—M. GRIMM, Dresden, Germany.

It would be impossible for me to tell of all the blessings which Christian Science has brought me in the past few years. I can speak of the physical healing that has come to me, but the peace, quietness, and happiness that is mine can be expressed only in striving daily to live so near to the Master in thought and deed that others may see the reflection and ask whence it comes. Then I can answer gladly in the words of our dear Leader, " 'Go and take the little book.' . . . Take divine Science. Read this book from beginning to end. Study it, ponder it" (Science and Health, p. 559). There is no subject of which we now need to know, that this book does not illuminate, and no ill which it will not cure, if we but follow its teaching faithfully.

To me Christian Science has opened up a treasure, rich and rare, in the study of the Bible, which constantly yields me new jewels as I seek; and these discoveries have always been with "signs following," mentally, morally, physically, and financially. I had been an invalid for twenty years or more, from so-called organic disease of the heart, nervous breakdown, headaches, etc., and after several years of medical treatment for abdominal trouble, four surgical operations left me a physical wreck. I was in three different hospitals for more than a year, leaving them a misery to myself and my friends. I was then told of Christian Science, and went to a practitioner and had a few treatments. I was greatly benefited thereby, but I left the city soon after, and gradually drifted back into *materia medica*. Once more I tried everything I could hear of, as well as osteopathy, hot springs, and change of climate. The final verdict was that I was likely to die at any moment. Then, like the prodigal son, I again turned my face toward the Father's house; not that I really believed I could be healed, but there was nothing else to do, and I thought Christian Science would prepare me for the change so soon to take place.

Wonderful to relate, the dear practitioner told me that Christian Science would show me how to live, not die; that all things are possible to God, and that I could be healed. After two weeks' treatment I could scarcely believe I was the same woman; the discord had melted away like vapor in the sunshine, except the heart trouble. A sister and brother had passed on under this disease, and it seemed inevitable that I should follow. This condition continued nearly four years, until the search-light of Truth was turned within, and there I found sensitiveness, pride, fear, self-pity, self-condemnation, etc., and I knew this was not the reflection

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of that Mind which was in Christ Jesus. I saw that to have a healthful body I must have right thoughts. Into the darkness a great light had shone; my earnest desire to be better reached the great heart of ever-present Love, and I was instantly healed.

It was then proven to me that "whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process" (Miscellaneous Writings, p. 8). That I may keep to the one consciousness, love my neighbor as myself, and be found worthy to follow our Leader in the mighty Cause of Christian Science, is my daily prayer.—JENNIE FLEMING WING, Los Angeles, Cal.

I came to Christian Science for healing, and since then I have gained a better understanding of what God is, and what He does for mankind, if we rely on Truth's power and hold to the allness of good. I wish to tell of the healing of one of my children from an attack of measles. He had been very sick for a couple of days, and we were unable to arouse him from a seeming stupor, until a practitioner, with only the thought of love and a desire to do good, came to us under the protection of divine law, and the child was restored to consciousness. In a half hour he was sitting up, reading "the scientific statement of being" in Science and Health (p. 468).

It is with great thankfulness that I witness to this case of healing, and to the fact that I am able to understand this truth which is gained through the study of Christian Science.—MRS. M. R. WILLIAMS, Milford, Utah.

In 1904 I was taken ill with what was pronounced by the physicians to be a serious disease of the bladder. After the expenditure of a great deal of money, I was told by the physicians, of whom I had four, that I would have to go to the hospital for treatment; but about that time I heard of Christian Science, and wrote to a lady whom I knew to be a practitioner. By the time I received her first letter a change for the better had taken place, and in less than ten months I was entirely healed. I am very grateful for the blessings which I have received through Christian Science.

L. M. WALL, Ridgeland, S. C.

[Translated from the German.]

It is three years since I came to Christian Science and began to take treatment. I complained about many things and advanced but slowly, as I had much prejudice to overcome. Christian Science seemed to me to be too austere, but by and by it became clear to me that if one is obedient to Truth he is blessed thereby. The proof is right here, for I have been healed of a diseased lung, of enlarged veins, and of an illness which had made me an unhappy woman. One of the most memorable days during my healing and while I was being treated, unquestionably was when I attended a lecture on Christian Science. The turning-point in my life dates from that time, and the influence was a very wholesome one, especially on my character, as it freed me of many a fault. That night I was thankful to God with all my heart for Christian Science. I also wish to express my sincere gratitude to our revered Leader, Mrs. Eddy.

ANNA ERMOLD, Frankfurt, a|M., Germany.

Only through the torturing fear of having to undergo another operation, did I follow the advice of one who knew just a little of Christian Science, and so turn to it for help instead of to physicians. I had undergone two severe operations within a few months, being gone from home almost nine months, and upon my return I was still in bondage. I therefore went as a last resort to Christian Science for help. I knew comparatively little of this new yet old religion when I began treatment. I had been taught thoroughly in an orthodox belief and had been a faithful adherent of that church. Many times, as I lay on my sick-bed, I pondered these words of our Master, "Heal the sick," and wondered why I could not be healed now as were the helpless ones then.

From the very first I realized that Christian Science is the truth. To me it was "the second coming of Christ," and slowly but surely theology, with its creeds, doctrines, and material worship, gave place to spiritual understanding. The asserted laws of *materia medica* were broken and proved null and void. I realized the truth of Paul's saying, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." During the time when I was receiving treatment, I studied Christian Science diligently and very earnestly. While my strength came at once, I could not see why my complete healing was not manifested. Having, however, the hope of success always before me, I worked more willingly and waited more patiently. Sense testimony often seemed to discourage me, but I had learned to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." This gave me encouragement and showed me that every child of God is perfect, spiritual, and harmonious.

One evening, in conversing with my husband, sense testimony strove to make itself heard above all else, but immediately I declared that there was nothing in this material structure or body which could tell me that I was sick, and I quoted the words of our text-book, "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal" (Science and Health, p. 151). Then I began to realize what it means to be a child of God, made in His image and likeness, reflecting the one Mind, and knowing that all being is perfect and harmonious. I soon retired, and the next morning found that I was healed. The results of a grave mistake which the surgeons had made had been eradicated. The same day my complete healing took place; I had the actual proof that mental surgery had been performed on me, and for this I am indeed grateful.

I have also experienced the healing of a sorrow which came to me a few months ago. Christian Science has been my Comforter, divine Love my all. My heart overflows with gratitude and love to God, and to our dear Leader, who has been so spiritual as to reveal to us in this age the Science of Christianity. She has also shown us by her example how to be patient and loving.

MRS. HELEN K. CHRISTIANSON, Memphis, Tenn.

I am deeply grateful for the many benefits I have received through Christian Science. Last winter I was taken with a fever, and called on a Christian Science practitioner for help. She treated me absently one week, and that was all I needed. I was healed. Words cannot express my gratitude for what Christian Science has done for me in the last thirteen years.—ANNA HULL, Colfax, Wash.

Love grows when it is put to use, and becomes robust only in unselfishly laboring for the good of others. Does any one then want to know the way into the possession of perfect love? Let him be told plainly that it will not come to him simply by waiting inactively in any vacant and receptive mood. It will not come solely by petitioning for it, nor by any act of faith alone. Faith must unite itself with works and be fused in a glowing ardor which flames out in deeds of sympathy and kindness to one's needy fellows. It was thus that the good Samaritan came into this grace. It was thus by going about "doing good" that Jesus exemplified it.—ANON.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

When we read the story of the baptism by John, the retreat to the wilderness, the controversy with the Pharisees, the trial before Pilate, the agony of Gethsemane, the martyrdom of Calvary, what are we to think of these? It all looks very real. The central figure appears like a real man. He seems to be tried and tempted as we are. The simple greatness of his gentle, heroic life looks like the dream of our soul of what a true, Godlike man might be. But is it real, or is it a piece of acting? Is this central figure of flesh and blood, or is he a puppet show, a manikin manipulated from some unseen somewhere? If he is only a brave show, an actor whose past was all arranged for him, a metaphysical mystery of the trinity going through the motions of a piece prepared for him, then he cannot be interpreted to us in the terms of our own experience.

[*Christian World.*]

Our period is one of doubt and of disintegration. Everywhere we perceive momentous changes, the molding of old beliefs, the emergence into the sphere of thought of vast, revolutionary ideas. Timid spirits regard the movement with dismay, as though God were withdrawing His presence from us; as though the world were being given up to atheism and irreligion. Such a view is not merely a faithless impatience; it is the denial of the whole verdict of history. Can we imagine that our present condition is an unforeseen, an unguided one? Are we to suppose that the rise of the historical, the scientific, the critical mind is one outside the divine law of development; that the decay of one system of ideas can be anything else than the preparation for a higher and a better?

[*Church Militant.*]

A mild infusion of Christianity makes a people immune to Christianity in any thoroughgoing way. Any man today will resent it if you say that he is not a Christian; and if he says that he is, many a person means little more by it than that he is considered respectable. And so respectability is the hardest armor the Spirit of God is ever called upon to penetrate. The reason is that the respectable person sins regularly and constantly without losing his respectability. And the man who sins in ways which do not make him forfeit his standing in good society is in an extremely dangerous state.

[*Living Church.*]

The fact is, a church is on dangerous ground when it offers social privileges for sale, whatever be the nature of those privileges and however limited be the conditions under which they are offered. We do not maintain that money-making devices in connection with church work are essentially wrong, though we are quite convinced they are to be classed as evils, and if they are used as substitutes for free-will offerings by people who are in condition to make such offerings, they are almost an insult to Almighty God.

[*Christian Commonwealth.*]

The truth that is rising slowly but majestically is the truth of the solidarity of the human race. This is the "resistless issue" ordained of God, but whose coming we can greatly facilitate by thinking the right thought and speaking the right word, always in harmony with the great gospel of reconciliation.

[*New York Observer.*]

It would be difficult to think of Christmas without Christ, and yet it is to be feared that in actual practice many are degrading the festival into a mere merry-making over a conventional custom, rather than celebrating it as the recognition of the wonderful spiritual joy of the advent.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

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For price of above publications see opposite page.

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

Vol. XII. No. 20.

BOSTON, JANUARY 15, 1910

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ITEMS OF INTEREST.

National.

"We have already discovered that the farmer is not getting the exorbitant profits out of the beef he raises," says Secretary Wilson of the Department of Agriculture in discussing the high prices of food supplies. "I have no doubt in the world," he continues, "that the same conditions will be found to prevail in most of the other lines of farm products. There is ample excuse for some of the increase in the cost of living over what it was years ago. The farm area is not keeping pace with the demands for foodstuff. The cities seem to have more attractions for the laboring man than do the rural communities. The horde of immigration, as well as the ever-increasing native population, must be fed, and the farm is expected to furnish the food."

Mrs. E. H. Harriman has offered to the state of New York for park purposes one third of the thirty thousand acres included in the famous Harriman estate in Orange county. The acceptance of the gift will probably mean the beginning of a great public reservation which will take in the Hudson river country with its magnificent palisades from Cornwall, eight miles north of West Point, to a point in New Jersey about opposite 130th street, New York city.

By a majority of seven thousand in a total vote of thirty thousand, Kansas City, Mo., has refused to grant a forty-two-year franchise to the Metropolitan Street Railway Company of that city. The result was a decisive victory for civic decency and for the principle of the referendum in city affairs. It indicates the growing tendency of American cities to retain control of their streets and to refuse to make long-term franchise grants.

The American Federation of Labor, through a committee headed by Samuel Gompers and other union leaders, last week presented to President Taft a formal paper in which they set forth fourteen different charges of illegality against the United States Steel Corporation and asked for an immediate investigation of the so-called trust, which they claim is operating in defiance of the United States statutes.

The fourth link between Manhattan island and Brooklyn has been opened to public traffic by foot and vehicle. Exclusive of condemnation expenses for land aproaches, the new Manhattan bridge, as it has been named, will have cost in all fifteen million dollars. The dedication ceremonies formed one of the last official acts of Mayor McClellan.

The increased cost of living for common people was the subject of a concurrent resolution offered in the House of Representatives. It provides for a joint committee of the House and Senate to investigate conditions and to report remedies through legislation.

A motion has been made to advance the hearing of the case of the Government *vs.* the Standard Oil Company, which involves an effort on the part of the Government to have the company dissolved as a trust under the Sherman anti-trust law.

State Superintendent of Public Instruction Nathan C. Schaeffer of Pennsylvania, caused a stir at the high school department of the State Educational Association recently by declaring for public high schools free from college domination.

Representative Humphrey of Washington has introduced a bill in the House providing for ship subsidy by the United States Government, which is understood to have the approval of President Taft and the Administration.

Song-birds are actually increasing in New Jersey, where laws have been enacted to protect them. The public school children have been taught the usefulness of the birds and the farmers have been shown their value.

A bill making sweeping changes in the interstate commerce laws for the regulation of railroads has been introduced in the House. It differs from the one known as the "Administration railroad bill."

A bill has been passed in Congress appointing a joint committee to investigate the Ballinger-Pinchot controversy in regard to forestry and conservation.

Judge Horace H. Lurton, the new associate justice of the supreme court of the United States, took his seat last week.

Judge William J. Gaynor was installed as mayor of New York city on Jan. 1, succeeding George B. McClellan.

International.

In the report of the results of the mineral survey in Nyassaland, it is stated that the coal from Mt. Waller is for the most part an excellent bituminous coal, of service as fuel for any purpose, and also of value for the production of coke and gas. The seams, which are often several feet thick, occur close to the Lake Nyassa, and the beds probably extend under the lake.

In the provincial Legislature of Saskatchewan two important railway bills have been put through to authorize the guarantee of securities for the Canadian Northern and the Grand Trunk Pacific branch lines. The former company is to build 575 miles, beginning with 175 during the coming year. The Grand Trunk Pacific is to construct 375 miles, fifty to be built next year.

Five American war vessels will take part in the celebration of the first centennial of the independence of the Argentine Republic at Buenos Ayres, about May 20 next. This special service squadron will be composed of the armored cruisers Tennessee, Washington, Montana, and North Carolina and the scout cruiser Chester.

Jan. 10 the writs were issued for the elections in England. A list of candidates so far prepared shows no fewer than fifty three-cornered contests. The Liberals made efforts to avoid such contests, which would likely give seats to the Conservatives, but the Labor candidates apparently had no disposition to yield.

The Chilean government has under construction sixteen different railway lines and extensions at a total cost of $25,665,595, of which eight are being built under contract at a cost of $20,487,188.

The financial statement of the Canadian Pacific railroad shows that its gross earnings were expected to reach the one hundred million dollar mark at the close of the year 1909.

The Canadian bureau of census estimates the population of Canada at the close of the year at 7,350,000. The province of Ontario leads with 2,619,025.

With the new year Chile adopted a system of eastern standard time, corresponding with that of the eastern time division of the United States.

Industrial and Commercial.

There has been an increase of American railway mileage during the past ten years of about forty-four thousand miles, not including secondary and auxiliary trackage. The mile of track now in operation are 228,285 as compared with 184,618 in 1898. Counting the secondary and auxiliary trackage the number of miles is now 328,000 as compared with 245,000. In 1898 the revenues from passenger traffic were $206,070,000; in 1908 the revenues were $575,246,576. Freight revenues in 1898 were $876,727,719; in 1908 they were $1,560,989,052. In 1898 the revenue per passenger per mile was 1.073 cents; in 1908 it was 1.95 cents. Freight revenues per ton per mile in 1898 were .753 of a cent, and in 1908 they were .765.

An important feature in Southern cotton milling is the adoption of electricity for power, and many of the new mills are equipped for its use, while a number of the existing plants have changed their power equipment to the electrical drive. A year ago one hydro-electric power company of North Carolina was furnishing electricity for power in more than one hundred cotton factories in North and South Carolina, some eighty per cent of the company's present supply of electricity (over one hundred thousand horse-power) being used by cotton mills. The facilities include eight hundred miles of transmission lines and more than fifty substations.

J. Pierpont Morgan, Thomas F. Ryan, and Levi P. Morton have joined interests in New York in a trust company merger which unites resources of one hundred and fifty million dollars. It is a triple combination, bringing the Guaranty Trust Company, the Morton Trust Company, and the Fifth Avenue Trust Company under one head with the title of the Guaranty Trust Company. The merger is perhaps the largest of its kind in the United States.

After a thorough test of two new electric locomotives for service on the New York terminal division, the Pennsylvania Railroad has notified the Westinghouse Electric and Manufacturing Company that it may proceed with the construction of fifty of them. The new machines will be equal to three of the steam locomotives of the largest freight type. They will have a train-load speed of eighty miles an hour.

The narcissi flowers exposed for sale in Covent Garden market in London are grown entirely in the open in the Scilly islands, lying off the southeast coast of England. There are at least one thousand acres of daffodils and narcissi under cultivation there. When the season is at its height as many as seventy to eighty tons per week are shipped to London.

To about thirty-five hundred of its employees who have performed satisfactory service during the year the Boston Elevated Railway Company on Jan. 1 gave seventy-five thousand dollars in gold as a New Year gift.

The construction engineers of the New York, New Haven, and Hartford Railroad are said to be actually working on plans for a tunnel between the north and south terminal stations, Boston.

The Lackawanna railroad has plans under consideration for the electrification of its various suburban lines.

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CHRISTIAN SCIENCE SENTINEL

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

OUR NEWSPAPER.

IDA G. STEWART.

ALL fair-minded people who are alert to the needs of the human family, as well as to means for its betterment, should be interested in the success of *The Christian Science Monitor*. For twenty-five years our Leader has patiently nursed the hope that such a newspaper as the *Monitor* might come into the arena of the Christian Science movement. Time has brought certain changes in human thought, and the *Monitor* has come as the natural result of mental preparation and unfoldment. While it is not a religious organ, in the sense in which that term is commonly used, it stands for right-mindedness, purity of thought, and a broad grasp upon daily happenings at home and abroad, which make for righteousness.

It requires no labored analysis to convince the thoughtful that the daily perusal of a newspaper which refuses to cater to the sensational, criminal, and sickly tendencies in human thought, will in time cultivate a desire for that which is clean and true, and a corresponding aversion for the sensational or merely emotional. Such a current of clean thought impulse is needed, and the *Monitor* is an avenue through which this regenerating and transforming thought will be transmitted.

Graphic accounts of crime, calamity, or accident do not constitute news. That which tends to excite fear, curiosity, and a morbid desire for the perusal and contemplation of evil cannot be legitimately classed as news. Recital of fact is news, and, in that facts are forever new, interesting, and instructive, the *Monitor*, with its well-freighted columns of real news, is never in danger of becoming stale reading, even if it should reach its destination several days after the date of issue.

The Christian Scientist is dealing with the universal problems included and involved in human life and its activity,—living,—therefore it is highly important that he possess some knowledge at least of events which are influencing and shaping the general human thought and the conditions growing therefrom. If he possesses a big enough understanding of conditions to enable him to put himself in the other man's place, in some measure, he can look out upon the world, the human family, their doings in private, national, and international affairs, with a breadth of view that means genuine helpfulness to such as may be disheartened or overcome by the turmoil and tumult of commercial competition, political strife, social ferment, or family contention. One who is unread and therefore more or less unacquainted with the claims growing out of such conditions and environment is in large degree unable to grasp the intricacies of such situations, and so to place himself in the attitude of a brother who is equipped and able to meet a brother's needs. Habitual reading of the *Monitor* will be of great service to this end.

The Christian Science Monitor is an instrument for good to the world, through its cleansing influence with the casual reader, and the broadening influence it is sure to have on the Christian Scientist, therefore a lofty scorn of good newspapers and the readers thereof shuts one away from an expansive and progressive knowledge of things and dwarfs one's metaphysical endeavor. In order to be a well-rounded and altogether useful person, one needs to know somewhat of the nature and character of the conditions from which he is called upon to assist in extricating another, and the one who closes thought against a knowledge of the current issues of the day which are stirring and fashioning the human mind, will not make a wholesome adviser or a helpful friend.

The nature of evil is to resist the activities of Truth in the work of bringing about "on earth peace, good will toward men." Herein may be set forth a possible hint why some are apathetic on the subject of the *Monitor*. Is it not possible that a persistent failure to embrace a privilege to encourage the spread of righteousness, for which the *Monitor* stands, may count as work against the Cause of Christian Science? Even though much work and study make imperative demands upon our time, is it in accord with the golden rule to give weight to such argument when the issue at hand is the maintenance of an enterprise whose sole object is the betterment of the world?

All should recognize that the *Monitor* is a factor in the educational work of Christian Science; that it takes its place, in the line of progressive endeavor, by the side of the board of lectureship, the Lesson-Sermon, and the distinctively religious periodicals issued by our Publishing Society. The Lesson-Sermons and the periodicals are intended more especially for the use of Christian Scientists and such persons as desire to acquaint themselves with the teachings of Christian Science. The board of lectureship and the *Monitor* have a wider field, in that the non-Scientist is included in their endeavor.

Because of the underlying metaphysical purpose of the *Monitor*, it behooves all who love righteousness and desire its reign to come on earth as in heaven, to see to it that each has his or her part in the support of this instrument for good. There is not a conscientious Christian Scientist on earth whose gratitude does not spring into activity with a desire to help when it becomes apparent that united effort along any particular line will result in good to the human race. It is the privilege of all who profess to be followers of the teachings of Christian Science to become vitally and actively interested in the support and maintenance of every avenue through which human thought is to be elevated to a final acceptance of God as the only Mind. The *Monitor* is such an avenue, and no one can measure the scope of its mission, nor is it possible for the finite mind to estimate the benefits that must surely come to the world through this most recent manifestation of our Leader's long-cherished hope and patient waiting on God.

Some may argue that the *Monitor* deals with "material and worldly" things, even to the extent of printing stock reports and theatrical news. In this connection we may be permitted to ask, Are Christian Scientists, in their human relationships, dealing with anything other than the claims of "material and worldly" things, and is it not wise

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to give mortals the best and most accurate record of so-called "material and worldly" things while they are being guided into a recognition of spiritual things?

The *Monitor* rests upon a metaphysical basis, therefore it cannot fail to accomplish its great and praiseworthy mission, to wit, the broadening of the mental horizon of the student of Christian Science along lines that will insure his success in leading his brother out of worldly-mindedness; and our brethren, the non-Scientists, who are not yet ready to sit through a lecture on Christian Science or to read our strictly denominational periodicals at any length, will, through reading the *Monitor*, imbibe a keener and more practical sense of things enduring and true.

THROUGH CONFLICT TO VICTORY.

M. G. KAINS, M.S.

NOTHING cheers the true soldier so much as the knowledge that he is striving for a just cause. Neither the astuteness of the hostile officers, nor the valor, the strength, the entrenchments of the opposing army, nor the enemy's advantages of position, training, or experience can disconcert him. Never does he forget the rightness of his cause, never does he quail upon the eve of conflict, never does he falter when ordered to advance, never does he take flight when the battle is joined. His is a fight for nothing less than victory, not of personal prowess, but of right, of Principle. Neither defeat nor delay is possible; victory is inevitable.

The fact that a cause is just, that the leaders of a movement are honest in their efforts to establish rectitude, that they face opposition from established wrong, that they gladly make sacrifices of personal comfort, friends, emoluments, that they would rather have the approval of their own consciences, even though they must stand alone,—these all provoke enmity from the self-satisfied and the self-interested, but attract friends from all who love rectitude. Thus every cause based upon right, upon Principle, has produced its champion, and every champion has drawn his army; for whether the struggle has been fought with sword and bayonet or with tongue and pen, it has called for a clash between right and wrong, and right must inevitably prevail, for right is inexorable in its demands.

Turn back the pages of history and say whether the leaders of the still existent struggle for rectitude have not shown a disregard for their own comfort in their efforts to place humanity upon a higher plane of living. Were Moses, Daniel, Socrates, Cromwell, Washington, Lincoln, and a hundred other men who stood and who led for Principle popular with those whose ways of thinking and acting they disturbed? Did their opponents prevail? Did not these men have to fight verbally and often muscularly in order to benefit succeeding generations rather than themselves and their own generations? Were their labors, therefore, not philanthropic despite what their opponents claimed? And are they not now recognized as benefactors of the human race, though declared to be enemies by their opponents? It is impossible that any one of these questions can be answered otherwise than affirmatively.

In our own day a great battle has begun. Though not a battle of blood, it is none the less severe, none the less certain that right will prevail. The Discoverer and Founder of Christian Science is the Leader on the side of Principle. Though at first she stood alone, her army is daily increasing in numbers and in power. Her purpose is to establish the reign of righteousness, when every one shall know and do right naturally, when there will be no need for men to teach their neighbors about God, because great and small will all know Him, whom to know aright is life eternal. To attain this goal she insists upon individual right thinking upon the basis of Principle. She points out in Science and Health that the great battle-field is in one's own consciousness, that the contestants are right and wrong thinking. To cope with the enemy one must arouse himself from the lethargy and indolence induced by false thinking, and conquer this foe to morals, health, and life. Every one must sooner or later heed the call to eliminate wrong thinking, and must struggle to free himself. Everywhere upon the battle-line is heard,—

"To arms! To arms!" What means this call "To arms"?
Am I awake, and have I heard aright?
Here all is peace. No foe I see in sight.
Then why this noisy sounding of alarms?
Can there be danger where each prospect charms?
Aye, here it lurks! I am aroused to fight
Tyrannic self. To conquer through God's might
The subtle enemy that smiling harms.

Awake at last, and panoplied in Truth
I take the double-edged sword in hand
Alert to fight whate'er assaileth me;
With ne'er a thought of quarter or of ruth
To strike, and strike, and strike till free I stand,
False self destroyed and lost in victory.

Those, whoever they may be, that heed this call and that are honestly striving to conquer their false self, are worthy soldiers in proportion to their steadfastness, their loyalty to Principle. Only as we adhere to Principle can we be certain of victory, and only so can we be of service to others. Like our Leader, we must cast aside personal preferences, dislike of conflict, the selfishness that would enthrall us in indolent ease, and we must enlist in the campaign to extend and establish still more firmly the cause of individual right thinking and utter reliance upon God. It is our duty as loyal followers to aid every movement which aims to establish her teachings in their purity and entirety, for these are the iterated teachings of Jesus of Nazareth, and if adhered to are necessarily characterized by "signs following." What though the established régime oppose? What though the battle bid fair to be severe? What though the enemy seem to be astute and resourceful? What though failure seem imminent? In the words of a thinker,—

Say not: The struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain!

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

HOW GOD SPEAKS TO MEN.

E. D. DALE.

IT is claimed by many religious teachers that the Scriptures are the only revelation of God to humanity; that the divine Mind is expressed only through the book which we call the Bible. This teaching has been and is a stumbling-block to many students who are sincere seekers after truth. No one, however, claims that those who determined the canonicity of the Scriptures were in any special way inspired, hence their decisions cannot be held to fix the bounds of inspiration. The central purpose of the Bible is to give men a revelation of God, to help them in the attainment of a knowledge of Him whom, as we are taught in Christian Science, "to know aright is Life eternal" (Science and Health, Pref., p. vii.). Divine provision is made for this admitted need by a continuous unfolding of God's spiritual creation, which those who are spiritually alert are able to comprehend and interpret correctly, though to many "the light shineth in darkness; and the darkness comprehended it not."

In the epistle to the Hebrews we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken

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unto us by his Son." God had spoken not alone through the human Jesus, but through the Christ, the spiritual idea, of whom Jesus said, "Before Abraham was, I am." Before the canon of Scripture began to be written, God had spoken to men. He spoke to Moses "face to face," on delivering the tables of stone, and all who read those wonderful commandments with the new understanding gained by the study of the Bible and of Science and Health, will testify that, like the disciples on the way to Emmaus, their hearts have burned within them as they listened to the voice from heaven that talked with them.

God and His Christ are "the same yesterday, and to day, and for ever." Divine Truth is speaking to us now through the "still small voice," but too often our dull ears fail to catch the harmony of the heavenly voice. God speaks to us through His creation. The flowers teach us of His love, the stars instruct us in His wisdom. The message of the hills, the rivers, the sky, should not be meaningless to us. In the blade of grass is revealed the law that governs the universe; the harvest-fields testify to His bounty, and the tree that "bringeth forth his fruit in his season." The psalmist says: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge;" and Job declared that the beasts of the field, the fowls of the air, the fishes in the sea,—all the earth,—testify "that the hand of the Lord hath wrought this."

God's word is always open for all to read. It comes as did the heavenly manna to the children of Israel, each day bringing adequate supply for that day's need. That which was needed by the ancients was revealed to them, and that which is necessary for our advancement is revealed to receptive hearts today. The revelation in Christian Science of God as All,—infinite Life, Truth, and Love,—as divine Principle, has come to this age to satisfy our great need of the Christ-healing, and was given to humanity through the inspired thought of Mary Baker Eddy, whose book, "Science and Health with Key to the Scriptures," is its own proof that God speaks today to the one who is ready to hear and obey. There are some who seem to gain a greater degree of understanding than do others, but Truth gives to all a new and enlarged understanding of God, and man as God's reflection; and when we awake to the regenerating power of this revelation, we are eager that all whom we love shall share it with us, and we joyfully bear testimony to the wonderful things which we ourselves have seen and heard.

Do we ask how we shall know that it is the voice of God which speaks to us? We are commanded to "try the spirits;" to "prove all things," and to "hold fast that which is good." Jesus said that the sheep follow the shepherd because they "know his voice." We must silence the material senses if we would hear God speak to us, and when we listen for God's voice we shall be divinely helped to understand. When God spoke to Jesus, some who stood by thought it thundered; while others who were more spiritual, hence more receptive, declared it was an angel which spake to Jesus. Thus it is ever with us. If we listen to the testimony of the material senses, we hear only the thunder; but in communing with God, and His Christ, the spiritual idea, through spiritual sense, we hear the voices of angels.

Oh, that we might all say, as did the psalmist, "I will hear what God the Lord will speak: for he will speak peace unto his people."

THE SABBATH DAY.

HELEN L. YOUNG.

THE revelation of the Sabbath as a day of rest seems to be the first law of conduct unfolded to human thought, for in the second chapter of Genesis we read that "God blessed the seventh day, and sanctified it;" showing that the consecration of the Sabbath seems to go back to the dawn of human consciousness, for when the Bible was written men were already observing the Sabbath, and it was not a new institution. Noah observed an interval of seven days when sending the birds out of the ark. When the commandments were written "with the finger of God," the fourth commandment read: "Remember the sabbath day, to keep it holy," which implies a recalling of what had already been established.

The Sabbath was intended to be a period of joyful rest and recreation in communion with God, who Himself, according to Scripture, rested on the seventh day. There were several festivals connected with the Sabbath during the early history of the Hebrew people. The seventh day was to be observed not only in the sanctuary, but in all their dwellings. The seventh or Sabbatic month was ushered in by the blowing of trumpets, and was called the feast of trumpets. The seventh day was holy, the seventh month was holy, and the seventh or Sabbatical year was one of rest. The people were taught that the land belonged to God, and it kept its Sabbath to Him, when it was not planted or sown. During the Sabbatical year creditors were bound to release poor debtors, and the Hebrew slaves were freed. The non-observance of the Sabbatical year was one of the sins which caused the Jews to be taken captive by Babylon.

Every seven times seven or forty-nine or fifty years was a year of jubilee. It began on the day of atonement, and was kept for seven days. The trumpet of jubilee proclaimed "liberty to the captives, and the opening of the prison to them that are bound." It was believed that God had granted to each family a portion of land; and owners who had been compelled to part with any of their possessions had them restored this year. The design was to prevent such unjust social conditions as produce arrogant wealth and squalid poverty. This benevolent tendency of the Mosaic law is worthy of a divine origin. The children of Israel were forbidden to gather manna on the Sabbath, because it was already known as a day of rest; but its observance had perhaps been neglected during the sojourn in Egypt. The people were doubtless especially joyous on the Sabbath, because it was to them a memorial of their deliverance from Egypt. The prophets always recognized the Sabbath as a vital feature of their religion, and after the Babylonian captivity it was more firmly established.

The New Testament lays great stress on the Sabbath, and the hypocritical Pharisees criticized and condemned Jesus for healing on the Sabbath, but the Master proclaimed, "It is lawful to do good on the sabbath days." We can never forget how Jesus "came unto his own, and his own received him not," on that Sabbath day when Nazareth rejected the truth, as he stood in the synagogue and read from Isaiah, "The Spirit of the Lord is upon me," etc.; and then added, "This day is this Scripture fulfilled in your ears." It was indeed a memorable Sabbath when Jesus cast out the devil from the demoniac in the synagogue; and his fame spread so that in the evening after he had healed Peter's wife's mother of a fever "all the city was gathered together at the door." Nor can we forget the Sabbath when the cripple, lying at the pool of Bethesda, who had been paralyzed for thirty-eight years, "took up his bed, and walked," at Jesus' command; but when the Jews persecuted Jesus for breaking the Sabbath, he replied, "My Father worketh hitherto, and I work."

The disciples were accused of Sabbath-breaking on that journey through the corn-fields, when they plucked the ripe ears of corn to appease their hunger. Jesus rebuked their critics by telling them that had they known the meaning of "I will have mercy, and not sacrifice," they "would not have condemned the guiltless." He then said, "The sabbath was made for man, and not man for the sabbath:

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therefore the Son of man is Lord also of the sabbath." It was on the Sabbath, too, when the man with the withered hand had it "restored whole, like as the other."

The day on which Christ Jesus arose from the dead became the great day of Christianity, so that the apostles called it the "Lord's day," and gradually the first day of the week supplanted the seventh as a day of rest and spiritual culture. It is possible for each of us to "rest in the Lord," and have a Sabbath consciousness or peaceful state of mind every day in the week, as we grow into the "stature of the fulness of Christ," and have that Mind in us "which was also in Christ Jesus." Then our days will all be filled with the good works which must result from right thinking; and we shall keep the Sabbath by doing the works of the Master.

GRATITUDE.

GRACE FULLER FITZGERALD.

LIKE many other words in common use, the word "gratitude," so often used by Christian Scientists, has a broader meaning than is generally conceived. Christian Science throws a strong light upon its definition in giving a test which probably was never formulated in any other religious system. On page 3 of Science and Health, Mrs. Eddy says, "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have." This test adds a very important feature to the common thought pertaining to gratitude. It includes more than a knowledge or recognition of blessings; there must be a conscious thankfulness for and a utilization of these tokens of a loving Father's care.

In the story of the prodigal son, it is quite certain that the young man knew of his father's house and the bounty which it afforded; and doubtless, if questioned while in a far country, he would have expressed some sort of satisfaction that there was a place of comfort to which he would be welcomed if he chose to return. Such knowledge, however, but make his ingratitude and disobedience seem the more pronounced.

"The blessings we have"! What are they? What has God given to all His children? Every quality and attribute of the divine Mind belongs to man as God's likeness —by reflection. "God with us"! Life, Truth, Love,—all good,—with us! All wisdom, knowledge, intelligence, harmony, ability, opportunity, strength, energy, freedom,—all the manifestations of Mind,—with us! Do we act as though we knew it to be true? Do we strive to be willing channels through which these qualities may be expressed? Do we watch the "ifs" and "buts" of sense testimony, that would ever tempt us with negative suggestions of limitation? To act as though Truth alone is true, is gratitude. To act as though error were true, is ingratitude, no matter how emphatically our words may declare the opposite.

Our Leader's statement in "Miscellaneous Writings" (p. 183), "Whatever is possible to God, is possible to man *as God's reflection*," should so awaken thought that pride, egotism, and self-righteousness can be ruled out of consciousness, and the actual utilization and expression of the God-qualities shall confirm the declaration, "I am grateful!"

The grandest operations, both in nature and in grace, are the most silent and imperceptible. The shallow brook babbles on its passage and is heard by every one; but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted, and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity and the very life of large portions of the earth. And these are pictures of the operations of grace in the church and in the soul.

RICHARD CECIL.

SELECTED ARTICLES.

[Alfred Farlow in *St. Louis* (Mo.) *Republic*.]

Christian Science does not plead in behalf of any form of superstition or irrationality, but it affords a scientific method for uncovering these and a demonstrable method for destroying them. We must not mistake the uncovering of evil's false pretenses for an indorsement of those pretenses. Moreover, the blind, futile, and unchristian effort to exert evil mental influence is not a product nor a consequence of Christian Science. It is its counterfeit. It is simply a more aggressive form of the latent falsity of the supposed "carnal mind" which Christian Science exposes, and which seeks to maintain its position in self-defense as it writhes under the doom of divine Science.

Christian Science is uncovering and destroying evil's hidden forms and is establishing the peace and harmony of omnipotent good. In Christian Science it is understood that malicious animal magnetism has no power. It is at most only deception, and can only affect the unwary, those who fail to understand the eternal spiritual truth. Mrs. Eddy does not believe that malicious mental malpractice is a power. She has discovered that certain persons do believe in such a power and seek to exercise it, and she has taught her students how to defend themselves against such deception by keeping their thought filled with that which is pure and good. To do evil one is obliged to make a complete departure from the teachings of Christian Science and resort to unchristian subterfuge, and he thus becomes the victim of deception, not a practitioner of Christian Science. Every thought, word, and deed of the consistent Christian Scientist is an effort in behalf of good as the only exterminator of evil.

Christian Science teaches that there is in reality but one power or force; that is, God, Spirit, Mind, Truth, Love; and that, therefore, the Christian warfare is the human effort to become subject to the Mind which was in Christ—to become submissive to the divine Mind and thus silence human will, which the Scriptures denominate the "carnal mind." St. Paul describes this warfare in the following words: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Science always settles the battle on the side of Spirit, because Spirit is the "real and eternal" and "matter [flesh] is the unreal and temporal" (Science and Health, p. 468). Since Science has introduced the proposition that God is the only real Mind, the "carnal mind" in all its varied manifestations is naturally, in the interest of self-preservation, arrayed against it. Therefore, every wilful phase of the supposed human opposition which is aroused by the introduction of Science is malicious. Hence the use of the term "malicious animal magnetism." It is called magnetism because it refers to a supposed power independent of God; and malicious in keeping with the Scriptural declaration, "The carnal mind is enmity against God."

Mrs. Eddy refers to it as the "human antipode of divine Science" (*Ibid.*, p. 484). It is a term which is broad enough to include all that is opposed to God. It includes every phase of evil, every phase of the human antagonism to Truth. In combating evil, Christian Science does not regard it as a person, but as a supposititious force which dominates false sense and which, in view of its false pretense of intelligence, is denominated "mortal mind." St. Paul called it "carnal mind," evidently because all its promptings or inducements are based upon fleshly desires.

The subtle arguments of malicious animal magnetism can have no effect upon those who are aware of its presence and who understand that God is the only real Mind or power. Malicious animal magnetism is that which the evil-minded, through mental malpractice, seek to use in opposition to the good influence of the divine Mind. I submit that

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no man has a moral right to formulate or influence the acts of another except when invited to do so, though he has a right to entertain the sweeping impersonal thought that God shall ordain all things and guide all men.

Jesus said on one occasion, "The prince of this world cometh, and hath nothing in me." One who is perfect in consciousness destroys evil by the very aroma of his thought: evil cannot come near him or have any influence over him. Evil suggestion finds no response in such an one, for there is no evil in the consciousness of the individual which may be magnified. Human suggestions find no response in the consciousness of the individual who does not believe in the basis of such arguments, but on the contrary understands that God is the only real power.

[From an editorial in *Stanley Republican*, Stanley, Wis.]

A leading Wisconsin newspaper, which occasionally lifts up its voice in defense of virtue, which has been known to disparage editorially the influence of light literature on the youth, to decry the white slave traffic, etc., last Sunday gave the most prominent places in its news columns to three revolting tragedies or to the revolting details of testimony connected with them.

Newspapers which on their editorial pages profess to stand for morality and education in right living, give the lie to their professions when they give space to such matter in their news columns. The publication of the mere announcement of a crime committed is perhaps justified, for it often assists in apprehending criminals and bringing them to justice. But no purpose is served by publishing the immoral stories of murder and other court trials, in all their gruesome details, except to satisfy the morbid curiosity of an unhealthy public sentiment. The *Republican* would warn parents against allowing this sort of reading to come into the home, for its tendency is degrading.

A year ago, the Christian Science church embarked on a journalistic experiment which has been watched with much interest, the issuing at Boston of a daily newspaper which eschews the publication of all immoral, unsavory, or degrading news matter. In keeping with their other teachings, the Christian Scientists believe that if there be crime, sin, and debauchery in the world, it were better for the great mass of humanity that they never hear of it. This is certainly true as it applies to the youth. *The Christian Science Monitor* has rounded out the first year of its existence a financial success, which speaks volumes for the high character of the clean-minded people who are its patrons and supporters. And if the Christian Science church does no more than make a success of this newspaper, it will have justified its existence a thousand times.

[Frederick Dixon in *Jersey* (Channel Islands) *Times*.]

There are in the New Testament three Greek words translated, at one time or another, miracle. That the translation is purely arbitrary is proved by the fact that these words are just as frequently translated differently. The word miracle is itself of Latin origin, and was an ordinary philosophic term of the pagan writers. It was never used in a supernatural sense until it had been adopted by Jerome, at a period subsequent to the compilation of the Vulgate.

Christ Jesus, preaching his gospel in the towns and villages of Palestine, made use of the miracle as an object-lesson. When, that is to say, the dense material sense of the people failed to grasp the spiritual signification of his words, he healed the sick and raised the dead, bidding his listeners, if they could believe for nothing else, believe for the very works' sake. He never, however, suggested that the working of miracles was to be limited to a particular time or place. Speaking of the whole world and of all time, he declared, "These signs shall follow them that believe." Now the word translated signs in this passage is a word translated over and over again, elsewhere in the Gospels, miracles. It might, therefore, every whit as well, have been translated miracle, and made to read, "These miracles shall follow them that believe." Now, the signs which were to follow included the casting out of devils, the speaking with new tongues, the handling of serpents, the drinking of poison unharmed, and the healing of the sick. The Founder of the Christian religion, therefore, obviously made the power to perform these miracles the test of belief.

Again in the Gospel of John, he is represented as distinctly saying that those who believed on him should do the works he did, and greater works than these. He was once more speaking not of himself, nor of his followers, but of believers in general, without any specification of time or place; and so for a second time we have the power to work miracles made by him the test of belief. A third time, and on this occasion in the concluding verses of the first Gospel, in the last earthly words of his recorded, he made a similar declaration. "Go ye therefore," he said, "and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." If the healing of sickness was not one of these commands to the apostles, it would be difficult to say what was.

Now, to jump to the conclusion that Christian Science teaches that spiritual healing is effected by an effort of will-power is quite as great a mistake as to maintain that the healing of sickness was confined to Jesus and the apostles. To claim the power to influence another person by an effort of will, is really to claim dominion over your neighbor from a mental standpoint. Such a belief is not only repugnant but antithetical to the teachings of Christian Science. If the power of the human will can be exerted for good, it can obviously be exerted for evil; and as nobody has ever yet maintained that the human mind is devoid of evil, it is clear that the claim to heal through will-power is nothing more nor less than a reassertion of the theory of evil as the concomitant of good.

[John E. G. Sandford in *Times and Mirror*, Bristol, Eng.]

Our critic seems to be inclined to find fault with me because in my former letter I said that Christianity needs no definition, and he supplies one himself which is purely doctrinal, and would exclude a very large number of sincere followers of the Christ, and I gather that he would deny to Christian Scientists the right to call themselves Christians. To the Christian Scientist, Christianity is a question of demonstration, rather than of definition or profession, for was it not the Founder of Christianity himself who said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"? Moreover, when John sent his disciples to Jesus to know if he were indeed the Christ, they were bidden to recount to John, in answer to his question, the works of which they had been witnesses, and in the Gospel narratives we find some very clear and definite statements by the Master himself, indicating how his followers should be known. Here are a few of them: "He that believeth on me, the works that I do shall he do also;" "Whosoever doth not bear his cross, and come after me, cannot be my disciple;" "By this shall all men know that ye are my disciples, if ye have love one to another." Let these signs attest the Christian Scientist, and he can well afford to let them also be the evidence of his title to the name of Christian, for, as Mrs. Eddy says on page 342 of Science and Health, "Who would be the first to disown the Christliness of good works, when our Master says, 'By their fruits ye shall know them'?"

It would seem that our critic would like to know exactly how Christian Scientists regard Christ Jesus. Let it be said, then, that they follow certain illustrious examples.

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With Simon Peter, they acknowledge him as "the Christ, the Son of the living God," "endowed," as the Christian Science text-book says, "with the Christ, the divine Spirit, without measure" (p. 30); and they remember the Master's approval of Peter's answer in the blessing bestowed upon him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." With Paul they would say, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more;" and with Mrs. Eddy (Miscellaneous Writings, p. 399):—

Thou the Christ, and not the creed;
Thou the Truth in thought and deed.

They acknowledge him as "the only begotten of the Father," and as "the firstborn among many brethren," and they love to sing of him in Whittier's immortal verse:—

Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee.

Thus, leaving the doctrines of men, they go on to demonstrate, in some degree at least, the kingdom of heaven on earth, worshiping the Father "in spirit and in truth," knowing, as our Master said, that "the Father seeketh such to worship him."

[John L. Rendall in *Nonpareil*, Council Bluffs, Ia.]

To the Christian Scientist animal magnetism means merely "the specific term for error" (Science and Health, p. 103). It is a technical term, including all there is of evil. It is clearly recognized in Christian Science that all evil is necessarily mental, and must therefore be overcome through a right-thought process. Mrs. Eddy states in Science and Health: "In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man (p. 103). And again: "You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe" (p. 496).

From the above quotations it is readily seen that Christian Science denies the possibility of a transference of evil thought in such a way as to injure another; in fact, the Christian Scientist's protection consists in knowing for himself and for all mankind that these phases of erroneous mortal belief have no elements of truth in them, and consequently no intelligence or power to operate in any way whatsoever. It is the earnest, steadfast, consistent endeavor of every Christian Scientist to "overcome evil with good" and to practise in its completeness all that the golden rule includes and implies, to deal justly and righteously with his fellow-men.

It is impossible to ignore the fact that to ordinary experience evil claims to be and seems to be real, and that to appearance and in belief mankind seem under certain circumstances to be susceptible to erroneous mental influence. Instead, however, of accepting this as fixed law, Christian Science is teaching mankind how to protect themselves, how to deny and repudiate every suggestion of evil, how to nullify every discordant thought, how to overcome sin and disease. It recognizes but one Mind, but one intelligent activity, one law, one power, one Principle, governing the universe, even "God with us." Christian Science, therefore, cannot be used for any purpose other than good and for the establishment within the consciousness of each individual of the highest ideals of morality and righteousness.

Only that which is emphatically Christian, only that which embodies and includes purity and goodness, can be found in the ranks of true Christian Scientists. It is the steadfast endeavor of every one who is entitled to bear this name to repudiate and eliminate from thought all that which "worketh abomination, or maketh a lie," and to prove to humanity that God alone governs.

[Olcott Haskell in *Oakland* (Cal.) *Examiner*.]

The teachings of Christian Science do not warrant the statement in a symposium article that "the influence of one person's mind over the mind of another person for good is one of the cardinal principles of the Christian Science faith," for Mrs. Eddy writes: "Human will-power is not Science. . . . It produces evil continually, and is not a factor in the realism of being" (Science and Health, p. 144). "Before this book was published, other books were in circulation, which discussed 'mental medicine' and 'mind-cure,' operating through the power of the earth's magnetic currents to regulate life and health. . . . Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work" (*Ibid.*, p. 185). "They [other works] regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science" (*Ibid.*, Pref., p. x.).

From this it is evident that in Christian Science God, the divine Principle of man, is regarded as the only source of health. When the human mind turns to God it is saved from its errors, just as when a mathematician turns from his mistaken concepts to the basic law of numbers and is saved from the errors his misconceptions had introduced. It is not logical to argue from the fact that the human mind, aided by a perception of divine Principle, can correct mistakes, that the unaided mind has an equal power for evil; for in the latter case it has no principle to work with, and all unprincipled action sooner or later destroys itself. This mind is not a creator. It may follow Principle and see the truth, but it cannot unmake or destroy that which is true.

While it is not my purpose to discuss how much of evil it would be possible for a mistaken human mind to imagine, yet the point must be clear to every one acquainted with the teachings of Christian Science, that its practice can no more be made to serve the ends of evil than can the science of numbers be made to lend itself to the commission of mathematical error. When James and John suggested that they attempt to bring evil upon those who rejected them, Jesus rebuked them and said, "Ye know not what manner of spirit ye are of." Again, in his warning to his disciples not to harbor sinful thoughts, Jesus defined evil desire as adultery, and hate as murder.

[R. Stanhope Easterday in *Portland* (Ind.) *Commercial-Review*.]

The appreciation of Mrs. Eddy's unquestionable and legitimate place among the world's reformers and benefactors, on the part of her world-wide following, is untinctured by any so-called "grains of salt," but is boldly attested and generally recognized.

Christian Science is nothing more nor less than a recapitulation of the teachings of Jesus, and its healings of sin and disease are achieved upon the same basis as were our Lord's. The "great Physician" and his disciples did not have recourse to "manipulation," mental or bodily, neither did they require any form of "concentration" on the part of the patient; and no more do Christian Scientists in their efforts to heal. Jesus, on the other hand, argued in substance, that the Father doeth the works. The sick are healed today in Christian Science practice by the influence upon human minds and bodies of uplifting, vivifying Truth and Love, and neither drugs nor poultices, manipulation nor will-power, play any part in the process. No considerable percentage of even the minor ills "that flesh is heir to" could reasonably be "forgotten" into oblivion.

[Jesse Pickard in *Newburgh* (N. Y.) *Journal*.]

Mrs. Eddy's discovery of the present willingness, power, and practical availability of God to heal through prayer

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every disease, as well as to eliminate all sin, is a true revelation to this age, and if she has been careful to prevent adulteration of Science and Health by copyrighting this work, her wisdom and motives in so doing should be unquestioned, particularly so in view of her helpful and philanthropic life. This discovery has absolutely nothing in common with mesmerism or any action of the human mind, nor does Mrs. Eddy claim to teach any such personal control.

Christian Science also takes issue with our critic's statement that this Science denies the existence of absolute facts. On the contrary, Christian Science positively declares that the universe exists, and that all created things exist, but it denies that the five physical senses are the ultimate authority as to their nature. It denies evil, because it knows God to be the only creator and wholly good. It does not deny good nor individual existence. The chief end and aim of Christian Science is to overcome sin, and this is the chief benefit to which Christian Scientists testify. The healing of disease is a necessary accompaniment in overcoming evil with good. Christian Science is not complex. On the contrary, complexity arises from misconception of the subject, as in this case. Truth is ever a simple thing. Christian Science has one Principle, one infinite God, Lord, the creator of all, and a logical deduction from this premise as to the nature and character of created things, is Christianly scientific.

According to Scripture, the human or carnal mind cannot discern the things of God. Sooner or later men must decide between a belief in and subservience to this human mind and the spiritual understanding of absolute truth which is contrary thereto. Christian Science declares that this spiritual sense is sufficient to heal physically as well as to save morally.

[C. R. Munro in *Toronto* (Ont.) *Mail and Empire.*]

There is only one way in which the opponents of Christian Science can successfully combat its steady growth, and that way has never yet been tried. It is to give to the world something as satisfying as Christian Science, something that will not only heal the sick, comfort the sorrowing, and reform the sinner, but that will make all who come within its influence better and the world a better place to live in. This is the kind of work that Christian Science is quietly doing day by day, and it explains why it is gaining in numbers and strength.

[Elizabeth Tavel Bell in *Charleston* (S. C.) *News and Courier.*]

In a recent issue your book reviewer makes the statement that "the Christian Science literature abounds in sentences that no human being can understand and in phrases susceptible of various interpretations." Permit me to say that many thousand human beings are daily proving their understanding of these sentences by healing and reforming themselves and others. Every statement in the Christian Science text-book is in accord with the fact that God is Spirit, and in the degree that human thought is spiritualized these statements are grasped, and the fruits of the Spirit appear. Every Wednesday evening, in many hundred meetings, testimonies of gratitude find expression —gratitude for the revelation of the God who "forgiveth all thine iniquities; who healeth all thy diseases."

As to the Christian Science literature being "susceptible of various interpretations," it is not easy to express spiritual truth in material terms, but as every statement in the Christian Science text-book is based upon Principle, a correct interpretation of its statements will bring unfailing results. A scientific text-book is not for mere reading, but for close study and demonstration. Only those who fulfil these requirements are equipped to pass judgment.

AMONG THE CHURCHES.

MUSCATINE, IA.

The church here is nicely housed and has just been fitted out with comfortable opera chairs as a Christmas gift. It is not a large church as yet, but it is obedient and loyal to our Leader's admonitions and to The Mother Church in Boston.—*Correspondence.*

BROOKLYN, N. Y.

Third Church of Christ, Scientist, Brooklyn, N. Y., desire to announce that, seeing the necessity of the demonstration of more loving unity in the great Cause of Christian Science, they have disorganized Third Church of Christ, Scientist, and united with First Church of Christ, Scientist, Brooklyn, N. Y., to meet together as one organization from and after Jan. 9.—*Correspondence.*

MANSFIELD, O.

First Church of Christ, Scientist, occupied their new church quarters at 46 West Third street for the first time Sunday morning [Jan. 12]. The new church building, formerly the Ditwiler residence, has undergone extensive remodeling and repairs, to render it suitable for church purposes, partitions having been removed and rooms thrown together, so that there is now a commodious auditorium.—*Mansfield News.*

DETROIT, MICH.

The Detroit Christian Scientists will in the next six months establish two and possibly three new churches in the city. The local followers of Mary Baker Eddy have given up the idea of building a big cathedral, and instead will distribute their strength over the city. "We think that it is more feasible and an altogether better proposition," said one of the board of directors this morning. "The present church on Alexandrine avenue is overcrowded, and at the Thanksgiving service many were forced to stand." The first of the new churches will begin services shortly after the beginning of the new year in temporary quarters. It will be in the East Jefferson avenue district and will be supported by many of the wealthiest of the church's members. A number of Grosse Pointe dwellers will be numbered among the members. It is proposed to establish a second new church on the west side of the city, and in time a third in the extreme northern district. All the churches will be independent, but firmly affiliated with First Church on Alexandrine avenue. It is very probable that the Jefferson avenue congregation will erect an edifice before the close of 1910.—*Detroit News.*

[Written for the *Sentinel.*]

DOMINION.

AGNES FLORIDA CHALMERS.

LET all the earth keep silence! Love reigns now
Supreme o'er all. O heart of mine, be still
And know God's allness. Father-Mother, Thou
Canst meet my need in teaching me Thy will.

Let all the earth keep silence! I am free,
And claim today my heritage, God-giv'n.
Earth's pain and woe can never fetter me,
For I have all,—health, holiness, and heav'n.

Let all the earth keep silence! Love's own hour
Is now; forever war and hate shall cease.
Thine, Truth, is the majesty and power,
The earth is filled with righteousness and peace.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

DEMOCRACY IN CHURCH GOVERNMENT.

[THE following letter from Mrs. Eddy's secretary is self-explanatory, and the subject is so clearly stated that editorial comment seems entirely unnecessary, other than to say that we are glad to publish this statement of our Leader's views, and to call the attention of our readers to the importance of this declaration, which, as it is heeded, will bring about greater unity in every branch church and closer fellowship between branch churches.—EDITOR.]

Chestnut Hill, Mass., Jan. 10, 1910.

Dear Mr. McLellan:—Our Leader is desirous that all branch churches of Christ, Scientist, shall follow the growing tendency to adopt a truly democratic form of church government. She believes that all branch churches that have been more or less controlled by any one teacher, or the students of any one teacher, will find it greatly to their advantage to change to a broader and more liberal form of government. Mrs. Eddy is impressed with the wisdom of this movement, and would like you to call attention to the benefit the Field may derive from such action.

Sincerely yours,

ADAM H. DICKEY, *Secretary.*

THE LECTURES.

WE have been asked by one of the members of the board of lectureship to remind the Field that the requests made by this board in its annual circular, which was mailed last summer to the clerks of all the churches and societies advertised in *The Christian Science Journal*, are based upon the experience of its members, and that strict attention to these requests will greatly simplify the work of the lecturers and save much needless correspondence.

The circular referred to was prepared with much care, and the intention was that it should be kept on file by the clerks of churches and societies, so that there might be an orderly procedure both in the securing of the services of a lecturer and in the making of all arrangements in connection with the delivery of the lecture. It would seem, however, according to the statements made by this representative of the board, that the requests courteously preferred in the circular have either been forgotten or ignored in quite a number of instances; notably in the extension of hospitality to the lecturers, and in regard to the musical part of the program.

Much as the lecturers would like to meet all the Christian Scientists, and to accept the hospitality which is so courteously and generously tendered them, it is manifestly impossible for them to do so. As a matter of fact, the greatest kindness that can be shown a lecturer is to see that he is comfortably cared for in a good hotel, where he will have ample and uninterrupted time for study and whatever other preparation he may need for his work. As to the custom of providing music for the entertainment of the audience, preliminary to the lecture, the members of the board seem to be unanimous in their desire that this should not be done. It is, of course, unobjectionable that a simple organ voluntary should be played during the assembling of the audience, if the lecture is to be delivered in a church, but an elaborate or pretentious musical program is to be avoided. In the opinion of the board, an audience which has been induced to attend the lecture because of their expectation and desire for this kind of an entertainment, is not well prepared for the serious consideration of so important a subject as a lecture on Christian Science.

Another matter which calls for careful attention is the introduction of the lecturer. There should be a definite arrangement with the person who is to make the introductory speech, that he will not take too much time in performing this courtesy. Experience has proved that but a little over an hour and a quarter is as much time as an audience is inclined to devote to an occasion of this kind, and if a long introduction precedes the lecture, it is usually found that, unless the lecture is correspondingly shortened, the attention of the audience is not held until the close. It is for this reason that the lecturers have agreed with the Directors of The Mother Church that they will confine their remarks to the space of an hour and a quarter, notwithstanding the obvious impossibility of saying in that time all or even a tenth part of all that could be said on a subject so vast and vital in its scope and interest as is Christian Science.

The lecturers believe that if the instructions given in the circular are carefully heeded, not only will much greater success attend their efforts, but such occasions for a misunderstanding as sometimes present themselves in this work, will be largely eliminated.

ARCHIBALD MCLELLAN.

"HERE A LITTLE, AND THERE A LITTLE."

MANY questions are asked by earnest seekers after Truth, as to how they can best gain a practical understanding of Christian Science themselves, and impart it to children, either in their homes or in the Sunday School. All do not at once see that the trend of thought is changed when we come into Christian Science; they are apt to forget Paul's statement, that to the follower of Christ "old things are passed away; behold, all things are become new. And all things are of God," which most surely means that only spiritual things are now to be regarded as real. It does not take the honest inquirer long to find out that this is no vague theoretical teaching; that, on the contrary, when we begin to think somewhat as God thinks, we work with a definite purpose and with a certainty of accomplishing our purpose, which cannot be other than a good one if we reflect God's thought. Mortals learn by hard experiences that disappointment and failure follow so long as materiality is made the goal, when it ought to be spiritual reality.

The eager, curious thought of childhood would often ply the parent or teacher with puzzling questions as to who is who in some Bible story, but this is because the child has not yet learned to look away from the material to the spiritual in order to have an answer that is worth while. It is true that, if we endeavor to answer these questions on a historical basis, we should set the children a good example in accuracy and in the careful study of the topic involved. For example, a child once asked how it came about that Cain had a son who was so good that he overcame death. A little study of the earlier chapters of Genesis shows that, although Cain had a son who was named Enoch, according to the record, the Enoch who "walked with God," and was "translated," was a descendant of Seth, a younger brother of Cain. The all-important point, however, is to show the child what it means to walk with God,—what it did for Enoch, and what it will do today for every man, woman, and child who walks in the light of Truth.

The teacher may not always be ready to explain a ques-

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tion literally; indeed this is not always possible or desirable, since many of the Bible statements are allegorical or figurative, but we should always be ready to lift thought to the spiritual fact which is the bread of life, and which is the one thing needful for child and adult alike. What is more, the spiritual fact, if rightly apprehended, will clarify and quicken the human mind and do wonders in enabling each one to work out the daily problems, so that there shall be no room for low aims, but, as Mrs. Browning says,—

> Cup, column, or candlestick,
> All patterns of what shall be in the mount.

Some one asks why the Lesson-Sermon is divided into sections; why there are always six sections; and whether the whole Lesson or only one section should be studied each day. To this it may be answered that these subjects, selected by our revered Leader, deal with the most vital problems which can be considered, and that the different sections aim to present different aspects of the truth discussed. There are very many who could not easily find time each morning for the study of the whole Lesson, who take one section as the "morning meal" at which they meet Christ, Truth, "in the dawn of a new light" (Science and Health, p. 35); then, with thought illumined by divine Science, they go forth in the strength of Truth to the duties of the day, and

> All the lowly vale grows bright,
> Transfigured with remembered light;
> While in untiring souls we bear
> The freshness of the upper air.

With our present capacities we may gain from the Lesson "here a little, and there a little" only, but even so do we prove true the Master's saying, "The words that I speak unto you, they are spirit, and they are life."

ANNIE M. KNOTT.

"LET THE DEAD BURY THEIR DEAD."

THE gain attending the spiritual interpretation which Christian Science brings to the Scripture is never more apparent than when one comes to the study of the epigrammatic sayings of Christ Jesus, and a good illustrative instance is found in his seemingly severe rebuke to one who had craved the privilege of delaying his spiritual activity until he had buried his father. In the light of Christian Science it is seen that his words do not condemn any worthy human affection or impulse, but that they rebuke one of the most subtle and enslaving forms of self-mesmerism.

The number of those who are subject to periods of depression, as the result of some fruitless regret or self-condemnation, the reliving of some unhappy experience, the nursing of some sadness or sorrow, is very great, and it includes many professed Christians who apart from this mania would be cheery, wholesome, and helpful people. They are not content to abide in the living present, but are ever allying themselves with some dead issue or event over whose unburied unreality they insistently sigh.

Christian Science teaches that all life is of God, the undying, and that so-called dead things never had a real life to lose, and when this is apprehended we perceive that our persistent mental pilgrimages to a mesmeric necropolis of our own making, are not authorized by either sense or sentiment; that they are utterly foolish and worse, since they make real to mortal sense that which is not, and has no right to be—no, not even to be buried. Christian Science further teaches us to leave dead issues alone, and that emphatically and all the time, since there is no congruity between life and death and hence they should be given no companionship in our thought. All this the earnest student soon learns, or ought to, and in so far as he clings to or coddles the remembrances of materiality's defeats, the failure of its promised satisfactions, the blight of its assured joys, the unnumbered dooms and disasters with which it intensifies human fear, in so far he himself is not alive, and the call of God to him, then and there, is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life." Dwell not for one moment on the discomfiting memories of material belief, but turn to Truth, to the things that live and that cannot die.

When one remembers how general is the habit of cherishing resentment, of living over past griefs, feuds, and misunderstandings, of recalling the humiliations to our pride of station and of intellect, etc., he begins to understand what it would mean for the cause of Christ, for the comfort of those with whom we have to do, and for our own peace of mind and spiritual advance, were we to obey this single injunction of the Master and zealously leave "the dead," the falsities of mortal sense, alone. It is apparent that retentive belief in the claims of materiality constitutes the substance of things not hoped for, and yet how frequently we are tempted to cling to their unseemly remains in a way which insures the indefinite continuance of their depressing influence.

We are counseled in Christian Science to look away from all this body of death "into Truth" (Science and Health, p. 261), to escape from the gruesome enslavement of the belief in death-experiencing and death-begetting things, whether they be concepts, creedal traditions, asserted laws, grievous experiences, or what not. It enables us to see that the only way to bury, to get rid of, these things is to put them out of consciousness, even as did St. Paul when he wrote the Philippians of his habit of "forgetting those things which are behind." Manifestly we cannot separate ourselves from that which we retain in consciousness, and the one way therefore to escape from every dead or dying thing, is to unknow it, leave it in the keeping of that nothingness to which it belongs. "Let the dead bury their dead."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Sydney, Australia, Nov. 21, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—Permit us to express our deep gratitude to you for your wonderful unselfish labors of love for suffering and sinning humanity. The golden bell that you have sounded throughout the world, telling us "there is no death," has sent us on our way rejoicing, the news having just reached our home in the Antipodes. As far as we know, we are the only students in Australia who went through any course conducted by Edward A. Kimball in the Massachusetts Metaphysical College, Boston. His clear teaching was indeed an inspiration. When we learned that he had passed on it caused for the moment a deep sense of shock and separation, but your beautiful soul-inspiring article lifted the gloom as the morning sunshine melts the dark fog, and showed us clearer than we had seen before that death is an illusion, and that our dear teacher is as much alive today as when he expounded the great truths of Christian Science to us some years ago, always pointing us to Science and Health and expressing unwavering trust and loyalty in you as our faithful Leader.

The best way we can express our gratitude to God, and to you, is to remain steadfast on the rock of Truth, looking away from personal sense and ambition and keeping close to Principle; then we may prove more the meaning of the words of the Master, "If a man keep my saying, he shall never see death." It is a great privilege to obey your commands, which are indeed finger-posts to life eternal. With much love and devotion,

Ever your loyal students,

CHARLES H. GIBBS,
ALEXANDRINA C. G. GIBBS.

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[Telegram.]

Kansas City, Mo., Dec. 29, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—It is our high privilege, with all Christian Scientists, to love you for the great good which you have wrought for mankind. We thank you deeply for your kindness in excusing from his duties in your service our teacher, Adam Dickey, that he might gather his students together in this association meeting. As an association we profoundly appreciate the privilege of following you as you follow Christ, and we unanimously send you our gratitude and love.

MARTHA H. GISH, WILLIAM C. OFF.
ANNAH T. NORTON, *Committee.*

Canon City, Col., Dec. 30, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—We feel sure that you will be interested in an account of successful penitentiary work, and I am sending with it the word of love which for years I have desired to send. About nine years ago our church began to hold regular Christian Science services in the Colorado State Penitentiary, on the first Sunday of each month. At the present time there are about three hundred of the seven hundred and fifty inmates who voluntarily attend, and there is courteous attention given by Mexicans, Negroes, Chinese, Japanese, and Indians, as well as by American bankers and professional men.

At the present time there are in the prison library thirty-two copies of Science and Health and three copies of "Miscellaneous Writings." Of our regular periodicals there are twenty-five *Sentinels*, two *Journals*, one *Der Herold*, and twelve *Quarterlies*. Four copies of the *Monitor* are received daily, one for each cell-house, this being the only daily newspaper allowed inside the walls. It is first read by some of the officers and the chaplain, and the librarian told Mr. Avery this week that if at any time the *Monitor* was delayed, there were inquiries immediately from the officers and the prisoners. The chaplain said he had not thought it posssible for any denomination to edit such a good paper. After the *Monitors* are read by the officers, the librarian, who has full charge of the distribution of our literature, says he places numbers (each prisoner has a registered number by which he is known) all across the top of the first page and down the side, and the paper then goes to each number in turn. By the time it gets back it is worn out.

The "Life of Mary Baker Eddy" by Sibyl Wilbur, which was recently placed in the library by Mr. Montgomery (state publication committee), has been read seventy-five times. The librarian is a prisoner who has a life sentence. He has been interested in Science for several years, and his systematic plan for the distribution of our literature has greatly lessened our work. We endeavor to do our work in an impersonal way, for we have learned by experience that our literature does the needed work. The generous contributions from our state associations abundantly supply us with funds to carry on this work. We have our Hymnals in the chapel, and the prison choir select and practise the hymns for our service. One day our Second Reader, Mrs. Bessie Smith, received a telephone message from the prison, saying a negro was being dismissed that day whose only request was to be permitted to take with him a Christian Science Hymnal. It is needless to say the permission was gladly given.

The different wardens and officers of the penitentiary have always been very kind to us, and they have only good words to say for our work. This is becoming a model penitentiary, and is the only one which places men on their honor at work outside the institution. The prisoners are building an automobile road between Canon City and Colorado Springs which when completed will be as fine a piece of work of its kind as can be found. They have built a scenic drive in Canon City known as the "Sky-line Drive," views of which I have sent to Mr. Rathvon.

We were very grateful for the sweet message you recently sent to our dear little Howard, and may I tell you that his favorite prayer is your dear verse beginning, "My prayer some daily good to do." Mr. Avery joins me in tender gratitude and love for all that your books and noble life-work have done for us.

Your student's student,
MRS. MINNIE S. AVERY.

Cambridge, Mass., Jan. 2, 1910.

Beloved Leader and Friend:—If all who cherish daily love were to send you a yearly letter, it would tax your time to read, hence I have long refrained from writing. At this turn of the year, however, I see so much in retrospect that I must send a few words of loving gratitude.

In the dozen years during which the Publishing Society has been in trusteeship for The Mother Church, the business has had wonderful expansion, and many unique problems have arisen; and yet in every case a solution has been discovered. Your guidance has been given at crucial points without our bringing to you the details of the business, and we see how as a whole the progress of the movement represents an unfolding of obedience to the divine Mind,—and in this obedience you are example and guide.

Our daily *Monitor* is proving itself a most genial persuader of men, teaching the people broadly to understand the sanity and kindness of Christianly scientific thinking. Recently I visited the Pacific coast, and was delighted to find great appreciation of the daily representative, although it came after five or six days of travel; and this was among business men, for example, who did not think they favored our religion. They understood and were enthusiastic over the demonstration of the ideal in journalism.

The example of Mr. Kimball, our dear friend,—"nature's nobleman" as he was, is not forgotten. It was his continual effort as chairman of the board of lectureship to have the work of the board accomplished in such a way as would keep from you troubling problems, and bring to you blessings in accomplished results. This spirit animates those to whom you have entrusted the labors which are intended to be serviceable to the Field, and indeed to the world. I for one owe you so much gratitude that these past years of industry have hardly begun to express my desire to assist your labors, and if possible lighten your toil. But this clarification of thought has come, namely, that as you have accomplished your world-wide benevolence through obedience to God, the power to do good for any one of us is in proportion to similar obedience. If it is proper to express New Year wishes—then may you have this year many new helpers in your work, laborers coming to the harvest-field in obedience to a divine impulse.

Our dear boy remembers his visit with you, and your blessing, and with his mother joins me in tenderest affection for you. With grateful love,

Yours faithfully,
WM. P. MCKENZIE.

Boston, Mass., Dec. 30, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The copy of the new Hymnal which we are sending you carries with it much love from all the workers in the publishing house. Thank you for the helpful change of words from "far off" to "heavenly" rest in Hymn 197, "The Mother's Evening Prayer."

Gratefully and lovingly yours,
DAVID B. OGDEN, *Manager.*

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THE LECTURES.

SAN MATEO, CAL.

The Rev. William P. McKenzie of Cambridge, Mass., delivered an address at Hart's Theater on Thursday evening [Nov. 11] on the subject, "Christian Science, or Deliverance from Evil." He was introduced by City Engineer Davenport Bromfield, who spoke in part as follows:—

It seems strange that the world's attitude toward religion should differ so much from its attitude toward so-called secular affairs. To all the different branches of engineering, to all branches of transportation, the world looks expectantly for advancement and improvement and hails the same with delight, but in matters concerning the creator and His creation there is a prevalent idea that nothing more is to be discovered or learned. Christian Science has come to the world to offer a reasonable interpretation of the Scriptures and an avenue of escape from sin, sickness, and disease. There are some, however, who have prejudged Christian Science and its import and mission to the world, and to endeavor to remove this prejudice is the purpose of these lectures.—*San Mateo Times.*

PITTSBURG, PA.

Prof. Hermann S. Hering lectured for First Church of Christ, Scientist, on Christian Science at the Nixon Theater Nov. 21. He was introduced by the Hon. Jos. A. Langfitt, who said in part,—

Christian Science has been launched as a great gift to man. If it survives, it must stand the world's neglect and endure the test of time,—time that tries all things in its crucible, tries them and proves them pure, or else discloses them to be base metal, dross, and useless to mankind.

The votaries of this new science do not teach that God has changed or that Christ's teachings should be revised or the Bible rewritten. They aver that its mission is to bring the activities of righteousness into daily use, and to prove to the world that right thinking is the only practical solution of every human problem.

I have no quarrel with such a proposition in the abstract, nor do I think you have, and you and I together will listen to the proofs and to the evidence adduced to support them. I believe more and more that the church of the future will be built on deeds instead of creeds—at least on more of deeds and less of creeds—deeds of humanity, fraternity, benevolence, deeds of kindness, of gentleness, and of love. Deeds such as these will elevate mankind and make the whole world better. They will root out selfishness, develop the common brotherhood, and glorify all our lives.

Correspondence.

BERLIN, GERMANY.

Nearly one thousand people assembled on Tuesday afternoon, Nov. 23, at five o'clock in the Beethoven Saal to listen to the lecture on "Man's Dominion in Christ," delivered by the Rev. Arthur R. Vosburgh of Rochester, N. Y., U.S.A. He was introduced by Capt. Franz Kübel, retired, who, speaking in German, said:—

The honor of presenting to you the speaker of this evening has fallen to me, although it is only a short time since I have been interested in the study of Christian Science; but this study has taught me to know God as that ever-present divine Spirit which is Soul, Principle, Life, Truth, and Love. The author of Science and Health, Mrs. Mary Baker Eddy, says in the preface of this text-book: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away."

These sentences are being strengthened by recorded facts. The results which have matured since the rediscovery, through Mrs. Eddy, of the right comprehension of God, of the power of Truth, during more than forty years, and her work in the treating of disease and sin, prove to every intelligent person that the teaching and methods of Christian Science can only contribute toward creating a better humanity, both morally and physically. Were this teaching and these methods false, they surely would not have reached the age of over forty years and constantly attracted an ever-increasing number of adherents. This teaching declares the universe and its phenomena to be spiritual, and Christian Science as the Science of absolute Truth and Life. It teaches us to apprehend the logical facts of being, to come nearer to the perception of spiritual perfection and through this perception to overcome the difficulties of life in proportion to our understanding. Christian Science is therefore a revival of primitive Christianity.

Continental Times.

JOPLIN, MO.

Judge William G. Ewing lectured on Christian Science at the Joplin Theater Nov. 28. He was introduced by R. A. Pearson, a leading lawyer of Missouri, who said,—

This large presence here this afternoon, and this intelligent hearing, are signs of the times; a sign, too, of all times, for the question which Pilate asked is the oldest as well as the newest, and always the greatest of questions, "What is truth?" The enigma of the ages, and a personal problem to which every intelligence must address itself to some purpose, whether it would or not. Throughout the past the interpretations thereof have been many and various,—inept because of ignorance, and garish or grotesque because of the vanities and selfishness of men; nor are we yet free from the bigotries of our kind. But the times are more tolerant. It is now quite possible for any candid person to discuss any phase of the Christian religion from any platform in Christendom, without incurring a charge of heresy or being persecuted or prosecuted and burned at the stake; and this is a measure of progress. Certainly we are on the verge of a freer and bolder thought. There is today an accounting with authority and dogma, and it increasingly appears that the bowing down to wood and stone is not essentially different from the blind and unreasoning devotion to a mere verbal convention,—the one the worship of a form, and the other of a formula, and both alike idolatrous. We are in the age of unlearning, if indeed the danger be that we unlearn more rapidly than we learn.

The genius of this trend, we must [illegible] is scientific. The exact and exacting methods that have prevailed during the last century in physical investigation to such unprecedented achievement, are being marshaled before the phenomena of the superphysical; and in the realm of mind and morals is the new continent of modern discovery, big with attainment beyond the world of Vespucci or Columbus. The time will yet be, and is even now at the doors, when ethical and right living will be as definite and exact a science as is that of hygiene or chemistry, and when the dynamics of faith will be as much a verity as the parallelogram of forces or the laws of gravitation. Christian Science,—one of the most significant, suggestive, and prophetic terms of our modern-day thought!—*Correspondence.*

CARBONDALE, ILL.

The Hon. Clarence A. Buskirk of St. Louis delivered a lecture on Christian Science before a fair-sized audience at the Opera House Sunday afternoon [Nov. 28]. The

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speaker was introduced by Prof. James Kirk [head of the mathematical department Southern Illinois Normal University], who spoke in part as follows:—

The doctrine about which we shall hear has had a most wonderful growth in the last fifteen years. I think that since the early days of Christianity this growth in number and wealth is without parallel. Certainly it has an adequate cause, and students of the world's movements, and those even who simply wish to understand the influences which control their fellow-men, will seek to know the cause of this growth as it is understood by its followers. Some who do not accept and endorse this doctrine ascribe its power to a reaction against the gross materialism of the age—a materialism which is seen as well in the worldly methods of many religious bodies as in the world outside of religion; but, whatever may be its cause, we are ready to give a respectful and an appreciative hearing to its duly authorized and eminent lecturer.—*Free Press.*

LECTURES TO BE DELIVERED.

Hoopeston, Ill.—William D. McCrackan, M.A., Opera House, Jan. 21.
East St. Louis, Ill.—Miss Mary Brookins, Church Edifice, 3 p.m., Jan. 23.
Muncie, Ind.—Frank H. Leonard, Wysor Grand Opera House, Sunday afternoon, Jan. 23.
University of Illinois, Champaign, Ill.—William D. McCrackan, M.A., Chapel, University Hall, 3 p.m., Jan. 23.
St. Louis, Mo.—Miss Mary Brookins, Church Edifice, Kingshighway and Westminster place, Jan. 24 and 25.
St. Petersburg, Fla.—Francis J. Fluno, M.D., Auditorium, Jan. 25.
Keokuk, Ia.—Prof. Hermann S. Hering, Grand Opera House, Jan. 25.
Columbus, Ind.—Frank H. Leonard, City Hall, 8:15 p.m., Jan. 25.
Sterling, Ill.—William D. McCrackan, M.A., Academy of Music, Jan. 25.
Washington, Ia.—Prof. Hermann S. Hering, Church Edifice, Jan. 27.
Charlotte, N. C.—Frank H. Leonard, Charlotte Auditorium, Jan. 27.
Chicago, Ill.—William D. McCrackan, M.A., Church Edifice, 4840 Madison avenue, Jan. 27, 28, and 29.
Madison, Wis.—Prof. Hermann S. Hering, Woman's Building, 3 p.m., Jan. 30.
Albany, N. Y.—Frank H. Leonard, Harmanns Bleecker Hall, 3 p.m., Jan. 30.
Newburgh, N. Y.—Frank H. Leonard, Academy of Music, 8 p.m., Jan. 30.
Whitewater, Wis.—Prof. Hermann S. Hering, Congregational Church, Jan. 31.
Albion, Mich.—William D. McCrackan, M.A., W. C. T. U. Hall, Jan. 31.
Appleton, Wis.—Prof. Hermann S. Hering, Appleton Theater, Feb. 1.
Lyndonville, Vt.—Frank H. Leonard, Music Hall, Feb. 1.

O trustless heart, that finds
The ghostly phantom evil in thy way,
Lift up thine eyes to see
Love's glorious sunshine play
Around the terror grim,—
And lo, it is not! It was never there,
For all that is is Love divine,
Love infinite,—the clear
Light of thy life,—
God's love is everywhere.

FANNIE G. HOPKINS.

TESTIMONIES OF HEALING.

That organic disease is being met and destroyed by Christian Science treatment, has been demonstrated to my satisfaction by the prompt and permanent healing, in my own family, of a desperate condition of the eyes; and hoping the story may bring encouragement to some who may be laboring under similar conditions,—as so many of the testimonials in our periodicals have brought and are bringing encouragement and comfort to me,—I am pleased to give particulars of this healing.

At the time I first began seriously to investigate Christian Science, nearly five years since, a daughter, then thirteen and a half years of age, was suffering from an affection of the eyes which had deprived her entirely of the use of those organs, so that she could not even get about the house without assistance. About two years previous to this time one of her eyes had been affected, and the trouble was diagnosed by one of the prominent oculists of Los Angeles and treated by him, after some time, successfully. So, when the second attack appeared, in the other eye, recognizing the symptoms to be like those attending the first attack, the child was hurried to this same specialist, who stated that the difficulty was similar to the previous one, and directed that she be taken out of school. All reading or other use of her eyes was prohibited, and the usual treatment was commenced, the patient being taken to his office daily, or as often as he required. The doctor's instructions were implicitly followed, the remedies being administered and all accessory measures attended to in compliance with his directions; but in about one week after the treatment was begun, the other eye became involved, and as time passed both eyes gradually grew worse. The case was continuously treated by this specialist for six months, at the end of which time our daughter was in a desperate condition, her vision being so obscured that it was impossible for her to recognize any one or anything, and it was necessary to exclude the light from her eyes.

It was at this time that she accidentally learned of Christian Science,—a chance acquaintance having told her that Christian Science would heal her eyes,—and she was naturally anxious to have the treatment. But my wife and I, being skeptical, at first would not consider the matter of taking so desperate a case of acute illness out of the hands of the doctors and depending upon something so uncertain and intangible as Christian Science then seemed to us. In time, however, the pleading of the suffering child, together with the waning, on our part, of the confidence previously reposed in the ability of the specialist to handle the case successfully, prevailed, and a Christian Science practitioner was consulted, who made us very happy by assuring us our daughter could be healed. Among other encouraging information we were reminded that the Lord "healeth all thy diseases," and that "with God nothing is impossible."

Our daughter had received nine Christian Science treatments from this practitioner, when, to our great astonishment and joy, we found that her eyes had cleared up and returned to their normal color and condition, whereas previously they had presented a dreadful appearance. Her eyes were absolutely healed and her vision was perfectly clear; in fact, her sight was better than it had been previous to the attack, for she had before found it necessary to wear glasses to enable her to do her school work. After her healing in Christian Science, however, she did not require the glasses,—in fact, could not use them,—so they were discarded and have never been used since. Her vision has remained normal and she has never experienced any difficulty whatever with her eyes, while her general health is perfect, an attendant ear and throat trouble having disappeared promptly and entirely.

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I deem it a great privilege to state in this public manner that I am indeed thankful for Christian Science,—thankful for the great good it is bringing to humanity in general, and especially thankful for the numberless benefits which have come and are coming daily to my family and myself through the small understanding we have gained of this saving truth. Since Christian Science first became a factor in our family of six, four of whom are growing children, no material remedies whatever have been resorted to for relief from illness or other form of discord, Christian Science having successfully and promptly met every emergency, while previous to that time the doctor was a frequent visitor to our home.

In behalf of my family and myself I am indeed grateful to all who have contributed, either directly or indirectly, to the many blessings received through the ministrations of Christian Science, above all to our revered Leader, Mrs. Eddy, who by consecrating her life to the cause of humanity has, through her spiritual insight and selfless devotion, brought to mankind in so practical a way a rational understanding of God and a demonstrable knowledge of man's relation to God, in this new-old beautiful religion, Christian Science. My gratitude is beyond the power of words to express, but my purpose is to manifest it, in a measure at least, by striving to live in accordance with the tenets of Christian Science, as given on page 497 of "Science and Health with Key to the Scriptures," and to have in me that Mind "which was also in Christ Jesus."

WILLIAM D. CAMPBELL, Hollywood, Cal.

I have asked myself, as did the psalmist, "What shall I render unto the Lord for all his benefits toward me?" Mrs. Eddy tells us in Science and Health (p. 372) that "a just acknowledgment of Truth and of what it has done for us is an effectual help." Christian Science has done and is doing everything for me, and it has saved me from the surgeon's knife. It has helped me of a chronic stomach disorder, also of chronic headaches. I am truly thankful to God for all His goodness to me, to Christ Jesus the Wayshower, and to our dear Leader, Mrs. Eddy, for her wisdom, faithfulness, and patience in bringing this new-old truth to the comprehension of mankind.

MRS. A. L. SMITH, Somerville, Mass.

I feel it my duty to acknowledge what Christian Science has done for me, as I had suffered nearly all my life with stomach trouble, and although I had medical treatment for years, I received no relief until I came into Christian Science.

In July, 1908, I was taken seriously ill, and a physician was called who gave me a thorough examination. He pronounced the case appendicitis, and also stated that I had a complication of diseases which had become chronic. He did not give me any encouragement that I would ever get well, but said that an operation would be necessary right away. Instead of this we sent for a Christian Science practitioner. When she arrived in the evening she gave me treatment, and by morning vomiting had ceased. By the second day normal action had been established, and in two weeks' time I was entirely free from that trouble. The chronic ailment is also gradually disappearing.

In October of the same year my youngest son, now eight years old, was also healed of appendicitis in less than two weeks' treatment. I know that I owe my life to Christian Science, and I cannot express in words how grateful I am to God for this truth, and to Mrs. Eddy for giving us this spiritual understanding.

MRS. STELLA BIXBY, Shopiere, Wis.

With a thankful heart, more than words can express, I corroborate the statement made by my daughter, Mrs. Stella Bixby. I was with her during the whole time of her illness. To say that I am grateful would be but a mild expression of what I feel for what Christian Science has done for us. We owe her life to God, who healeth all our diseases, and to our dear Leader, Mrs. Eddy, for the discovery of this truth. By having Christian Science treatment the operation was not needed in either case, and our loved ones have been restored to health through the power of Truth alone.—MRS. K. A. UEHLING, Shopiere, Wis.

It is with a grateful heart that I give this testimony of benefits received during fourteen years in Christian Science. To tell of all would take too long, but before receiving treatment in Christian Science I was in poor health, with frequent and severe attacks of headache and a trouble in my side which one doctor who attended me diagnosed as liver complaint. He said that I would probably always have it, but this and the headaches, besides some other ailments, disappeared after I received treatment in Christian Science, and after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, she who was living close enough to God to receive His message and give it to a needy world. For the healing from sickness I am thankful, but for the healing from sin no words can tell what that means to me! I rejoice to know a God who is Love and who is always at hand.

I wish I could tell as I ought of my healing from a very severe attack of lung trouble in December, 1907. I was at that time living with my daughter in Cripple Creek, Col., and it was during a term of severe cold and storm that I was taken with symptoms of illness which did not seem to yield to the statements of truth that I tried to realize for myself. So I sent for the First Reader of the church, who had helped me at another time. She responded, and as soon as possible came to see me and gave me present treatment. For a while I was better and was helping about the house, but from exposure to the cold my case seemed to grow worse. The practitioner came and stayed by me faithfully, day and night, quieting my fears and giving me care as well as treatments. I can never forget her encouraging words, her loving patience, and that of my daughters, also a dear neighbor who was very kind. One night I seemed to be in a very critical condition, though faithfully the dear ones watched and declared the truth; but, even when it seemed that the end was near, I revived, and asked for some refreshment. How their dear faces lighted up, and how tenderly they cared for me! From that hour I began to mend, and soon was able to walk and had a good appetite.

One of my daughters, who had been summoned from Denver, wished me to return with her to stay the rest of the winter, which I did. I gradually gained strength, and I know I can never fully pay the debt I owe to God, who sustained me through that trying experience, but I hope to prove my gratitude by being helpful to others and striving to shed some light on their pathway.

MRS. CHARLOTTE LANDON, Lebanon, Ore.

I am the daughter referred to in the above testimonial, and can verify its statements as to both cases of healing. My mother was in my home at the time when the demonstration was made over acute lung trouble. Both my mother (who has since moved to Oregon) and myself are glad to acknowledge the good work done in our home, and I know of a great many healings and much good accomplished through Christian Science.

MRS. LENA WATERS, Cripple Creek, Col.

I wish to add my testimony to the many which I have been reading, and I hope it will help some one, even as I have been helped by reading the experiences of others. I wish to express my gratitude for what Christian Science has done for myself and family,—gratitude to God, and to our dear Leader for the sincere and faithful way in which

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she has placed this understanding before the world. I have been reading Christian Science literature only about a year and a half, and at first I was not interested very much. I had then been afflicted for about two and a half years, with an illness which the medical profession called blood-poisoning, and during that time I had changed doctors five or six times. My hands were badly affected, the finger-nails having come off several times, and instead of getting any relief, I continued to grow worse.

While away from home, in the winter of 1907–1908, I received a letter from my wife, who had been practically an invalid for a number of years, stating that she was so much improved that she could almost declare herself well, and that she had given up doctors and medicine. This was something of a surprise, but nothing to compare with what I beheld with my own eyes when I returned home early the following June. My wife was a picture of health, and a changed person entirely. I was not, however, ready as yet for Christian Science. I went to so-called health springs for two or three weeks, but received no relief. I then went to the seashore, to get what benefit I could from the salt water, and became so much better that I returned home; but the relief was only temporary, and I soon began to go backward again.

I then started in to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not, however, gain the understanding at once; so I went to see a practitioner, but more to satisfy my wife than with any thought of my own benefit. To my astonishment, I soon found myself rapidly growing better; in other words, I was being healed. I became much more interested, and know now that I am on a clear road. I went through a class in November, 1908, and can say that I have been truly and wonderfully healed, not only physically, but morally. I know I have a great many obstacles yet to overcome, but I am demonstrating constantly and seeing them disappear one by one. I never before felt the import of the usual greeting at this season, as I do now. Happy New Year! This is my wish for all mankind.

W. O. Hays, Louisville, Ky.

It is now nine years since I first became interested in Christian Science. Unlike many others of whom I know, I did not come to it for the healing, but for spiritual help and guidance. I was advised to investigate other religious beliefs, which I did to please some members of the family, but through this the truth of Christian Science was proved to me. I was taken with a physical trouble to which I had been a victim several years before. Still I did not yield for some time, till in desperation I gave up the study of everything else and turned to Christian Science, knowing that there was nothing else for me, as from previous experience I had found that doctors and medicine could do but little for me. I was not healed at once, indeed my healing was very slow; but for this I have been grateful and acknowledge that divine wisdom was guiding, for in no other way would I have held to Truth and progressed in the understanding of Christian Science as I did.

We are told that man's extremity is God's opportunity, and that His strength is made perfect in our weakness. It proved to be so in this case. Only through utter reliance on God was I able in many other instances to see and demonstrate the power of Truth. I feel that I cannot be grateful enough that there was one who was spiritually minded enough to receive this message of Life and Truth for the benefit of mankind. We can best show our gratitude by our willingness to follow our dear Leader in the Christ-way, and my daily prayer is that I may so live as to bring at least a little of this hope and cheer and strength to others.—Mrs. Birdie Lee, Provo, Utah.

Looking back over the years since I came to know Christian Science, one demonstration stands out with greater clearness than any other, because a great fear was overcome in a short time with a slight knowledge of Truth. It was by clinging to and declaring the little I did know, that the work was done.

At that time I was at the head of the money-order department in the Des Moines post-office. It was near Christmas, when the work was very heavy, and our force was much reduced on account of an epidemic which was then prevalent. I had managed to keep it at bay, but on this particular day I went home completely prostrated, as it seemed. I was too sick to think correctly, yet my responsibility was such that I felt I could not give up; I must be there when the office opened in the morning, and the only other person who could have taken my place was down sick. These were the thoughts with which I went home, and I was feeling very ill. I then knew only a little of Christian Science, and my family, having no faith in it at all, of course wished to do something for me in a material way. I could not reach a practitioner by telephone, but I would not be tempted by medicine. I clung persistently to the fact that God, good, never made anything unlike Himself, and that He is Love, Life, and Truth; that my true self must reflect God; and clinging to this truth, I went to sleep. I arose in the morning well, and went to work with a grateful heart, thanking God for my freedom.

I am daily learning more and more of this truth that makes men free, and I am very grateful to the noble woman who is making plain to the world the practicability of the Christ-healing.

Cora A. Bartholomew, Cedar Rapids, Ia.

It is over a year ago since I heard of Christian Science and began to take an interest in it. I went to see a practitioner who lived in the neighborhood of my sister, as I thought I would like to try Christian Science for my children, my little girl eight years old being troubled with a stomach disorder. The practitioner said I should let her eat whatever food she wanted, and she has done so ever since, without pain. My baby had a very obstinate bowel trouble, but after I became interested in Christian Science I did not give her any more medicine. She was healed when her sister was treated. She was also healed later of an eruption.

I thank Mrs. Eddy for her unselfish labor of love for all mankind. Through her perception of the truth and her teaching we are able to see more clearly and to know "what is that good, and acceptable, and perfect, will of God."—Mrs. Corda Story, Chattanooga, Tenn.

I would like to express my gratitude to God for the benefits I have received through Christian Science, as given to us in "Science and Health with Key to the Scriptures." I was a total wreck physically when, in September, 1907, I called on a Christian Science practitioner for help, having been given up by several doctors as incurable. I had suffered for several years with what were said to be stomach, liver, and bowel ailments. I was almost without hope, and it was only as a last resort that I decided to try Christian Science. I was better of the intestinal disorders from the first treatment, and I have also demonstrated the truth for my eyes so that I have laid aside glasses, which I had worn for several years, and can read even small print.

I have also had several demonstrations in my family and for neighbors, for which I thank God, and also our beloved Leader, Mrs. Eddy. Although I am the only Scientist here, so far as I know, and have some opposition to contend with, yet I know that Truth will prevail, for the Master said, "Lo, I am with you alway, even unto the end of the world."—James Jaynes, Sidney, Mich.

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Christian Science was presented to me a little over five years ago by a perfect stranger, who told me of this wonderful truth which heals all disease and fills our consciousness with love to God and to all mankind. I had then been suffering for years with a complication of diseases. I had employed different doctors, and followed their directions faithfully, but had received no permanent relief; indeed different doctors had told me that I would never be well again. So, when this truth was explained to me, I was ready to receive it, and the stranger kindly sent a practitioner to see me, who gave me treatment. There was a great improvement in my condition right away, and in a few weeks I was restored to health.

Since then my son and daughter have been healed, and my husband also has taken up Christian Science. A dear sister has accepted it and is leading others to this truth which heals sickness, sorrow, and sin. I am indeed thankful to God, and to our Leader for this truth which has helped us. I cannot find words to express the gratitude I feel for all that Christian Science has brought to me and mine.—NELLIE CHATFIELD, Los Angeles, Cal.

Christian Science has done so much for me and mine, that I wish to express a little of the gratitude I feel. I came not through bodily healing, though I was healed unwittingly of a so-called fatal malady; but the renewing of the mind, the change in thought, has created for me a veritable new heaven and new earth. I was lost in a sea of doubt and fear,—doubt of God's willingness to help us, and fear that I should not be among the few who find the strait and narrow way that leads to life eternal. But I rejoice to know that the way was found, and that all may enter and there attain the knowledge of God which is life eternal. This great truth is applicable to all the needs of men, and I have never found it wanting. I am daily striving to have more humility and love, that I may have the same Mind "which was also in Christ Jesus."

LUTIE W. PRUTSMAN, Danville, Ill.

I came to Christian Science in February, 1906, a physical wreck, with absolutely no knowledge of what this Science was; without any faith, and I might say without any hope of benefit. I was healed in one treatment of a stomach disorder of thirteen years' standing, with all its attendant miseries, and of the need for eye-glasses, which I had used for about seven years. I feel that my gratitude for this relief can best be expressed in earnest endeavor to know God aright.

Since my own healing we have been blessed in many ways. A few months ago my daughter, seventeen years of age, had a severe attack of appendicitis. The symptoms first appeared on Friday night; I was able to help her through the night. On Saturday night a more severe attack came on. It grew gradually worse, and at ten o'clock on Sunday morning a Christian Science practitioner was called in. The suffering at that time was intense, but late in the afternoon all the pain disappeared; she rested well that night, and was out the next day, slightly weak from the suffering, otherwise in perfect health.

For three years God has been our only physician. We feel very grateful to Mrs. Eddy for showing us the way to health and holiness.—ROBT. G. SMITH, Newark, N. J.

In June, 1905, my health began to fail, I was greatly reduced in flesh, and alarming symptoms of a serious kidney and bladder disease developed. Necessary examinations were made by a resident physician, the verdict being that I had a deep-seated disease which would soon end my life. Tests were made by a chemist and physician, who pronounced my case chronic and said that there was no permanent help for me. I had been a nurse many years, had cared for dear ones who had suffered all the tortures of this so-called incurable ailment, and I had no faith in any material remedies. I therefore gladly yielded to the entreaties of my husband and children, to trust my case to God through Christian Science. As there was no practitioner here, I wrote to a dear friend in another city, in December, 1905, and even before a reply came, the healing power was felt. At the close of three weeks of absent treatment I was perfectly whole. The freedom from bondage of both body and mind caused a thanksgiving to God—even audible praises to the Giver of every good and perfect gift.

I date my healing from January, 1906, and although in my sixty-seventh year I am able to do more work than for several years before. My husband, seventy-four years of age, began to read Science and Health while I was being treated, and after having been a member of a church for fifty years, he has found a more spiritual light shining from the Bible through his study of the Lesson-Sermons and all of Mrs. Eddy's writings. He has been healed of rheumatism of many years' standing. We are both very grateful to God for all of these blessings, and to Mrs. Eddy, our Leader, for her steadfast research for the life-giving Principle and for pointing the way to the kingdom of God, here and now.—MRS. FLETCHER MASSEE, Menomonie, Wis.

Divine Love has healed me of many physical ailments, and of one pronounced an organic trouble, for which the best medical skill could do no more. I had been told that I would be an invalid the remainder of my days, and I was therefore ready and receptive for anything that would relieve my suffering. I had often asked why, if God could heal sin, could He not heal sickness. I turned to God as my physician, and was healed. I knew very little then of Christian Science, but at the time of my dire distress I read "Science and Health with Key to the Scriptures." After the healing, not realizing that I should keep on working and learning the truth about God,—that He is all powerful and ever present,—I found myself in a very discordant condition, but Truth led me to a Christian Science Wednesday evening meeting. I kept feeling more and more of a spiritual uplift, each time I attended the services; I was willing to give up any social engagement for these meetings, which afforded me far more pleasure. As I gained in spiritual understanding the discordant condition left me, and it was followed by that peace which passes all human understanding and that sense of Truth which makes free.

Through the study of Christian Science, my belief that God is watching me, to punish me for every mistake I make, has been changed to an understanding of Him as ever-present Love, as a God who is all good. I am realizing more and more of the truth of Paul's teaching, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." I have learned from experience, that if I always entertain only kind, good, right thoughts for everything and everybody, and obey the First Commandment, the kingdom of God is right here, and my cup is full and running over.

With the practical understanding I have of Jesus' teaching, which I have gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have helped others to see the truth of Christian Science, which has given me unbounded blessings; and my prayer is to be able to show my gratitude in every thought, word, and deed.—DORA M. KLEPFER, Indianapolis, Ind.

The best fruit is for him who climbs rather than for him who shakes the tree. The man who lies at his ease in the shade, waiting for ripe fruit to fall into his mouth, is apt to go a long time hungry.—ANON.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

Let the preacher and pietist and moralist take courage. Man, individual man, is coming to a moral consciousness of himself as a part of one stupendous whole. He is feeling his corporate responsibility. He is reaching after that ideal which is at the bottom of the gospel. The kingdom is the growing burden of his hope; his citizenship is in that redeemed society which the Master anticipated in his loftier ideal. He no longer thinks of saving himself alone. If the acuteness of his own sense of guilt is passing, it is passing into that larger life and grander consummation where he feels a common guilt, and rejoices in a common dream of humanity's beatification. If sometimes we miss the single, solitary voice of a perturbed and tormented soul breathing its tragic grief into the heart of God, let us not miss that far-reaching, rhythmic music of world-hope and world-hunger for honor and justice and righteousness which swells like the mighty anthems of "*Dies iræ*" and "*Laus Deo*" over the surging tides of the world's vast energies. The consciousness of sin which stirs the mass of eighty millions of people with the repentant travail of a new and better life is a grander spectacle to angels and men than the guilty cry of the old days when men fled in terror from the threatened wrath of an angry god. What the world has lost in this or that individual cry for deliverance, it has more than regained in that wider, higher, deeper sense of our common need of a better, truer, kindlier life together in the world.

[*Churchman.*]

The Son of God was sent to reveal to men the meaning of the fatherhood of God and to show them by the object-lesson of a life lived under human conditions exactly how their life ought to be lived. This coming of Christ and the result of it, which is summed up briefly in the word Christianity, has already brought peace and good will to men. More and more will there be of it, until that day becomes a reality when the songs that were sung by the angels in Bethlehem shall find on earth a universal chorus.

[*Advance.*]

The "wise men" were men of the humble spirit, of the hungry heart and the upward look, with eyes of the understanding which scanned the heavens, which peered into mystery and sought for signs of God. They were men of a class which have been found in all ages and in all lands, penitent and believing, whose inquiring souls have made an open door for prophets and apostles and welcomed the message of salvation. They came to seek, to rejoice and worship.

[*Zion's Herald.*]

Christmas goes back to Christ, and unless its observance is conducted as Christ would have it, it is no Christmas at all. Yet many today are trying to observe Christmas without Christ—not having yet received the Messiah into their hearts, and making no effort to express the spirit of the Master through the forms of a holiday merrymaking.

[*New York Observer.*]

Let it be remembered, we repeat, that Christmas is not the carnival of a mythical Santa Claus, but the feast of an historic Christ. It is emphatically the celebration of God's good will to men, phrased and fashioned in the incarnation and the advent. Unless a similar good will pervades all holiday observances, we make a mock of the whole thing.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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For price of above publications see opposite page.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, JANUARY 22, 1910

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ITEMS OF INTEREST.

National.

The Southern Pacific Terminal Company controls valuable docks and wharves at Galveston, Tex., nearly all the stock of which is owned by the Southern Pacific Company. In 1905 the terminal company leased to an importer of cotton-seed cake and meal, for five years, for $15,000, a pier 1,370 feet long. Within the enclosure were erected facilities for packing fifteen hundred tons of cake a day, and for grinding and sacking two hundred tons of meal daily. The importer was exempt from demurrage charges. There was a practical monopoly, and the complaint against the Southern Pacific Company was decided in favor of the plaintiff. It is understood that, as a result of this decision, upholding the Hepburn rate law, the interstate commission will now proceed to investigate alleged terminal discriminations which, it is said, extend to New York city, and an effort will be made to break up the practice of certain carriers which, by contracts made in the name of subsidiary corporations, have granted exclusive terminal privileges to selected shippers and thus imposed a hardship upon all others. In some instances the effect of these discriminations has been to give the favored shipper a practical monopoly of export trade.

Urging that Congress proceed immediately to dispose of the Taft-Ballinger conservation program, without awaiting the outcome of the congressional investigation of the Ballinger-Pinchot dispute, President Taft, on the 14th day, transmitted his special message to Congress on the conservation of natural resources. He recommends laws providing for the conservation of the public lands; the safeguarding of power sites along rivers in the public domain; the validating of the withdrawals from entry made by the secretary of the interior under the disputed "supervisory power;" a detailed classification of public lands according to their use; the disposition of the agricultural and mineral resources of the same portions of the public lands separately; the rapid completion of the reclamation projects now under way and a thirty-million-dollar bond issue to finish and extend these projects; the extension of the activities of the forest service; the conservation of the soil, and the carrying out of an extensive program of land and waterways improvement.

In his recent speech before the Pennsylvania Society in New York city, Mr. Knox, secretary of state, made a plea for the establishment of a genuinely judicial tribunal for the adjudication of differences among the Powers. At present the court of arbitration of The Hague is not permanent. It is nothing but a panel or list of judges designated by the signatory Powers for a term of six years. Secretary Knox concludes that, as the Hague conference has established an international prize court, that court might be invested with the jurisdiction and functions of a court of arbitral justice, and that the United States, as the originator of this project, might look forward to its expansion so as to adjudicate cases arising in peace as well as controversies incident to war. In pursuance of this Mr. Knox has sent out circular notes to the governments signatory to The Hague convention.

President Taft, in his special message relative to amendments to the interstate commerce law and legislation supplementary to the Sherman anti-trust law, recommends a United States court of commerce; the prosecution and defense of cases brought against the interstate commerce commission by the department of justice, instead of by special attorneys; a provision forbidding railroads to acquire capital stock in competing lines; a provision forbidding the issuance of capital stock without payment of the par value, or unless it is founded on *bona fide* physical valuation of property; and voluntary incorporation for concerns engaged in interstate commerce.

The Boston Elevated desires through a holding company to enter into closer traffic arrangements with its connecting lines. The total assets of corporations that would be affected amount to $53,700,000; the total mileage of track is 1,050 miles. The number of new cars to be operated would be 2,273 and 4,828 employees would be added to the payroll of the system. The number of passengers carried annually by the combined outside lines is one hundred and seventy-six millions.

"Long-distance transmission of electricity has changed water-power from a private to a public utility. Hydro-electric power transmitted over a great area becomes a common source of energy just as railroads become common carriers. Water-powers, therefore, should be subject to public regulation," says Marshall O. Leighton, chief hydrographer for geological survey, in a paper at the meeting of the New England Water Works Association in Boston.

A decrease of more than one third in the deficiency of the postoffice department is shown for the quarter ended Sept. 30, 1909, as compared with the corresponding quarter of the previous year. As the deficiency for the entire fiscal year ended June 30 last was approximately seventeen million dollars, the saving of the first quarter of this year is highly gratifying.

The supreme court of the United States has decided the various cases before it involving the power of the interstate commerce commission to regulate the distribution of railroad cars among coal companies, upholding the commission's power, but deciding the various cases on their individual merits.

On account of the growing importance of American interests in the Far East and the difficulty of administering the whole fleet as now constituted, the navy department has decided to divide the Pacific fleet into two separate fleets, to be known as the Asiatic fleet and the Pacific fleet.

Secretary of State Knox proposes to the Powers the neutralizing of the Manchurian railways. The official attitude of the interested Powers, Japan, Russia, France, and Great Britain, is not yet known.

Four former employees of the American Sugar Refining Company, convicted of underweighing frauds have been sentenced to one year's imprisonment in the penitentiary.

The total benefactions for charitable purposes in the United States reported in the public press in the last seventeen years sum up not less than $1,000,150,000.

International.

Harbor improvement is receiving a great deal of attention both from the Brazilian national government and from the individual states, and large sums of money are being expended by the Brazilian people to make their roadsteads worthy of and suitable for the great commerce that they feel should be theirs with the nations of the world. The aggregate cost of the harbor works at Rio de Janeiro, at Santos, Para, and Rio Grande do Sul amounts to more than the United States now spends on all its coastwise harbors, and is greater than the expenditure of most of the European nations for similar purposes.

Should the changes voted for by the Russian majority of the Russo-Finnish committee be embodied into law, the Finnish constitution will be practically annulled and Finland be reduced to the status of a province of Russia. In the deliberations of the committee the Russian members maintained there never was a constitution granted to Finland binding on Russia as a sovereign power, and that therefore a new order of procedure could be established independently of the Finnish authorities by an act of legislation passed by the Russian Legislature alone.

Dr. Luis Anderson, representing Costa Rica, and Dr. Belisario Porres of Panama, are in Washington for the purpose of adjusting the boundary dispute between the two countries. They will lay their respective claims before Chief Justice Fuller, who has been named as arbitrator.

A French economist figures that the wealth of France increased during 1909 by one billion two hundred million dollars. French foreign investments at the end of the year totaled seven billion six hundred million dollars.

There are at present in England and Wales 3,639 miles of used waterways, including rivers and canals.

Industrial and Commercial.

The Standard Oil Company, through the People's Gas Company of Pittsburg, its principal gas company, is now planning to pipe natural gas from the fields of West Virginia and western Pennsylvania into Greater New York, to be sold there at fifty cents per thousand feet, the same fuel costing Pittsburg twenty-seven and a half cents per thousand feet. The Standard figures on spending fifteen million dollars in piping gas over the mountains and to New York.

Under the New Haven (Conn.) Gas Light Company's profit-sharing plan, under which stock is credited to the employees to the extent of eight per cent of their wages, a quarterly distribution of seventy-eight shares of stock having a par value of $25 each, has been made. Thus far 607 shares, having a market value of approximately $26,000, have been transferred to about 225 employees.

The American Oil Fields Company of California has been incorporated with twenty-five million dollars capital stock, of which seven hundred thousand dollars is subscribed. The Company will consolidate interests controlling thousands of acres of oil land in the Coalinga district.

Pittsburg car building companies have booked more than fifty-five million dollars of orders for cars during the year 1910. During the past year orders were placed for 189,360 freight cars, 4,414 passenger cars, and 3,359 locomotives. Many of these orders are yet to be filled.

The proposed eighteen-million-dollar merger of street railway, power, gas, and electric lighting concerns in Michigan will be known as the Commonwealth Power, Railway and Light Company. Of the total capital stock six million dollars will be preferred and the balance common. No bonds will be issued.

The total wheat crop of Canada last year was 166,744,000 bushels, which at an average price of 84 4-5 cents per bushel would yield a total value of $141,320,000. The yield per acre averages 21½ bushels.

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CHRISTIAN SCIENCE SENTINEL

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

LINCOLN DAY LESSON-SERMON.

[It is the custom of the Governor of Massachusetts annually to issue a proclamation calling upon the people of the commonwealth to assemble in their churches for the observance of Lincoln day, and in accordance with this proclamation The Mother Church and the branch churches in Massachusetts hold a service on that day. As it has also become the custom of some of the churches of this denomination in other states to do likewise, for the convenience of such churches as wish to hold a service on Feb. 12 next, we publish the Lesson-Sermon which has been compiled for this service by the lesson committee. —Editor.]

February 12, 1910.

Subject: LIBERATION.

Golden Text: "Being then made free from sin, ye became the servants of righteousness." Romans 6 : 18.

Responsive Reading:—Isaiah 58 : 1–8.

1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors.

4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.

The following Citations comprise our Sermon.

	I.
The Bible,	Science and Health,
Exodus 2 : 23;	225 : 14, 29–13 next page;
Deuteronomy 26 : 6–8;	226 : 25–29;
Deuteronomy 6 : 20–22;	227 : 7–20.
Romans 11 : 22, 26;	
Hebrews 8 : 10, 11.	
	II.
Luke 5 : 12–14, 29–35.	52 : 29;
	228 : 14, 25;
	368 : 10;
	22 : 23.
	III.
John 8 : 31, 32;	453 : 29–30;
Galatians 3 : 27, 29;	145 : 31;
Romans 6 : 22.	146 : 23;
	227 : 21–26.

ELISHA'S SERVANT.

BLANCHE HERSEY HOGUE.

"Fear not;" answered Elisha to his servant's cry, "Alas, my master! how shall we do?" "Fear not: for they that be with us are more than they that be with them." And the narrative continues: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The servant of Elisha is not alone in his query "How shall we do?" Human perplexity is ever seeking, ever needing, a way out of trouble, and humanity must change its point of view as did Gehazi if it would discover the help at hand. To the material senses the "hosts of the King of Syria," in the form of temptation and pain and disaster, may sorely beset him who is striving for right. Because Christian Science is in the world, however, to make plain and to establish the spiritual point of view, because it is here to repeat and to spread abroad Christ's glorious "Fear not," heavy eyes may by its means be opened and lifted to see the chariots of the Lord on the mountain-side, and to fear the hosts of evil not at all.

The material senses register only the evidence of matter. Mortals see, hear, feel, taste, and smell matter, in one form or another, continually. On the other hand, all that men know of hope, of love, of aspiration, of unselfishness and goodness, comes to them mentally, from an entirely different source and by an entirely different route than matter offers. Were there no love for righteousness in the world, no affection, no kindly fellowship, mortals could still feel and see and hear and otherwise know matter through the senses which cognize it; and when mortal man

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wants to know something other than the senses tell him, when he wants to experience things apart from matter,—things spiritual and mental,—he must look away from sense evidence to that which comes to him by the way of spiritual understanding.

What is it that promises deliverance from trouble, that stimulates hope, that fosters courage and patience and loving-kindness? Surely nothing that we see or hear about matter, for matter by its own so-called laws falls sooner or later into a despairing organic decay which gives every evidence of the destruction of individuality. If our knowledge of existence stopped with what we see happening to matter, we should know nothing of God nor of spiritual life, nor even of human feeling of the better sort. All that mankind knows, in fact, beyond matter, is gained from spiritual view-points and mental processes beyond and outside of matter. All discovery and all invention which defeat the limitations of material belief come by way of revelation and reason and from a direction mentally opposite to that of the testimony concerning matter. And surely all spiritual knowledge must originate in a source entirely unknown to the material senses.

This much granted, as it can be by every thinker, it follows logically that to open one's eyes to the spiritual point of view brings spiritual experiences within the individual's mental range. With no evidence before his physical senses but a host of Syrians bearing down upon him and his helpless servant, Elisha could exclaim, "They that be with us are more than they that be with them." The basis for his confidence lay in something unseen to the physical eye, something at the moment unseen by his servant; and Elisha's trust in God lifted the thoughts of his servant with his own, until both could know the presence of their deliverer and rely upon spiritual power. In like manner the Christian of today must rest his faith beyond his sight.

Whatever may have been the detail of Elisha's experience, the lesson learned by his servant is the thing which comes home to the Christian Scientist. Christian Science demands a continuous outlook upon the mountain-side whereon God's chariots assemble; an unshaken faith that help will be always at hand in the hour of need. Until the servant knew the nearness of divine resources, his terror prevailed; when he saw as did Elisha, new courage upheld him. So, too, the one who would be saved from believing in evil must spiritualize his point of view, until the heavenly hosts become real and abiding to him; then, in every encounter with his own temptations, the myriad wheels of evil roll back into the darkness from whence they came, and are no more.

On page 298 of her book "Science and Health with Key to the Scriptures," Mrs. Eddy writes concerning angels, that they are "pure thoughts from God;" and on page 581 she writes again that they are "God's thoughts passing to man; spiritual intuitions, pure and perfect." She makes it clear, furthermore, that such righteous thinking offsets the evil thinking of the human mind; and it may be said in passing that this one statement alone proves Mrs. Eddy's right to call her book a "Key to the Scriptures," for such interpretation of the experiences of prophets and disciples shows to the modern disciple his angels, his horsemen and chariots, waiting upon the mountain-side, and teaches him what the vision meant to the Christian of old. If "pure and perfect" "spiritual intuitions" are angels to the awakened thought, then every individual who cherishes spiritual thoughts is assembling a host of helpers, and the multitude of them increases with every effort better to understand and love God. The lesson is logical. Every one, whether or not a Christian Scientist, will admit that the more his mind is filled with good thoughts the more good he has with him and about him. And every one, surely, sees the value of seeking and cherishing such a glorious company of gracious assistants.

Christian Science calls upon every one to see in this connection, however, that human goodness, even though it be a good belief, is not "the angel of his presence;" and that good beliefs must give place to the spiritual understanding of God's presence and power, as revealed by Christian Science, to bring about that quality of right thinking which really saves and heals. One readily grants that an amiable disposition, a generous nature, or a self-sacrificing life-habit, although they are traits which promote happiness, are not equal to healing the sick or destroying the vices of the sinner; and that fear and discouragement assail at times the innocent as well as the wilful human being, showing that human goodness alone and unaided cannot wholly resist evil. This being true, a kind of thinking which is higher than the human is needed, in order to subdue ills of human making. This spiritual thinking, or understanding, which rescued Elisha, which animated Christ Jesus at all times, and which St. Paul urged upon the early Christians, has been recognized by Mrs. Eddy as the reflection by spiritual man of divine Mind, omnipresent Love.

To think rightly means to think righteously; it means to think like Christ. Mankind may seem far away from such thinking, and indeed they are. They can begin, however, with just one Christlike thought to counteract one evil suggestion; and from this beginning their "angels" will multiply and eventually turn back the whole evil army. Elisha's servant saw more than the divine chariots; he saw that Elisha's point of view had been spiritual during the time his had been material; that the help is always at hand, only awaiting discovery by a spiritualized consciousness; and that in the same situation where he had seen disaster and would have had it, Elisha saw and had deliverance. Surely this experience is explained by Mrs. Eddy's statement on page 265 of Science and Health: "The truth of being is perennial, and the error is seen only when we look from wrong points of observation;" also to remember and to understand the rescue of Elisha and his servant quickens the heart of the twentieth-century Christian to a better understanding of the lines in Faber's hymn:—

> Oh, blest is he to whom is giv'n
> The instinct that can tell
> That God is on the field, when He
> Is most invisible.

LESSONS IN GRATITUDE.

W. LUETCHFORD.

As I went about my work one morning, the thought of gratitude came to me with great force. It was bright and sunny, and every one I met seemed to be grateful for the lovely spring day, for the opening bud and the unfolding leaf. It reminded me that Christian Scientists, too, are grateful for the unfolding of the truth as explained in their text-book. Mrs. Eddy tells us that if we are grateful for the blessings already received, we shall receive to the overflowing,—even as David said, "My cup runneth over." It seemed to me on this morning that the unfolding of the beauties of nature on every side had silenced the murmurings of mortals, and that praise and thanksgiving had taken their rightful place. It seemed as if all knew that the Lord was in His holy temple, and that the ingratitude of mortal mind was once and forever silenced before the presence of Truth, Life, and Love.

It is easy to be grateful when all is sunny and bright, but to me one of the most beautiful songs of thanksgiving which we find in the Scriptures is that expressed by the prophet Habakkuk, who says, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will

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joy in the God of my salvation." If the prophet could rejoice and be grateful under such apparently straitened circumstances, was it not because he recognized man's spiritual sonship and realized that Life is God, Spirit, and not in matter; thus bringing home to us the truth taught in Christian Science. Paul urges us to set our affections "on things above, not on things on the earth;" that our life "is hid with Christ in God."

Our beloved Leader tells in Science and Health (p. 511) that the birds, those beautiful creatures "which fly above the earth in the open firmament of heaven, correspond to aspirations soaring above and beyond corporeality to the understanding of incorporeality and divine Principle, Love." These tiny objects, proofs of the heavenly Father's care for His creatures, teach us lessons of gratitude even in the dull days of winter. The redbreast cheers us with his merry little song of praise for the few morsels scattered by a loving hand on the snow, and there are many more ready to return us a song for the care and kindly thought toward them in time of need. The song-thrush, perched high up in the leafless elm or oak, may often be heard singing his morning or evening song of praise. Does not this remind us of the psalmist, who said, "I will bless the Lord at all times: his praise shall continually be in my mouth." One of the most beautiful of these songsters is the skylark, who is seldom seen except when he is soaring far above the earth, so that all which we know of him is his sweet song.

How beautifully does nature bring home to us our duty as true Christian Scientists to reflect gratefully "the sweet amenities of Love" (Manual of The Mother Church, p. 40). As we do this, we most certainly rise in the realm of spiritual consciousness, and realize that the kingdom of heaven is here and now revealing Truth, Life, and Love, and here and now we experience peace on earth and good will toward men, while our song shall ever be, "Glory to God in the highest."

"ARISE, SHINE; FOR THY LIGHT IS COME."

EUGENIA P. GODFREY.

A LITTLE over two years ago, while lying in the hospital, trying to decide whether to submit to a very critical operation which *materia medica* said was my only hope for relief, or to turn to Christian Science, I awakened one morning with these beautiful words from Isaiah's prophecy coming to me over and over again: "Arise, shine; for thy light is come." The clarion call was unmistakable, and I knew with the psalmist that "our help is in the name of the Lord." I turned to Christian Science, left the hospital, and in a few weeks I had "touched the hem of his garment." I knew instantly that I was healed, and I have been in absolutely perfect health every day since.

"Arise, shine." What wonderful words are these when illumined by Christian Science! "Arise"—ascend in consciousness from the material to the spiritual. The prophet says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," and this surely means that we should arise to a higher plane of thought if we would be like God. We must arise if we would shine,—reflect God,—and after we have arisen we are bound to shine. When Jesus went up into the high mountain and was transfigured, we read that "his face did shine as the sun." Likewise, all who follow him to the high mountain of scientific understanding, and are transfigured with the spiritual illumination, will "shine as the sun."

"Thy light is come,"—the knowledge that we are not material beings, bound down by the weight of mortal beliefs, but that we have ascended into the realm of the real—the spiritual. This light floods us from all the pages of the Bible: "The people that walked in darkness have seen a great light." "And they need no candle, neither light of the sun; for the Lord God giveth them light." "Thy light is come." Now—this day—"is salvation come to this house."

The words quoted from Isaiah, at the beginning of this article, are followed by the statement: "For the glory of the Lord is risen upon thee." "The glory of the Lord." Does not this mean a spiritual awakening to the power of God—to the knowledge that there is no power opposed to Him, that He is all-power? It means also a spiritual awakening to the love of God, and our relationship to Him as sons and daughters. No wonder the beloved disciple exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In Christian Science we awaken to the fact that God is Principle; that His laws are immutable, and that as His children we have a right to understand this Principle and work in accordance with its demands. When we understand and obey spiritual law, we have dominion. This is self-evident, for in reality there is no matter to resist the dominion of Spirit.

"Is risen upon thee." The risen thought lifts us into a recognition of man's inheritance, and we realize that all things the Father hath are ours now, to take possession of and use. God is manifested through His children, and the more we understand Him the more we reflect Mind, Principle, Life, Truth, and Love, as made known to us through the teachings of "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy. When the glory of the Lord is risen upon us and we begin to realize the infinitude of God, belief fades into understanding, fear is destroyed by courage, weakness is displaced by power; instead of subjection, we have dominion, and we are able to obey the command, "Arise, shine, for thy light is come."

THE TRUE REFLECTION.

ELLEN JEWETT.

ANY one who has caught a glimpse of himself in an imperfect mirror, will remember the blurred and disfigured representation therein presented. If he were to contrast such a reflection with the one obtained when looking into a flawless plate-glass mirror, he would hardly believe that two reflections of the one original could be so different.

Let us suppose, further, that some one had all his life been used to the defective mirror,—that he had never seen a perfect one; then he would have become accustomed to the disfigured reflection, and would believe it to be the true image of himself. But suppose that one day he should suddenly be invited to see his reflection in a perfect mirror, which would show his features as they really were: he would probably have difficulty in recognizing himself, and would be greatly astonished to find that his features were symmetrical. Yet the man himself was the same in both cases, and as soon as he learned which was the true reflection, he would know that the other one was all wrong, and he would reject it as unworthy of any further notice. He would doubtless throw away the defective glass, and think of himself only as he was reflected in the perfect mirror.

Now, in the mortal concept of man, have we not all been looking upon the distorted reflection given off by the mirror of material opinions, fears, and prejudices, where the outlines are very imperfect indeed,—the morals twisted and the intellect warped, manifesting on every side sickness, sin, and sorrow? We have been taught that man is the image and likeness of God; but in this mortal reflection what is there to suggest the beauty and symmetry of the immortal idea of God, good? As we, however, come to know and recognize the true self in the mirror of Christian Science, we find it very different from what we had sup-

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posed it to be. We find that the reflection of God, when seen in the perfect mirror of divine Science, is truly the image and likeness of Life, Truth, Love, and that it expresses goodness, wisdom, health, and strength. At first it may seem difficult to give up our old concept. We have been so used to seeing ourselves and others reflected in the false mirror of human beliefs that at first we can hardly recognize the true reflection, yet God is "the same yesterday, and to day, and for ever," and so His reflection, man, must be the same also.

Mrs. Eddy tells us (Science and Health, p. 301) that the true reflection "seems to mortal sense transcendental, because the spiritual man's substantiality transcends mortal vision and is revealed only through divine Science." We must be willing to cast aside our old concept of man, and cling to the true one thus revealed. Even if at times the true image seems lost to view, we must learn to discard the seeming reflection and know that the real man in the image of God cannot be affected in any way by the delusions and flaws of mere human conjecture. And so, we shall at last see God's man, not as in "a glass, darkly; but then face to face."

LOVE UPLIFTED.

ELIZABETH PICKRILL.

ONE evening, as I sat quietly pondering on the subject of human personality, a beautiful incident recorded in the twentieth chapter of St. John's Gospel came to my thought. We read that with the dawning of the resurrection morn Mary, sad at heart, stood by the sepulcher in the garden, weeping for the Master whom she had lost, as it then seemed. Then we are told that one whom she supposed to be the gardener called her by her name, and as she turned to him she was filled with the sense of a great love, and a joyful cry of recognition rose to her lips. But Jesus, with what seemed a gentle rebuke, said to her, "Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

It seemed to me that when, in the Christ-understanding, we go to the Father, our sense of love will be so purified and uplifted that our personal affections will no longer hinder or harm our brothers, but we shall hold each true selfhood dear as God's own child. With hearts filled with gratitude and love to God, we shall rise daily to a higher sense of affection, and so learn to obey the command of Christ Jesus, "That ye love one another, as I have loved you."

Christian Science sets before us a very high ideal, and we are indeed grateful to our dear Leader for the wise and loving counsel and guidance which come to us in Science and Health, and in the Christian Science periodicals, to help us detect the more subtle forms of error, and enable us to "follow this daystar of divine Science, lighting the way to eternal harmony" (Science and Health, Pref., p. vii.).

The faith that somehow, in ways we cannot see and understand, this external life is not all of it; that we are not the victims, but in the end the masters, of material forces; that "life is just a stuff to try the soul's strength on;" and that that soul is at home in God's universe not less when beyond than when within our ken, truth still its aim, beauty still its atmosphere, goodness still the law of its being,—this faith, how it is strengthened, how it is broadened, how it is deepened, by the reflection that it is expressive of the natural yearning of every human heart!

FREDERIC A. HINCKLEY.

SELECTED ARTICLES.

[J. R. Mosley in *Atlanta* (Ga.) *Journal.*]

Christian Science does not deny the material universe, sin, and the evils of life in the way that Dr. Hull seems to think it does. Its ideal and effort are to deny self and sin as Jesus said all must do in order to enter into life, peace, and dominion over evil. Instead of doing away with the necessity of a Saviour, it makes Christ the present and forever Saviour from all the ills that flesh is heir to. It makes the atonement mean unity with all that God is and separation from all that He is not. It reveals a healing as well as a saving Christ. It teaches that God is just as willing and able to save, heal, and meet every human need today as He ever was. It makes clear that it is as necessary and possible for us to deny and overcome the world, the flesh, and the devil as it has ever been.

In referring to the Christ as the divine ideal, God's ideal, and by teaching that this ideal is vital, practical, and real, it honors Christ and heals and blesses those who look away from imperfect human models or ideals and look to this perfect one. It teaches that, since we become like our ideals, since we become like that which we look upon with admiration and affection, nothing is more important than right ideas and ideals. It also teaches that we should have for our highest ideal and Saviour nothing less perfect than the Christ.

[Willard S. Mattox in *New Orleans* (La.) *Item.*]

The writer in *American Medicine*, whose remarks on Christian Science are quoted in a recent issue of a New Orleans newspaper, gives himself unnecessary anguish when he assumes that his readers need to be warned against Christian Science. As a rule the public is intelligently informed as to what Christian Science really is and what it is doing. Christian Science is healing thousands of all manner of disease. This statement is so susceptible of proof that it is not open to contradiction or argument. Christian Science never killed anybody, and it is not a menace to public health.

Your readers may not entirely enjoy the criticism leveled at them by the writer of that article, when he declares that the human race is subject to "psychic depravity." There are hundreds of intelligent men and women in New Orleans who have tested the efficacy of Christian Science, and who know that its mission is entirely benevolent, and that it has to its credit sundry healings of mind and body which medicine made unavailing attempts to cure. If a man who has been rescued from hopeless disease, or from chronic sin, is a psychic degenerate; if to believe in the power of God to redeem the human race from all the ills to which it is heir, is an indication of "psychic depravity," then the editor of *American Medicine* is welcome to make the most of that phrase in its application to Christian Scientists.

The writer of that article makes the mistake of supposing that the phrase "malicious animal magnetism," and the mental phenomena which it designates, are the inventions of Mrs. Eddy. A little historical research would have saved him from this mistake. Even the phrase "malicious animal magnetism" is not novel to Christian Science, but was in current use before Mrs. Eddy's book was written. Christian Science does not teach that animal magnetism is a reality, a force, or a baneful influence. On the contrary, Christian Science is at great pains to expose the fallacy of this belief, and to equip man to protect himself from the false claims of evil. Christian Science calls the belief in animal magnetism sheer superstition, and warns its students against the ignorance which would ascribe intelligence and power to something besides God.

With respect to the direful prophecy of the editor of *American Medicine*, to the effect that the attitude of Chris-

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tian Scientists in the presence of an epidemic would result in a "calamity such as the world has never seen," I need only refer to the history of Christian Science to set at rest these unfounded fears. During the forty years that Christian Science has been practised in all parts of this country and abroad, many epidemics of more or less virulence have raged in different localities where Christian Scientists were to be found. Has the editor of *American Medicine* any record of an epidemic which has been spread by Christian Scientists? Unless he has such proof he should not make such a grave charge. The fact is that Christian Scientists are scrupulous in the matter of obeying the law with respect to reporting contagious diseases. We have the testimony of such good authority as Dr. Ernest Lederle, formerly president of the health department of New York city, who said in a published statement: "Since I have been at the head of the department I have received no proof of any violation of the rules and regulations of the sanitary code by a Christian Scientist. I know they are reporting their cases of contagion, as required by law, and are taking necessary precautions for proper isolation and disinfection."

The medical writer quoted in your paper says that "helpless children have been the victims" of Christian Science. Christian Scientists would be more patient with a statement of this kind respecting the relatively small number of failures in the case of children, provided the medical profession would admit that all of the hundreds of thousands of children who die annually under the most careful and expert medical attention are "victims of *materia medica*."

If the editor of *American Medicine* is, or has been, a practising physican, he ought to know, better than does the layman, that medicine is not a science. He should know, as well as does the layman, that many of the most eminent physicians of the world have frankly acknowledged that medicine is not a precise or exact body of knowledge. Recognizing the leniency with which the world regards the failures of medical practitioners, he should be tolerant of every conscientious and earnest effort to alleviate human suffering. That Christian Science is such a conscientious and earnest effort, no one can deny who is acquainted with it in the least.

[Rex G. White in *Kansas City* (Mo.) *Spirit*.]

The fundamental statement of Christian Science is this: "God is the sole creator. All that God has made is good; therefore, everything is good. Sin, sickness, and death, being not good, are not real." The idea is very clear, though apparently quite at variance with things as they are; in fact, so at opposites with the sin-filled and pain-racked world as to appear absurd. It is not, however, so wild a statement as it seems.

It is surprising and hardly creditable that our lawmakers should pass judgment upon a case in which the divinity of God is a question of dispute. Yet, such is the fact when Christian Scientists are prosecuted. The world has been under the domination of *materia medica* for so long a time that it needs but a hint from the doctors' trust to cause some one to rush into court or legislative hall with pleas or bills that, in many cases, are plain denials of the power —hence, the divinity—of God.

Why should a man be fined, imprisoned, or otherwise punished because he believes that his creator is able to heal him? The Methodist, Catholic, Episcopalian, or Presbyterian doctor unhesitatingly admits that God made his body, as well as his soul; he also admits, readily enough, that God can do all things. Going more deeply into the subject, we find the admission that God is the sole creator. Now, be careful, here; understand what is meant by creation. Man can make combinations and bring forth new results, but can you think of a color that you never saw, or of a sound that you never heard? To do so would require creative ability, and that is restricted to God alone. With these admissions, we arrive at the conclusion that God either sends the pain, suffering, and sin, or that, being a witness of the untold agonies of His children, He refuses to alleviate their sufferings. In either case, there is presented a spectacle of the source of all good creating His own opposites; of light creating darkness; heat creating cold; good creating evil,—a divine paradox that is insulting to our intelligence as well as revolting to one possessed with human sympathy, to say nothing of divine Love. As to His sending misery as a punishment for certain misdeeds, it is the weakest argument of all. What would one think of a father who would calmly watch the speechless agony of his loved ones, without a thought to help them. Such callousness on the part of a God who is Love is beyond comprehension; but if, for the sake of argument, we assume that God sent sickness into the world as chastisement, what right have you, Mr. Physician, to dare to oppose the will of God? To grant that God creates sickness is to admit that *materia medica*, with its pills and powders, is trying to stand between the wrath of God and the puny creature who has outraged His laws. The ministers declare that none are perfect; that even the Sunday School teachers do not live a single day without committing some sins,—minor ones, perhaps, but sins, nevertheless. They teach that every one will either be punished for his transgressions or be forgiven and allowed to enter upon eternal happiness without a true balance of books; that is, by repentance one cancels all obligations to his God.

"You cannot drive potato bugs from a plant by mental efforts, nor can you drive germs from the body by the same process," said a well-known surgeon, recently. He was making the point that a germ, being a living organism, capable of reproduction and movement, was not susceptible to mental influence. The Scientist's teaching is that germs have no real existence, and even though their existence were a fact, they could have no power to harm. Suppose you dreamed that while walking in the woods, a lion sprang out to attack you. You saw him, heard him, possibly felt him. All the physical senses gave testimony to the reality of the experience; but you awakened, and the lion was gone. With him had departed all fear and pain, for fear is pain; but you say that it was a dream, not a reality. What is reality? What would be the difference between the dream-lion and a real one? You could see, hear, and feel the latter, possibly be wounded or killed by it. Again, it is the difference in degree. The real lion caused the fear-pain to such an extent that you were killed. A germ is capable of being seen and felt and of producing fear and pain, but when one recognizes the fact that only the good is real, the germ goes back whence it came—to nothingness. Assuming that it had an existence, its mission would not be to cause pain or sickness. Fear, mortal belief, and ignorance, alone, could give it that power.

If an elaborately carved chair were cast upon the shore of an island peopled by savages who had never seen such an article, and because of its strange shape they should decide that it was a god or an idol, the chair would, in the minds of its worshipers, become a divinity invested with strength to bring good or evil to its possessors; then, if a civilized person should land on the island and explain to the inhabitants just what that chair was, it would at once lose its supposed power. If a chair can be converted into a god, why cannot a germ, through fear, ignorance, and suggestion? It is not reasonable to suppose that God would create us, His children, and fill our bodies with other life for the purpose of its destruction. As the work of God, man is eternal, for God's creations are good, and good is eternal. With the knowledge that man is the reflection of God, comes also the knowledge that false or mortal-mind creation is impotent.

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[Lloyd B. Coate in *Dayton* (O.) *Herald.*]

In replying to the queries propounded by Dr. W. E. Allaman, it is necessary for any student to distinguish in Christian Science whether a given statement refers to the spiritual or the material. This is true in the study of the teachings of Christ Jesus, and as Christian Science is founded upon the Bible, it is necessary to understand the view-point from which a given statement is made.

When John the Baptist declared that Jesus would baptize "with the Holy Ghost, and with fire," we believe that most Bible students will admit that the word "fire" should not be given a literal interpretation, but refers to spiritual truth found in the teachings of the great Master, which would burn up or destroy all sin. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." To take this statement in a literal sense would be impossible, but in its spiritual sense it is beautiful and grand.

When Mrs. Eddy says (Science and Health, p. 475), "Man is incapable of sin, sickness, and death," she does not refer to a man of flesh, blood, bones, brain, and nerves. She refers to the man spoken of in the first chapter of the Bible: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." There is a vast difference between this man and a man of dust or flesh.

Jesus said, "God is a Spirit." Then, if man is the likeness and image of God, the real man must be spiritual, and not material. However, to the human sense of things, everything seems material, and no doubt will so continue until we gain the spiritual consciousness of existence. A so-called man, who steals, lies, gets drunk, uses profanity, and makes his home miserable, who bears false witness against his neighbor, covets that which belongs to another, and breaks all the commandments, surely such an one is not the likeness and image of God. Not avoirdupois, not height, not complexion, describe the likeness and image of God; but honesty, truthfulness, sobriety, goodness, kindness, virtue, industry—these qualities give us a glimpse of the real man. While Jesus' teachings may seem transcendental to the materialist, they are practical in every-day life when understood in Christian Science.

[Frederick Dixon in *Dundee* (Scot.) *Advertiser.*]

The paragraph headed "Payment for Prayer," in your issue of the 15th inst., is a remarkable instance of what prejudice can do in the way of making the ordinary man hopelessly illogical. In the case in question a Christian Scientist was paid five shillings a week by a relative, who could perfectly well afford it, of a sick woman for his services in attempting to heal her. To say that it is unchristian to accept money for attempting to heal the sick by spiritual instead of by physical means, is to place one's self in direct contradiction to the teaching both of Christ Jesus and of Paul. This is perfectly evident to anybody who will stay to think for a moment. Absolutely apart from the direct authorization of the Bible on the subject, lies the fact that the clergy are paid for their spiritual ministrations, and the medical profession for their material ministrations. The consequence is that the jury have arrived at the extraordinary conclusion that it is only wrong to accept payment when the attempt is made to combine the efforts of clergy and doctor, in accordance with the distinct command of the Founder of Christianity to preach the gospel and to heal the sick.

[Alfred Farlow in *Winnipeg* (Man.) *Free Press News Bulletin.*]

Statistics show that in some localities more than one hundred, out of every thousand persons born, die in childhood, and this occurs among classes who do not believe in Christian Science and who have nothing whatever to do with it. It may be natural, but it is nevertheless unfair, to demand perfection of a new remedy, while old remedies are accepted though conceded to be fallible. It is stated that the founder of homeopathy was obliged to flee for his life when he lost his first patient. Nevertheless in these days a homeopathist may lose as many patients as an allopathist and without public censure, but this state of affairs does not justify an unreasonable discrimination against the practice of Christian Science. However much or little the general public may know about Christian Science, the fact remains that Christian Science heals, that it is quite as efficacious in the treatment of children as in the treatment of adults, and that the lives of many children have been saved by Christian Science after other remedies had failed. Thus the comparative results of the practice of Christian Science justify the choice of this remedy for the sick.

The Dominion law provides that "parents, or guardians, or heads of families shall provide necessaries for any child under the age of sixteen years," and that "he shall not omit such provision without lawful excuse." The law does not undertake to state what constitutes "necessaries," but is broad, liberal, and sensible, and leaves the question open to the equitable decision of the court in respect to any particular case. Therefore, it becomes the duty of the court to use extreme care when it undertakes to decide as to "necessaries" in any given case. Since the use of medicine in the treatment of the sick has in times past been regarded among the "necessaries" of life, it is natural that when a new remedy is adopted, in lieu of drugs, it should be regarded with skepticism and doubt by those who know little or nothing about the efficacy of the new remedy; but ignorance is no excuse for prejudice, and it therefore becomes the duty of the doubter to make thorough investigation of the results of Christian Science practice. Though it may not be necessary to consider the question of comparative value, it is certainly within the bounds of reason and justice that the result of Christian Science practice in general should be considered, in order that the doubt may be removed and that it may be noted that while drugs have been dispensed with there has been adopted a reasonable substitute therefor, and that thus the "necessities" of the child have been provided for, although in a manner differing from that which is generally accepted. Such action is not only within the bounds of justice, but within the jurisdiction of the law. Even if drugs were used the question might arise in the courts as to whether the right drug is being administered, and it is well known that doctors disagree.

These are the facts needed by the members of a jury in the decision of a case, and if perchance they may not be well informed on the subject, they are utterly incapable of arriving at an unbiased decision without a knowledge of what Christian Science accomplishes. If, on the contrary, they are told by the court that "witchcraft has been practised," they cannot be expected to form an unbiased opinion, if indeed they have any respect whatever for the instruction which is to be given to them. If the members of a jury are erroneously instructed by the court that Christian Science consists of the "beating of tom-toms," it cannot arrive at a proper decision unless it disbelieves the instruction given. If the members of a jury are taught, contrary to Scriptural instruction, that prayers are not effectual in the treatment of the sick, they cannot be expected to remain unbiased, unless they utterly disregard their instruction. If perchance a Christian Scientist should fail to make clear to a jury or a judge how the sick are healed in Christian Science, he would not fall short of the failure of a medical doctor who cannot give a specific and definite explanation of the smallest change in nature.

The main question is, Does Christian Science heal? It is not our purpose to question the disbelief of any individual

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in the efficacy of prayer. We would not insist upon the institution of any particular method of caring for the sick, merely because it is a religious belief. It is our opinion that Christian Science should stand upon its merits, and that its right to pose as a guardian of the public health should be founded upon its efficacy. On the other hand, we insist that it should not be brushed lightly aside, because of prejudice or ignorance, because it happens to be new and not generally understood. We have a right to expect that those who undertake to decide so important a question as the guilt or innocence of one who depends upon God instead of drugs, shall thoroughly inform themselves and shall be governed by intelligence and justice. We believe that the rights of children should be safeguarded. We think the law that provides for young children is just, notwithstanding that a misapplication of the law is unjust, but we also insist that Christian Science is at least a reasonable substitute for drugs and that its right of adoption is assured by the very law under which it is accused.

[From an editorial in *Baltimore* (Md.) *Sun*.]

The fact is that too few persons have entered into that moral expectancy which gives the highest uplift to life and which is expressed by the apostle in the words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Every man who lives that life is promised a crown, and the warning is given those who are not alert to their opportunities, "Let no man take thy crown." Again, the apostle holds out the "crown of rejoicing" which the Lord has for them that love Him. Multitudes of references are made to the regality of those who are set forth in the book of Revelation as kings and priests before God the Father.

What is the crown? It is, after all, the symbol of the democracy of heaven, the absolute impartiality of the spiritual life, the bestowment of righteous rewards for moral living, absolutely with impartiality. One does not need to project the spiritual life, the kingdom of heaven, into another world, for, as Jesus declared, "The kingdom of heaven is within you." One does not need to refer to culmination in order to discover progress. Here in this life are the awards of the crowns that never fade away, that are more substantial than those crests of earthly rulers which glitter with priceless stones. Animate will may accomplish wonders on Mars, but regenerated will accomplishes the wonders on the earth. It is this kind of will that is docile and teachable by divine truth; it fits men and women for the crown of fidelity, of probity, of faithfulness, of integrity, of abounding faith, of energetic good works, of broad charity, of exuberant inspiration, of keen responsibility to their day and generation. They furnish the martyrs of heroic ages; they supply the ranks of those who watch and pray; those who, leaving the attractions of the world, give themselves up to the communion with God that enriches the world. These are they who give to the earth the testimony that Spirit is superior to matter by that best of all evidence—the subjugation of sin and the establishment of virtue. They purify the stream of life at all points; they give courage and high purpose to life; they win its genuine conquests and promote its real progress.

There is nothing absolute in life but the absolute necessity for man to rise above his mortal limitations to the realization of his spiritual destiny. Many good persons worry themselves over the enigmas of life, of thought, of experience. They do not reflect that if many things were explained life would cease to interest. Explanation is impossible, because truth cannot conceivably be stated in a definition. The crown of life is at the disposal of the higher will that enlarges the human will to match the divine purpose. The subordination of a will to a purpose is the line of progress all the world over, and the bringing of the human will to divine direction is the line of progress toward supremacy over earthly conditions. Here, then, is the crown for every man. It is the crown of happiness, of conquest, of power, of privilege, of rationality and felicity. After all, goodness is the great preserving force and principle of progress, and goodness simply means God active in the lives of His creatures.

[Jesse Pickard in *Rochester* (N. Y.) *Democrat and Chronicle*.]

From a Christian standpoint I find it difficult to agree with your recent article prescribing the limitations of Christian Science practice. It is noteworthy that the Christian religion is founded upon the superiority of the spiritual over the material and can only thrive when demonstrating this superiority. The miracle of yesterday is the commonplace of today, and yet the materialistic thought is ever ready with a bland incredulity to resist the very progress which raises it from self-imposed limitation.

Christ Jesus taught and demonstrated that a right knowledge of truth, a correct mental state or communion with God, a proper prayer, would save the sinner, heal the sick, and raise the dead. If Christian Scientists are endeavoring to follow his precept and example with apparently increasing success, it means much to humanity. From a Christian standpoint, "Why should it be thought a thing incredible with you, that God should raise the dead?"

[George A. Law in *New Haven* (Conn.) *Leader*.]

Jesus, by living in accord with God's true spiritual law, founded Christianity, and the basis of his life (the spiritual law) has been taken by all Christian denominations as a basis for their religious faith. Since the life of Jesus upon which Christianity is founded was based on a knowledge of the true spiritual law (certain knowledge, the perfect Science of God) then Christianity to be Christian must be scientific and Science to be Science must be Christian. Therefore the combining of the words "Christian" and "Science" is not only justifiable but consistent, logical, and natural.

Christian Science does not deny the phenomena of the material universe or that mankind in this material existence does not experience suffering, sickness, and death. But Christian Science teaches how to claim "dominion over all the earth," which is the birthright of every child of God. The exercise of this dominion banishes these abnormal conditions, brings freedom from the ills of the flesh, and reveals the true status of man made in the image and likeness of God and governed by the law of his Maker. This is in accord with Jesus' teaching and healing work. He taught men how to live in accord with God's law and be submissive to the will of God, and thus to nullify the "works of the flesh" or the "carnal mind."

Stand bold for peace, for love and truth,
For these against the world contend;
But be thou careful not to lose
What thou art zealous to defend.

While thou dost plead for peace and love,
Let peace and love thy life control;
While valiant in defense of truth,
Make truth the armor of thy soul.

Yea, for the worthy cause of truth
Stand firmly, 'mid reproach and shame;
Yet calmly state thine argument,
And let thy practice teach the same.

JONATHAN ROGERS, a Quaker minister, in 1854.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

NOT APPROVED BY MRS. EDDY.

[Telegram.]

Jan. 17, 1910.

Charles D. Holcombe, 8 Arlington Place,
Buffalo, N. Y.

I am authorized by Mrs. Eddy to say that the by-laws of First Church of Christ, Scientist, Buffalo, were never prepared or approved under her direction.

ADAM H. DICKEY, *Secretary.*

[THE above telegram was sent by Mrs. Eddy's direction, because of a statement made in an anonymous circular sent to members of First Church of Christ, Scientist, Buffalo, N. Y., by certain persons who were opposed to the adoption of new by-laws for that church. The statement was as follows: "The by-laws under which we are now operating, we are informed, were prepared under the direction of and had the distinct approval of Mrs. Mary Baker Eddy."—EDITOR.]

"AND I, IF I BE LIFTED UP."

IF Christ Jesus had not proved the truth of all he claimed himself to be, he would have gone down to history as the supreme egoist, for in all the centuries none other has shown such a daring of spiritual assumption. Having verified his genuineness, however, having identified himself as the ideal man, he was able to reveal to the world the full splendor and compass of the spiritual ego. This was the line of his redemptive work for humanity. He attained to that spiritual consciousness which enabled him to say with uncovered face, "I and my Father are one," and he then opened the door of this realization to all men, by declaring that, at their best, all are the children of the one Father, God. We thus come to understand his saying, "They are not of the world, even as I am not of the world," as well as his constant longing and labor that they might all be one, even as he and his Father were one.

Our Lord's supreme venture in thus appealing to and laying hold upon the true spiritual individuality, the better self, and demonstrating its at-one-ment with God, is the great theme and enterprise of Christian Science. Here all soon learn that the true selfhood is the God-man, an expression of Life, Truth, and Love, and it is the exaltation of this "I" in thought and in activity which fulfils the condition of the Master's wonderful prophecy, "And I, if I be lifted up from the earth, will draw all men unto me."

The world's thought of the ego is and ever has been material, and for the most part even the followers of Christ Jesus have not only conceded, but insisted, that man is in part of the earth. They have taught that God made this composite mind-and-matter man, and that conversion and death work together to make him over into a wholly spiritual being, an angel. This thought readily lends itself to the assumption that spirituality may be attained by idealizing material personality, and naming it God's man.

Christian Science pronounces upon and parts company with the material sense of personality, in the apprehension and affirmation of the falsity of its every claim. It centers thought upon the Christ-man, the spiritual ego, as the only real man, and teaches and demonstrates that as the realization of this true selfhood is attained the dominion of false mortal sense is escaped from. The philosophy of the spiritual healing which Christ Jesus instituted, and which Christian Science has reestablished, thus becomes perfectly intelligible. So long as human thought is submerged in the belief of the reality of the unideal, the so-called material man, so long is there no ground of hope, no possibility of spiritual progress; but let the Christ-man be "lifted up" in consciousness, let the perfection of the true selfhood dawn upon thought, and let this assertion and realization be found to effect one's escape from the serfdom of sickness and sin,—let this come about, as it has in ten thousand instances through the ministry of our Leader, the prophet of this age, and an entirely new and altogether glorious possibility of advance is at once presented to mankind.

So long as one links self to materiality, he can but accept the legitimacy of that material law which decrees his subjection to disease and death; but let him, with that daring which supremely signalized the attitude of the Nazarene, know and declare man's spiritual nature and sovereignty, let him come to understand that in the measure of his demonstration of truth the "I" of consciousness is a manifestation of Mind, a child of God, and let him furthermore prove for himself, scientifically, as all must, that this high and holy realization heals the sick and sunders the shackles of sin,—let him do all this, and he has indeed entered into a new life, upon his face there has fallen the dawning light of God's eternal day.

JOHN B. WILLIS.

"TODAY IF YE WILL HEAR HIS VOICE."

MOST students of the Bible are familiar with the warning words quoted from the Psalms, in the third chapter of Paul's epistle to the Hebrews: "Today if ye will hear his voice, harden not your hearts." The writer of this epistle draws some wonderful lessons from the early experiences of his race, when they were slowly emerging from the mental bondage which had come with them from Egypt. He sought to show the people of his own time that their lessons were the same as those of their forefathers,—that their worst enemies were not any outward trials or privations, but "the deceitfulness of sin," and "an evil heart of unbelief, in departing from the living God." It may be safely said that the problems of Christian Scientists are the same as those to whom the warning was addressed, for to the infinite Mind it is always "today;" yes, and our problems are always the problems of today.

In the last analysis, the sin of the Hebrew people in Moses' time, and also in the time of Christ Jesus, was that they gave the material priority over the spiritual. What, then, is to be said of all the nations who have lived since that time and of those who are here today? Those who turn away from the spiritual to the material, harden their hearts against the appeal of divine Love, and of such it was said in the olden time that "they should not enter into my [God's] rest." We know how applicable this is to every one of us, for there is no rest or peace to be found in the pursuit of materiality. It matters little whether it be pursuit of pleasure or the effort to escape from the sufferings of mortal belief by material means, there is ever the same unsatisfied longing, until we are ready to pause, to hear God's voice, and begin to prove at each step of the way that not a single need is forgotten or unprovided for,—whether it be health, strength, guidance, or daily bread,—since, to quote our revered Leader's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Without doubt the children of Israel had some trials and privations in their wilderness journey, as mortals have today, but they had the glorious symbols of the divine presence,—the pillar of cloud and of fire,—and we have no less, for the Christ-presence is with us as in the time of Christ Jesus, healing us of all sickness and sin, if only

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we listen for God's voice and harden not our hearts. When the Israelites listened for the divine voice, their thirst was quenched by the stream which flowed from the rock and their hunger was satisfied by the manna which fell from the sky. Their sin was that they so often failed to hear or heed. And what is ours? We have not even the excuse of not knowing that as God is Spirit His help must be spiritual and reach us through the channels of spiritual sense.

God's law is now revealed in accordance with the Master's promises, and if we are truly "partakers of the heavenly calling," we shall "hold fast the confidence and the rejoicing of the hope firm unto the end;" but we must remember to do this "today,"—not tomorrow, next week, or next year. After his resurrection, Jesus upbraided his disciples for their "unbelief and hardness of heart,"—because they rejected spiritual evidence and accepted the material. A quick response to each call of the divine voice will do wonders for all the work of today, and enable us to find in it not toil, but rest. ANNIE M. KNOTT.

LOYALTY TO THE MOTHER CHURCH.

THE following telegram to The Mother Church from the clerk of First Church of Christ, Scientist, Buffalo, N. Y., as well as the action taken by First Church of Christ, Scientist, New York city, in electing trustees, clerk, treasurer, and superintendent of the Sunday School, upon the platform of "Loyalty to The Mother Church, democratic government, rotation in office," are indicative of a practical application of our Leader's advice to branch churches, quoted in our last week's issue and on previous occasions.

Buffalo, N. Y., Jan. 18, 1910.

Board of Directors, The First Church of Christ, Scientist:—First Church of Christ, Scientist, in Buffalo, assembled in the church in annual meeting, send grateful greetings. Awakened to new life, we have adopted by-laws insuring democratic government, and have gained a fuller appreciation of our mission as a loyal branch of The Mother Church. We start the new year with new inspiration and avowed determination to cooperate enthusiastically with your Board and with our brethren here and elsewhere in promoting our glorious Cause and supporting all the institutions identified with it and founded by our beloved Leader, the value of whose patience and wisdom is realized now more than ever before.

WILLIAM E. ARMSTRONG, *Clerk.*

THE MONITOR TO HELP THE UNEMPLOYED.

WITHIN a few days *The Christian Science Monitor* will begin the publication, free of charge, of advertisements for situations wanted or offered. It desires to aid the unemployed to secure positions, and will place its wide circulation at their service. There are thousands throughout the country who are competent and willing to work, who are yet unable to get employment because there may not be a demand for labor in their particular line in the city or town where they are living. Elsewhere there may be urgent need for just such workers, but they are unaware of the opening.

The *Monitor* hopes to remedy these conditions by its proposed free labor bulletins. It aims to bring the man and the need of the man together, and as this would prove an advantage to the employers as well as to those seeking employment, the cooperation of the two classes is requested and confidently expected, as the results cannot help being beneficial to those directly concerned and also to the industrial interests of the land. The *Monitor* wishes to make this feature representative of the whole country, and trusts that the opportunity to use its columns will be warmly welcomed.

Advertisements to insure insertion must be written on the blank form found on page 2 of the *Monitor.*

LETTERS TO OUR LEADER.

[WE are glad to publish in this place, by Mrs. Eddy's request, the following words of appreciation to all who write her.—EDITOR.]

TO WHOM IT DOES CONCERN.

Jan. 17, 1910.

My Beloved Students:—Your frank, free, cordial praise and appreciation cheer my advancing years, even as the clarion sound of the bugle-note calls to battle and to conquest.

MARY BAKER EDDY.

Boston, Mass., Jan. 11, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Teacher and Leader:—I trust it may not be out of place for me to express my loving gratitude to you in the way that Christian Science has revealed it to me. Ever since the time when I first began the study of Christian Science under your instruction, I have never ceased to realize sincere gratitude to our heavenly Father, and to you for your rediscovery of the lost faith in the demonstrations of Jesus Christ, and your great discovery of the Science of those Christly demonstrations of healing. This second appearing of the Christ-idea to the "lost sheep of the house of Israel" and to all mankind, is significant of the holy promise of Jesus Christ, and must be fulfilled according to St. John's vision in the book of Revelation.

When the woman anointed Jesus' head with the precious ointment, he must have seen a sign beyond the human vision to place a memorial upon that event as enduring as the gospel teachings. Is it not very significant that Christian Science has already "wrought a good work" on the foundation laid by Jesus Christ? And your discovery of the "scientific statement of being" has come to dispose of the body of matter in the Christian and scientific way, under the inspiration of the precious and costly anointing of the "Spirit of truth,"—the holy Comforter.

It seems to me that without Christian Science mankind would be without hope and without God in this world of woe. How then can we begin to measure the worth of God's great gift to mankind through your self-sacrifice and obedience to divine revelation? As Jesus' life was inseparable from his teachings and demonstrations of truth and love, so must your life be inseparable from the spiritual teachings and demonstrations of divine Science. Blessed are they who see these signs and are not offended with the poor and meek humanity, waiting and praying for full redemption from the unreal and the untrue.

Reverently your student,

IRA O. KNAPP.

Galesburg, Ill., Jan. 10, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I wish to thank you for the Manual of The Mother Church as it stands today. Clothed in its revisions and additions, it is unquestionably the richest gift and greatest blessing the world has received in the year nineteen hundred and nine. May we who have named the name of Christian Science realize the above fact and earnestly set to work to prove to you "that heavy lids are opening, even wider than before, to the light of Love—and by-laws" (Miscellaneous Writings, p. 132). If every Reader in our branch churches, if every church director, every superintendent and teacher in our Sunday Schools, will possess himself or herself with one of the latest copies of our Manual and daily study it, they will rejoice your heart and aid very materially the growth and usefulness of our branch churches along all lines. Can we afford to do less, when we stop to consider how greatly you have sac-

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rificed, how impersonally you have loved, and how wisely and fearlessly you have protected us from dangers seen and unseen, through these by-laws?

I have recently been reelected First Reader of our church here. I shall consider it my duty, in preparation of the Sunday and Wednesday evening services, to study faithfully the Manual as well as the Bible and Science and Health. With grateful love,

Your student's student,
J. NEWTON CONGER.

MRS. EDDY'S COMMENT.

Wise as a serpent and harmless as a dove.
MARY BAKER EDDY.

Amsterdam, Holland, Dec. 18, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with deep gratitude we inform you that on Sept. 9 a Christian Science society was organized in Amsterdam, Holland, by five members of The Mother Church. We are increasing in numbers and strength, and many are learning English so as to be able to read your wonderful text-book, "Science and Health with Key to the Scriptures." This month we had our first Wednesday evening meeting, and many testified that health and happiness had been restored to them. The growth of our Sunday School is equally gratifying.

We rejoice in the blessings that have come to us through your inspired teachings, and our earnest prayer is that we may become more worthy of the name Christian Scientists.

Lovingly yours,
The Members of the Christian Science Society.
E. FENNEMA, *President*,
GERARD J. KRÜSEMANN, *Clerk*.

Guatemala, Central America, Dec. 21, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Thinking you will be glad to know that your torchlight has been seen in Guatemala by one at least who is striving to be guided by your inspired teaching of divine Science, the wonderful understanding of Life, Truth, and Love, taught us in "Science and Health with Key to the Scriptures," I write these words. My heart goes out to you in love and gratitude for your untiring work for the good of humanity. Since I commenced the study of your works and the Bible, I have been healed of many maladies. I have only had help once from a practitioner who resides in Los Angeles, Cal. (absent treatment). Truly your light so shines that others, seeing your good work, glorify your Father which is in heaven. I know that God will "preserve thy going out and thy coming in from this time forth, and even for evermore." Innumerable evils compassed me about, until I commenced the study of the truth as taught by you in Science and Health, and now I can say, "Thy tender mercies . . . and thy truth continually preserve me." May God continually bless you is my fond desire. May His choicest blessings ever be yours. With a heart full of gratitude and dearest love,

Yours,
MRS. ANNA E. CALDWELL.

Bromley, Kent, England, Dec. 23, 1909.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Knowing that you will be glad to hear of further progress made in this field, it gives us great pleasure to be able to inform you that we have just taken a house having a commanding frontage in one of the principal thoroughfares for our new reading-room. Directly this was accomplished, the way was opened out to us to secure the Town Hall of Bromley for our Sunday and Wednesday services. This hall, which is situated right in the center of the town, will be most suitable for our requirements, and thus our present needs have been met in a remarkable way. We feel sure that these forward steps will be a great help in furthering the activity of our Cause and strengthening the seed sown at the time of our last lecture, given by the Rev. Arthur R. Vosburgh on Nov. 9, when it must have been evident to all present that the subject of Christian Science was arousing great interest in the neighborhood, for the hall was well filled and the lecture much appreciated.

With hearts full of gratitude to God for Christian Science, and to you, our Leader, for your devotion to Principle in providing new by-laws to meet our every need, we are Your loving followers,
FIRST CHURCH OF CHRIST, SCIENTIST, BROMLEY.

Anderson, Ind., Jan. 10, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—First Church of Christ, Scientist, of Anderson desires to express to its honored Leader its sincere gratitude to God for Christian Science. More and more, as this great truth unfolds, do we realize how your life is reflecting "the brightness of his coming," and how truly safe are we when we try to follow where you lead. As you walk "in Christly paths apart," we are able to see and separate more clearly the true idealism of Spirit from all other ideality. We pray to manifest that purity, courage, and love you have ever shown us, teaching us to repudiate the false while holding "fast that which is good," as revealed in Christian Science. Following your Master and ours, may we refute "all opponents with his healing power" (Science and Health, p. 18).

Lovingly yours, MRS. ELLA PENCE ELLIS,
MRS. LILLIAN E. DENNY,
MRS. LAURA E. BENNETT.

Salem, Mass., Jan. 6, 1910.
Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Salem, Mass., unanimously wish to express anew to you our loving loyalty, and that our earnest efforts are so to impersonalize all thought, all service, that our love shall ever reflect the divine Love in which, through the understanding of your teaching, we gratefully rest. We desire that our church should be one of Christ's cities "set on an hill," whose light "cannot be hid." With thousands of others, our gratitude rises to the Giver of all good, for your unceasing and unselfish labor of love for mankind. Through your untiring watchfulness and overflowing love we are learning "to keep the unity of the Spirit in the bond of peace." The clarion call of the hour is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" and through your inspired writings you are continually calling us all to arise from our "false consciousness into the true sense of Love" (Science and Health, p. 575). We are watchfully and prayerfully endeavoring to do this: to turn constantly from personality to Principle, from sense to Soul, and in so doing show our gratitude by our works.

With love and loyalty,
WM. C. KEITH, *Clerk*.

Golden, Col., Jan. 4, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—May I thank you for your loving message, which I first received many years ago in the form of Science and Health, the study of which prepares one to partake of the true Christ-spirit, or Christ-mass, every hour! My constant desire, the past three years, is "to follow this daystar of divine Science" (Science and Health, Pref., p. vii.), as revealed in the illumined pages of Science and Health. Gratefully your follower,
MRS. FANNIE LAVINA PIKE.

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THE LECTURES.

LONG BEACH, CAL.

A lecture was given by the Rev. William P. McKenzie in Long Beach Auditorium Sunday afternoon, Nov. 21. The lecturer was introduced by Attorney Herbert M. Haskell, who spoke in part as follows:—

I believe that nearly every person in this audience is here by reason of a desire to know more of truth, to know more of God and man. Christian Scientists sincerely believe that Christian Science has the answer to this longing in your heart, that it has something to offer which will lift the heavy load of care, of sin, of suffering; something that will banish earth's miasma of worry, doubt, and fear. Christian Scientists do not ask, do not wish you to believe its message, unless that message be true; they only desire a fair, unprejudiced hearing; that you accept it only so far as you feel it will meet your individual need,—only so far as it can prove itself true, step by step. I believe I am beginning to recognize and appreciate the good, the beautiful, and the true in every religion; to be thankful for the truth and willing to look for it regardless of any particular church, dogma, or creed. I regret, however, that in the past, and not far distant past either, I allowed my prejudice to cause me to say harsh things of Christian Science, or rather of what I then erroneously believed it to be. Since then, in my own home, we have experienced the kindly touch of its truth in the healing of sickness and suffering, at a time when it was greatly needed. I have since personally seen and investigated its healing of all manner of sickness and sin, with proofs thereof so plain and positive as to convince any fair-minded person.

Christian Science is today commanding the attention of the thinking world. It has no apology to offer. I have been in its churches and reading-rooms in some of the large cities, and was pleased to note the high character of the men and women one meets there,—judges, lawyers, bankers, men of large affairs, men and women from all stations in life, all sincere searchers for truth. A leading Denver minister told me that he was greatly impressed by the large number of men it was attracting to its meetings. Others tell you that the happy faces seen within its membership attest to the fact that its followers have found a peace and satisfaction in life that many have failed to find. To these people the teachings of Christian Science have rolled away the stone of doubt and fear from the sepulcher where, as to their lives and consciousness, had been buried so many beautiful truths of God's merciful, loving care for His children. I am sure that the speaker of the afternoon has a message of good cheer, of health, happiness, and holiness; a message of God's true relationship to man and of man to God.—*Correspondence.*

PARIS, FRANCE.

A lecture on Christian Science was delivered in the Washington Palace on Nov. 26 by the Rev. Arthur R. Vosburgh. He was introduced by W. H. Norledge, who spoke as follows:—

Perhaps the most universal demand of the present age is for science in the place of mere theory, fact as opposed to speculation. In every branch of work investigation proceeds on scientific principles and methods, and all thinking men and women today demand the application of these same principles in solving the problem of life itself. Sooner or later we all come face to face with this problem, and we ask ourselves: What is life? What is God? What is man's relation to God? Is there a law governing mankind, and if so, what is that law? And to these questions we demand, and rightly demand, definite and scientific answers.

Christian Science claims to answer these questions satisfactorily. It claims to explain the truth about God and man, and it tells us that this truth is the same that Jesus referred to when he said: "Ye shall know the truth, and the truth shall make you free." Christian Science defines in exact terms God's law by which man and the universe are governed, and it tells us that this is the same law by which Jesus performed all his wonderful works. It explains how we can, individually, apply this law to meet every human need, and it tells us that a right understanding of this same law will relieve sick and suffering humanity of all its burdens.—*Correspondence.*

MUSKOGEE, OKLA.

Second Church of Christ, Scientist, gave its first annual lecture Sunday [Dec. 5] in the Hinton Theater, Clarence C. Eaton of Tacoma, Wash., being the speaker. The lecture drew an audience of five hundred, who listened attentively to the speaker for more than an hour. Mr. Eaton was introduced by D. N. Fink of the Commercial National Bank, who spoke in part as follows:—

This is a privilege that I have never before enjoyed—that of introducing a speaker of this kind or a lecture of this nature. I am sure there are many doubting Thomases and many unfriendly criticisms of Christian Science and Christian Scientists, yet, when I look out into the world and behold their bright faces and see their smiling countenances, I know that there must be a reason for the faith which is within them. It is conceded that every man who is honest in his convictions is entitled to be heard, and I am very much pleased to know that there are many followers of Christian Science in Muskogee.—*Times-Democrat.*

CLAREMONT, N. H.

There was an attendance of between three and four hundred at the Town Hall Thursday evening [Dec. 9], to listen to the lecture on Christian Science by the Hon. Clarence A. Buskirk of St. Louis. The speaker was introduced by W. E. Kinney, who said in part,—

Undoubtedly true it is that human nature holds in light esteem the things that it does not understand—the beauties of music, the pleasures of the classics, the invaluable wisdom of the inventor are all laughed at by him who does not understand them. When this Christian Science movement was started, the great mass of humanity were doubters or even open scoffers. They did not understand it. But as they have watched this movement spread from the borders of our neighboring city even to the farthermost ends of the globe, with its strongholds in the larger cities and in the smaller villages and towns its little bands of devoted workers, drawn from the solid reflecting body of the people, and have watched the influence of Christian Science on the individual lives of its adherents, the scoffers have become less strenuous in their declarations, and all who judge with a righteous judgment (in the light of the precept, "By their fruits ye shall know them") are willing to admit that there is something wonderfully efficient in Christian Science. It is the purpose of this lecture to give us a better understanding of what this something is, for our Christian Science friends, strong in the faith that all that is necessary for a wide and universal appreciation of their faith and works is a wide and universal understanding of them, are endeavoring to bring home to the whole people this understanding. And I am sure that we all appreciate this opportunity to know more of this movement, this light which has illumined the pathway of so many earnest men and women all over this broad land.

National Eagle.

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LOWELL, MASS.

An audience which nearly filled the Lowell Opera House heard Prof. Hermann S. Hering of the Christian Science board of lectureship yesterday afternoon [Dec. 5]. F. Arthur Spence of Lowell presented the lecturer, and said in part,—

Is it not true, was it not inevitable, that, hand in hand with the rapid march of invention and discovery in things material during the century just passed, equal strides should have been made in our interpretation of spiritual things? Is salvation receiving a new interpretation? Do we not all need a little more of it—in our bodies and minds and in our social relations—as we go before our classes and congregations, as we buy and sell, as we gather around the family table? Astronomers tell us that Halley's comet is just returning to our sight after an absence of seventy-five years. Great human lights in history have come when the world needed them. It is the belief of her followers that the Founder of Christian Science is such a light, and that in her teachings a great truth has returned to us after an absence of many centuries.

You have been invited to a lecture on that new, or possibly new-old truth this afternoon. I have often regretted that the practice of our Christian churches should be the monopolizing of their best preaching talent by the prosperous churches of our largest cities. I am not sure but the practice of the Christian Scientists is a wise one. In all the churches, the largest and the smallest, the poorest and the wealthiest, the Bible and an authorized text-book are their only preachers, while their wisest and best trained men, as lecturers at large, are at the call of every church and community that desires to hear them.

Lowell Courier-Citizen.

LECTURES TO BE DELIVERED.

Monmouth, Ill.—William D. McCrackan, M.A., Pattee Opera House, Jan. 24.
Marshalltown, Ia.—Prof. Hermann S. Hering, New Odeon Theater, Jan. 28.
Key West, Fla.—Francis J. Fluno, M.D., San Carlos Opera House, 3:30 p.m., Jan. 30.
Bethlehem, Pa.—Rev. Arthur R. Vosburgh, Opera House, South Bethlehem, 3 p.m., Jan. 30.
Cocoanut Grove, Fla.—Francis J. Fluno, M.D., Fair Building, Miami, Feb. 1.
Wausau, Wis.—Prof. Hermann S. Hering, Church Edifice, 8:15 p.m., Feb. 3.
Westerly, R. I.—Frank H. Leonard, Bliven Opera House, Feb. 3.
Marinette, Wis.—William D. McCrackan, M.A., Church Edifice, Stephenson and Liberty streets, Feb. 3.
Grand Rapids, Wis.—Prof. Hermann S. Hering, Opera House, Feb. 4.
Minneapolis, Minn.—Prof. Hermann S. Hering, Metropolitan Opera House, 3 p.m., Feb. 6.
Minneapolis, Minn.—Frank H. Leonard, Auditorium, 8 p.m., Feb. 6.
Los Angeles, Cal.—Miss Mary Brookins, Second Church, Adams and Hoover streets, 3 p.m., Feb. 6; 8 p.m., Feb. 7.
Alma, Mich.—William D. McCrackan, M.A., Opera House, Feb. 7.
Flandreau, S. D.—Frank H. Leonard, Flandreau Opera House, 8:15 p.m., Feb. 8.

Jesus' life, outwardly, was one of the most troubled lives that was ever lived. Tempest and tumult: tumult and tempest—the waves breaking over it all the time. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest.—HENRY DRUMMOND.

TESTIMONIES OF HEALING.

At Christmas time I behold, though but dimly, the illumination which comes to all true followers of our beloved Leader, who has given us, through her untiring labor and boundless love, our text-book, "Science and Health with Key to the Scriptures." For these blessings I thank God, and for Christian Science, which shows us the living Christ, the light of Truth which shines into our hearts and homes, changing our whole lives from chaos and darkness into harmony and understanding. My heart is so filled with love and gratitude for the great blessings which have come to me and mine during the last three years, that I cannot let this season pass without making a public acknowledgment of them.

When a child, eighteen years ago, I had a fever which left me with a complication of ills, my heart troubling me the most. About eight years ago this had reached the point where I was taking very strong drugs and other stimulants constantly with no benefit. This ailment was believed to be inherited as my mother and other near relatives had died from it. Two years later I had reached such a condition that the doctors feared for my life. I suffered greatly, at times becoming unconscious, and nothing short of hypodermics would give me any relief. I also suffered greatly with my eyes; this condition becoming worse, until one of the specialists who had been treating them for nearly three years, said that the sight of one eye was nearly gone. I also suffered a great deal from a form of spinal trouble.

In this condition Christian Science was brought to my attention in a letter from a friend whom I had last seen in a state of almost hopeless invalidism, and who through Christian Science had been restored to health. A copy of Science and Health was soon loaned me, and that night as I began to read the chapter on Prayer I felt that I had found the truth; but when my husband came home and found me reading it, he became very angry, and I then put the book away. I however had a great longing to know this truth, for it seemed very beautiful to me, but I felt that this would not be for me, as my husband was then a druggist and had been for nearly twenty years.

Six months later I realized the great power of divine Love in the saving of my little boy's life. He was two years old, and had had two serious attacks of bowel trouble prior to this. The doctor worked faithfully and did everything possible, but with no result, and for two days and a night the child could not retain anything on his stomach. After the second day the doctor stopped all treatment. The child was lying unconscious, and the doctor, as he and my husband passed out of the room, said that he would have to operate the next morning, as the child could not live in that condition, but that there was very little hope if he did. I sat for a few moments with the baby on my lap, and all at once the thought came to me to go and get Science and Health and read, as my faith in mortal man was gone. Laying the child down, I went into the next room and found the book. Returning and sitting down by my little one, I turned to God for guidance and prayed most earnestly. I knew practically nothing of Christian Science or of the book, except the Lord's Prayer, the 23rd Psalm, and the statements on page 283. I read these over and over, and then became so interested in the book that I read for nearly two hours. I seemed to forget that the child was sick, and I put him in his bed. I then undressed and went to bed myself, and when my husband returned two hours later, he was disturbed to find me sleeping so soundly that he could hardly awaken me. When we went to the child we found that the bowel obstruction was removed and he was better. The next morning the child was up and dressed and at his play as usual; that afternoon he ran and romped about, perfectly well. The doctor, seeing him so well and happy, was surprised, and said he did not expect that.

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The child is now over four years old and has never had another attack of this kind.

When this healing took place I felt in my heart that it was God's work, but I put it aside and did not give the glory to God. For six months longer I went on in this condition, growing worse each day. Again Christian Science was offered to me, and I very reluctantly promised to attend a Wednesday night meeting. The following Wednesday evening I went again, and during the service I seemed to hear a thousand voices saying, "God is Love." This awakening to the consciousness of the wonders of God's love seemed to stay with me for nearly three weeks. During this time I had two treatments for the headaches, and was entirely healed. In a few weeks' time the change in my looks and also in my disposition became so apparent that my husband had to marvel at it, and in trying to find out what had caused the wonderful healing of all my troubles, he himself became a devout student and a firm believer in Christian Science. It is now over two years since I attended my first service, and I am today in nearly perfect health. My eyes are in better condition than they have been since I was a child. I can read or do any kind of fine needlework at night. In some respects my healing has seemed to be slow, while in others I have had almost instant relief.

I am very grateful for what understanding we now have, and I know that more is in store for us when we are fitted to receive it. The Bible and our text-book, Science and Health, are now our only guide and teacher.

MRS. MAUDE GREEN, Tampa, Fla.

In October, 1907, after having "suffered many things of many physicians," I was almost discouraged. I had a severe case of female trouble, which had lasted in an acute form for two years, besides other ills too numerous to mention. At that time the pain in my left side was so severe that I could not stand erect, and when a friend advised Christian Science treatment I finally decided to try it, as all else had failed. After reading "Science and Health with Key to the Scriptures" for a few days, I called on a practitioner for help. In one week's treatment I was perfectly healed. Fear came back a few times, but each time all evidence of trouble vanished at the application of truth. I am now able to help myself most of the time, and enjoy every minute of existence, through understanding that man is God's idea.

In the winter of 1907 my little daughter had a severe attack of throat trouble. As I was young in Science I called on a practitioner for help. In two or three hours the conditions were overcome and there was no return of the ailment during the whole winter.

MRS. F. D. TYSON, Amarillo, Tex.

While at dinner one Sunday, during the winter of 1904, I attempted to swallow a piece of meat, and it became lodged in the lower part of the passage to the stomach. I had experienced some slight difficulty of this kind before, but had been able to overcome it. I had learned through the study of Christian Science, as taught by Mrs. Eddy, something of the power of Truth, and I worked as well as I knew how during the remainder of the day and the following night, endeavoring to realize my freedom. In the morning I wrote to a practitioner who lives some fifty miles away, and was given absent treatment; but, as relief was not experienced, she came to see me, arriving a little before noon on Wednesday. I had not swallowed anything since Sunday at one o'clock, but after a short time spent in reading and silent prayer, we were called to the dinner-table, and I was able to drink, and also ate a light dinner, experiencing no difficulty in swallowing except a slight sensation of soreness. What would have been my situation under material treatment I know not, but my thankfulness and gratitude to God, who heals all our diseases, is beyond expression.

I am very grateful also for the help and freedom which Christian Science has brought to us in many other ways. Our oldest daughter laid aside glasses which she had long worn for a severe case of eye trouble, and this she did through reading the text-book, "Science and Health with Key to the Scriptures." Every member of the family has experienced more or less of Truth's healing power. We have had no occasion to use any medicine in our house for over six years, and this is indeed a great boon in a family of eight children.—HATTIE WEBSTER, Whiting, Vt.

We thank God for the quick healing of our little girl's eye through Christian Science treatment, and we feel very grateful for the quick results gained through the work of a Christian Science practitioner. Our little girl had suffered almost from infancy with a very bad eye, and at times it seemed as if she could not see with it. After trying several different physicians and specialists for more than four years, and only occasionally receiving temporary relief, we had almost given up hope of her eye ever being well. We were then asked to investigate Christian Science, and we never have regretted doing so. After three weeks' treatment the little girl's eye is sound and well, and we are truly glad to know of this wonderful healing truth. We thank Mrs. Eddy for giving to the world the knowledge of such a redemptive power.

We are trying to learn more about Christian Science every day, and feel that we can fully rely upon God for our health and happiness.

W. S. and EMMA GLENN, Portsmouth, Va.

I first heard of Christian Science when I was about thirteen years of age. I had never been well, and at that time I suffered from eye trouble, toothache, headache, besides other ailments, some of which were supposed to be inherited. A friend had given my father some copies of the *Sentinel* and after reading them I made up my mind that I would be a Christian Scientist when I was grown. A few months afterward my father bought me a copy of Science and Health, and I had read it every chance I could get, for a year or more, before I realized that I was healed. I do not know how soon I was healed after I first began to read Science and Health, because I did not then know such a thing was possible, but I do not remember of my eyes giving me any trouble during that time. I have not used any medicine since I have been old enough to choose for myself.

I scalded my hand one evening, and the pain was overcome in one night. About a week afterward the skin came off of the back of my hand, but I held firmly to the truth of being, and in exactly two weeks from the time of the accident, there was no sign of a scar left. I had always felt that it was natural for me to be in need, as most of my people (the colored race) were, so it was a long time before I even tried to master any of the many financial difficulties that came to me. I was forced to ask for help along this line, when it seemed that I would have to leave school, and this error was met so completely that I have not had any trouble in that way since. I am now teaching in a school for colored children about thirty miles from here. I feel very thankful to Mrs. Eddy for Christian Science.

CHERRIE MILDRED PRICE, Montgomery, Ala.

With loving gratitude do I testify to what Christian Science has done for me. It has healed me of nervous breakdown, heart failure, bladder and stomach trouble, also rheumatism in my arm. Those ills brought on a state of

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great depression, from which I suffered very much. I now enjoy perfect health and happiness, and am deeply grateful to God, also to Mrs. Eddy for this healing truth that sets us free.—H. E. HAMILTON, Duluth, Minn.

For thirteen years I was a great sufferer from what was called a neuralgic affection of the bowels, with an abnormal growth. This latter trouble became so much worse that I had to submit to an operation at least once a week, besides taking medicine daily. I also suffered from stomach trouble in its worst form, being able to eat but very little solid food. During all this time I was under the care of physicians, none of whom gave me any hope of getting well; even the relief was very slight. As I suffered constantly in body and mind, I felt that I had not much to live for.

About four years ago a friend asked me to try Christian Science, telling me of the great help she had received through it for her children, and that she thought I could get relief. She told me of a practitioner who had benefited them, and finally I was persuaded to try the treatment. The morning after my first treatment I found that neither medicine nor surgery was necessary, for normal action of the bowels was established. I decided to take a week's treatment, however, and on the third day the growth which had so long troubled me came away, much to my surprise. I was also completely healed of the stomach and bowel trouble. Later on, anxiety and worry over domestic affairs caused me again to call on the practitioner, and divine Love enabled me to rise above it all. There has been no return of these ailments, and I feel very thankful to God, also to Mrs. Eddy for this blessed truth which indeed does heal all our diseases.

I want to mention one other demonstration of the truth which was a great blessing to me. It seemed necessary I should have my teeth extracted, but I was in great fear of the pain and suffering, so, after making an appointment with the dentist, I went to a practitioner and asked for treatment. I was treated absently, and all fear left me, so that I was able to have nine teeth extracted at one sitting; and the rest of the twenty-three were removed at the second sitting without any pain or suffering. I felt happy and well when I arose from the chair, and the dentist said, "This is wonderful."

I have continued the study of this healing truth, and in my own immediate family there have been many beautiful demonstrations, all of which I owe to Christian Science as given to the world through "Science and Health with Key to the Scriptures" by Mrs. Eddy.

MRS. ANNA B. MILLER, E. San Jose, Cal.

I have for a long time wished to send a few words to express my gratitude for the many blessings I have received through Christian Science. I had eight weeks of treatment and was healed of heart trouble. I would also like to tell of a demonstration which I had for my husband in July, 1908. At four o'clock one morning he asked for help for a very sore throat, and he was perfectly healed in three days of the throat trouble and also of the tobacco habit of thirty years' standing. He had not smoked for many years, but was seldom without a cigar in his mouth. I did not think of the tobacco habit when I was declaring the truth for him, but he said that in two days the desire was entirely destroyed. I have had many beautiful demonstrations for my daughter, now twenty years old, and also for my son of seven.

Words cannot express my gratitude to God, and to our dear Leader for all the blessings I have received. I have learned that there are no failures when we look away from matter to Mind for our supply.

MRS. LUCY RINGLEP, Maquoketa, Ia.

With a feeling of devout thankfulness to God, I wish to tell what Christian Science has done and is doing for me; and it is with great joy that this testimony is given. I had always hoped and prayed that God would take care of me, and cure me of a disease that seemed to grow worse all the time, but not until I learned of the truth as taught in Christian Science did I find what I had hoped for. I sought it first for the physical healing, not then knowing that I would receive such great spiritual help. It is over three years since I took my first treatment, and in that time Truth has met all my needs. I have been healed of many ills of the flesh, and a catarrhal disease has vanished into its native nothingness. I am now well, and happier than ever before in my life, as I have the abiding consciousness of ever-present Love, who meets my every need. A little over a year ago, I had the privilege of class instruction, and my heart is filled with gratitude for the spiritual light that came to me during those two weeks. I feel that I can best express my appreciation of the truth by demonstrating it in my daily life.

God bless Mrs. Eddy for bringing the understanding of divine Truth to humanity, and for leading us in the straight and narrow way.—VIRGILIA A. PETTIT, Savannah, Tenn.

A little more than three years ago I began the study of Christian Science. From early childhood I was a constant user of medicine, and scarcely a month passed without finding me confined to the house for a part of the time. As soon as the weather turned cold I would begin to suffer from severe throat trouble and cold in the head. For about eight years I was troubled with weak ankles, being scarcely able to walk. I wore braces which weighed five pounds each, and these made me very uncomfortable. I could get no encouragement as to a cure; experts said I would never be able to get along without braces. I was also a sufferer from a stomach disorder and headaches, and I wore glasses; but I was healed of all these troubles through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature.

I certainly feel that I have been lifted out of the greatest bondage. I have been healed of kidney trouble, rheumatism, etc., with very few treatments. Other members of my family also have been greatly benefited through the study of Christian Science. For all of these blessings I am deeply grateful to God, and to Mrs. Eddy for giving us Science and Health. This little verse from 2 Samuel has been a great help to me: "God is my strength and power: and he maketh my way perfect."

CONSTANCE M. REED, Kansas City, Mo.

In October, 1908, I was taken with a severe attack of neuralgia in its worst form, and seeing that I could not master it myself, my husband called a Christian Science practitioner by telephone. In less than thirty minutes after he had talked to her I was perfectly easy and went to sleep, which I had not been able to do for three or four days and nights. I have never had any return of the illness since that hour; and in a few days I was again attending to my work. I am very grateful to Mrs. Eddy for the truth taught in our text-book, "Science and Health with Key to the Scriptures," the truth which makes for the enlightenment of the whole world. I am ever striving to prove my gratitude by living, as best I can, in obedience to Truth.

MRS. HULDAH A. GORDON, Colfax, Wash.

About seven years ago Christian Science found me in a critical condition. I was seemingly held down by poverty as well as by everything else. I was then healed of what the doctors called a serious eruptive disease, from which I had always in previous attacks suffered all kinds of pain;

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but when I called on a Christian Science practitioner for help, I was in a very short time in perfect ease, and was soon out at work again. I praise God for this blessed healing truth. I know that if it had not been for this truth I would have been a long way from what even the world would call a Christian. I am very thankful to Mrs. Eddy for bringing this blessed truth to us, and I praise God, the Giver of all good, for these blessings.

W. J. HALL, Canyon City, Tex.

In November, 1908, when Christian Science found me, I had been very sick and confined to my bed for over a week, and I had been ailing for some time. My husband called a doctor, and he pronounced it a serious case. He said he would do all he could, but did not have much hope for me; and I had none for myself, thinking that my time had come. A friend then told me of Christian Science, and I made up my mind to try it. The medicine prescribed by the doctor seemed to distress me, so I decided that I would not take any more of it. We sent for a Christian Science practitioner, and with the first treatment I was able to sit up in bed; the second day I was up and dressed, and after a few more treatments I ate and slept well, which I had not been doing for some time. Many other ailments from which I had suffered have also been gradually disappearing, among them a bowel disorder with which I had been troubled for years.

I hope this testimony will help some other poor sufferer, as I have been helped by those which I have read. I am thankful to God, and to dear Mrs. Eddy for the understanding I have gained in Christian Science, as well as for my healing, and I shall strive to learn more every day of this blessed truth.—MRS. JENNIE DAVIS, Beloit, Wis.

It is with gratitude that I send this testimony to the efficacy of the healing and peace-giving power of Christian Science. Through the patient efforts of a practitioner I was healed of much physical distress and mental unrest. Through the systematic teaching which our dear Leader has provided for us, a great measure of good has come into my life, crowding out the inharmony and discord of former years. I have thereby become a healthy, happy, and a more useful individual.

It has meant much to me to learn how to live outside of self and for something other than self. It is teaching me to seek my own "in another's good," as Mrs. Eddy so beautifully expresses it in Science and Health (p. 518). This healing and teaching in Christian Science has brought God to me as a positive reality in whom I can trust, of whom I can ask, and of whom I do receive. I know our gratitude can be shown best to God, and to the dear one through whom it pleased Him to send us this light, by daily living it.—FRANCES M. REAM, Richmond, Va.

In grateful acknowledgment of help received through Christian Science I lovingly submit the following testimony: About a year ago, I was awakened very early one morning with the most acute suffering in my arm, and found that I could not raise it at all. Several members of my family were expected to arrive next day to spend the holidays with us, and it seemed an utter impossibility to entertain them under the circumstances, for although the truth had never failed me in times past, yet in this instance the suffering was so great that it seemed I could hardly expect a rapid recovery.

Truth, however, did its work most beautifully and effectively, and help was received instantaneously. By five o'clock of the same day I was able to go to the home of a practitioner, and she advised me to let my plans remain unchanged. From that very moment all doubt and fear left my perturbed thought, and peace and joy were in their stead. The experience was no longer a physical difficulty to be overcome, but was rather the dawning in my consciousness of a new sense of Christmas morn, the Christ-idea had indeed been born there anew! In twenty-four hours the healing was practically accomplished, the uplifting having been such that no evil suggestion could thereafter make me afraid. The arm which had been useless was restored to its normal activity in a very few days, and this in spite of the fact that during the process of healing I had two bad falls, which resulted each time in seeming injury to the arm, but which were overcome by immediate help from the practitioner. It was necessary for me to assume certain duties during the stay of my visitors, yet I state with gratitude that I was enabled to do this, and the slight inconvenience to me was far outbalanced by the joyful consciousness that divine Love had indeed met my need.

I am deeply grateful for the help received during this experience, and I can only hope that these lines may go forth as a testimonial of grateful love to her whose purity of character made the revelation of Christian Science comprehensible to this age. She alone, since the days of Christ Jesus, has been able to proclaim to a sick and sinning world—with confidence undaunted,

Joy to the world, the Lord is come.

JANE G. ROEBER, Richmond, Va.

I was healed in five days of a severe attack of an eruption. A kind practitioner helped me each day to bear the irritation, until it was overcome. These attacks used to last from ten days to three weeks and often returned, but I am healed and have no fear for the future. When our little girl was fourteen months old she had only one tooth, and no signs of any others coming. A physician assured us that she would have a serious illness unless she cut them, as she was very nervous. We took her to a Christian Science practitioner, who treated her faithfully, and in a few weeks the teeth began to come through. She was perfectly well, although some of them came during the warmest weather. She had one attack of bowel trouble and was very sick and weak for a day and night, but the next morning I telephoned to the practitioner, who treated her at once and she was healed before the day was over. She is now a bright, happy little girl and we are more than grateful for Christian Science, which has healed our baby and others in the family. Our little girl was healed in one half hour of croup.

I am growing little by little to the understanding of this great truth, and my desire is to know more and so to live that I may prove worthy of the blessings I receive daily. I thank God for sending us Christian Science through our Leader. Every member of our immediate family has been healed and helped spiritually by it.

MRS. BESSIE LE D. WUNDER, Edge Hill, Pa.

When you hear of good in people—tell it.
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Like to heaven above.

Have you any wrong to right? Right it.
Do you have a sin to fight? Fight it.
God Himself will help you win,
Let His Spirit enter in,
Making right the heart within,
Fit for heaven above.

JOHN STERLING.

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FROM OUR EXCHANGES.

[William Henry Lyon, D.D., in *Christian Register.*]

His countrymen could not believe that there was anything divine in Jesus, because they knew him too well. He was the carpenter's son: they were acquainted with his mother and sisters and brothers. Faith was paralyzed by familiarity, but now, since nineteen centuries have rolled in between those days and ours, we see Jesus, not as one whom we have known, boy and man, for thirty years in the commonplaces of his home life and surroundings; we see him as a dim and spectral, almost unreal, person in that far-off land, among those strange surroundings. It is easier for us to believe in his divine nature and mission than it was for his fellow-citizens who were so close to him. The ideal loves distance and the mists of the long past.

[*Pacific Baptist.*]

The universe is God's ceaseless conversation with His creatures; "the heavens declare the glory of God: and the firmament showeth his handywork." It is little to admit that the ancient ethnic faiths have in them echoes of God's voice. The prophets of Israel were forth-tellers of the divine message, but fragmentarily and diversely—in portions differing as widely in value as Esther and Obadiah from Isaiah or Jeremiah, in manners as diverse as dreams, symbols, theophanies, history, type, and parable. In all these partial ways our God has spoken through the ages. His full and final word—the Word—is through His Son. Christ is the complete unveiling of the Father and "the messenger now has become the message."

[*Examiner.*]

The Bible is an inexhaustible fountain of truth, which no man and no generation can hope to drink dry. Diligently studied, in dependence upon the Holy Spirit, ever new and fresh truths reward the earnest student, while old truths take on new aspects of beauty and power. But this is a different thing from claiming that the Word of God is an incomplete revelation, and needs to be added to by fresh revelations through science and philosophy. Philosophies come and go; science is continually shifting its ground; the only stable thing is the Word of God, which lives and abides forever.

[*Outlook.*]

The gospel is for the poor and needy, and there are none so poor and needy as those who reject it because they think they have outgrown it intellectually. It is often revealed to the obscure and lowly because it reveals itself through the vital experiences of life and proves its reality by fulfilling its promises of light and help in the great crises of life.

[*Living Church.*]

The six water-pots in the Gospel may be likened unto souls emptied of self and hungering and thirsting after the grace of God. As the capacity limited the amount each one held, so the capacity of the soul limits the amount of grace one can receive. God cannot—we say it reverently—bestow His grace if there is no desire for it or capacity to receive it.

[*Advance.*]

The "wise men" went home by another way. All destructive purposes arrayed against the gospel of salvation will fail, and men will find some other way to go home to God than by the destructive way of the critics. That heaven-born King whom the "wise men" sought will always be "the way, the truth, and the life."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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For price of above publications see opposite page.

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All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falnouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, JANUARY 29, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The National Civic Federation was in session last week in Washington. Present at the opening session were a number of state Governors, who were later to attend a conference of their own, and delegates from all parts of the United States, representing various commercial, labor, and social associations, among them the American Federation of Labor, the National Grange, the Farmers' National Congress, the National Association of Life Insurance Presidents, and the National Association of State Boards of Arbitration. At its final session it adopted several resolutions recommending to the Governors uniform laws for the protection of children employed in industries; a uniform insurance code among the several states; uniform legislation on gathering and preserving vital statistics, and the conservation of American forests, which were all referred to the committee on uniform state laws. Other resolutions recommended that workmen's compensation acts, fair to the employer and to the employee and just to the state, be uniformly substituted for the present system of employers' liability for injuries received in and arising out of the course of employment; also consideration of the development of water-power and the regulation of non-navigable streams, with a view to bringing about uniformity of state regulation, looking to uniform cooperation between each state and the Federal Government in the development and control of water-powers.

The Government's brief, in its suit brought in April, 1907, to break up the alleged anthracite coal trust, has been filed in the United States circuit court. The Government contends that all the defendants have long been parties to a general combination and conspiracy which stifles competition and obstructs trade and commerce among the states in anthracite coal, and that they have monopolized the trade. It asks the court to restrain and enjoin the alleged monopoly and further to enjoin the defendants from carrying out the contract with the so-called independent companies by which the latter turn over their product to the larger companies for sixty-five per cent of the tidewater selling price.

According to a report to be filed at Albany by the state inspector of weights and measures, milk consumers of New York city have been paying annually for more than fourteen million quarts of milk which they did not receive. "Half of the two million milk bottles in daily use in New York are short by an average amount of 3.9 per cent," the inspector is quoted as saying. "That means that New York city has not been receiving, although paying for, sufficient milk to fill thirty-nine thousand bottles daily, or more than fourteen million quart bottles in a year."

Thirty state Governors at Washington last week discussed problems of state and national interest. "States rights" was the burden of most of the addresses delivered at the first session, with particular reference to the conservation of resources and the regulation and supervision of public service corporations. Ambassador Bryce in a speech said he believed the conference would emphasize the importance of governorships and that the chief executive of each state is coming more and more to be looked upon as the personal representative of the people of his state.

Efforts are being put forth to bring about a great conference of the commercial bodies of New York state at Syracuse in March or April to ascertain if possible the real cause for the high prices of food products. Representation will include business men, transportation men, farmers, country editors, and others interested. Representatives will also be invited from the fruit sections of Oregon, California, and Washington, and men from the middle West, the far West, and the South.

Executive officers of the principal life insurance companies of the United States, representing twenty million policy-holders and nearly four billion dollars in assets, were in conference at Washington last week at the third annual meeting of the Association of Life Insurance Presidents. In all about one hundred companies were represented. The association was formed for the promotion of the welfare of policy-holders, soon after the revision of insurance laws in the state of New York.

State boards of arbitration and mediation from twenty-five states met in Washington last week at the first international arbitration conference between capital and labor. Some of the Governors sent personal representatives to the conference, and several foreign nations also were represented. The object of this first conference is to form a permanent organization. The possibilities of governmental boards in dealing with industrial disputes, and like subjects were taken up.

"The East and South have a right to ask the same attention to the development of the forests on the watersheds of the Appalachians at the hands of the national government, as has already been given to the West," declared ex-Governor Grild of Massachusetts, president of the American Forestry Association at its annual dinner. Not one state of the old thirteen, he said, is benefited directly by the national forest reserves established heretofore exclusively in the West.

Attorney-General Major announces that he will soon call a conference of the attorney-generals of Illinois, Iowa, Nebraska, Kansas, Oklahoma, Arkansas, and Texas to discuss the high prices of meat and if possible induce them to unite in a concerted action against the so-called meat trust.

The boycott on meat, started by a few Cleveland workmen because of the high prices, has grown to large proportions and has already reached Baltimore, St. Louis, Pittsburgh, Omaha, Milwaukee, Kansas City, Chicago, and many other cities.

During the past year the total increase in deposits in Massachusetts savings-banks has been $33,581,751.45, being the largest total increase of any year in the history of savings-banks in this commonwealth.

One of the men alleged to be "higher up," the secretary and treasurer of the American Sugar Refining Company, has been named by the Federal grand jury at New York city, which is investigating the sugar frauds.

The twentieth annual conference of commissioners on uniform state laws will be held at Chattanooga, Tenn., Aug. 25, 26, 27, and 29, preceding the annual meeting of the American Bar Association.

The supreme court of the United States has granted the motion of the Government for the advancement on the docket of the Standard Oil case and set the hearing for March 14 next.

International.

Japan has notified China informally, through the Japanese legation at Peking, that she and Russia, with concerted action, will decline the proposal made through Secretary Knox of the United States for the neutralization of the Manchurian railways. Japan charges China with having been responsible for the proposal and thus of having commited an act unfriendly to the former.

Considering that Germany supplies twenty per cent of Italy's total imports, her slowness in taking active measures to participate in the international exhibition to be held in Turin in 1911 is quite marked. The space reserved for her amounts to 135,000 square feet, as compared with 297,000 square feet at Brussels.

The Canadian minister of trade and commerce will meet a deputation from the Manitoba, Saskatchewan, and Alberta grain growers' associations in Ottawa to discuss the question of federal ownership or control of terminal elevators.

Holland, it is announced, will strongly support the American proposal for a permanent sitting court of arbitration.

Industrial and Commercial.

A graduate of the class of 1877 of the Massachusetts Institute of Technology, civil engineering department, has perfected an invention for the manufacture of linen which promises to revolutionize the whole trade. It is possible to manufacture linen from the flax straw by the new process in about twelve hours, thus doing in one day what the European manufacturers obtain only after sixteen weeks or more of preparation. The plant as it comes from the field is fed into a rippler machine that removes the seed and passes the straw to a set of fluted rollers, which break it and discharge into a rapidly revolving drum with "scutching" and "hacking" mechanism inside. It is there beaten and pulled, the "shive" being loosened and shaken away from the fiber and drawn out through a sieve by an exhaust fan. The fiber, now well cleared of the wood, is automatically transferred to a second drum equipped with a finer mechanism, which removes all remaining "shive" and completes the mechanical preparation. The fiber is next placed automatically in new containers for the chemical treatment, which by a special invention dissolves the gums and fats, and then passes it to a second chemical bath, where it is bleached. At the end of this process the product passes to the drying machine and the operation is over, a fine grade of linen being produced, equal, it is said, to the best imported fabrics.

Plans of the United States Government, when completed in regard to the Etowah river, Ga., will furnish one of the finest and most economical power sites in the South. The dam will be used to hold in check the waters of the Etowah during spring freshets, to make possible the navigation of the Coosa river in dry seasons, and will also furnish power for manufacturing enterprises.

Russia exports to the United States from one to three million dollars' worth of platinum every year. In the United States platinum is produced only as a by-product of placer mining in Oregon and California.

The virgin forest area of the Philippines is approximately forty thousand square miles, or one third of the total area. The stand of merchantable timber is more than two hundred billion feet, board measure.

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CHRISTIAN SCIENCE SENTINEL

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

SELF SUBORDINATE TO SCIENCE.

JOHN V. DITTEMORE.

WHEN Jesus came down into the valley of human experience, after that wonderful spiritual exaltation and illumination described by the apostles as his transfiguration, he found some of his disciples surrounded by a great multitude, in a tumult which was occasioned through the failure of the disciples to heal an epileptic boy, who had been brought to them by his father. These disciples had been with their Master continually for many months, but though they had enjoyed the unspeakable privilege of his teaching and example, they were not able in this instance to prove their faith by their works and restore the boy to his rightful condition of health.

Jesus rebuked their dulness and unbelief, their lack of spiritual understanding, and pointed out to them that only through "prayer and fasting" could they follow his example and do the works which he declared would prove their discipleship,—even those "greater works" which those who believed on him should accomplish when he had returned to the Father.

Notwithstanding this rebuke, which should have spurred the disciples on to greater effort to emulate the works of their Master, they were found almost immediately disputing among themselves as to which of them should be greatest. When questioned as to the occasion of their dispute, "they held their peace;" but Jesus, "perceiving the thought of their heart," as Luke tells us, checked this strife for place and position with the emphatic declaration: "If any man desire to be first, the same shall be last of all, and servant of all." He further taught them the Christliness of humility and love, and gave indubitable proofs of his greatness, when he took in his arms a little child and said: "Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

In our work in the Cause of Christian Science this same desire for human greatness, the craving of ambition, manifested by the disciples, is sometimes the channel through which evil would try to disinherit us. If we yield to the temptation, our normal growth in the understanding of God is seriously interfered with. The arguments of human belief would try to make us believe that our church organizations, with their elections, business government, and purely temporal affairs, are the chief part of Christian Science, instead of being merely incidental to the great mission of our Cause,—the healing of the sick, the regeneration of the sinful, and the bringing about of a realization of God's kingdom "on earth, as it is in heaven."

For Christian Scientists to seek place and power by the ordinary expedients of human experience is dishonest, since the real intent behind all such efforts is the desire "to be seen of men." Forgetting the Master's declaration, "No man cometh unto the Father, but by me," they would maintain a false position, secured after a way of their own devising. Our Leader calls attention to this danger when she reminds us that "there is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (Science and Health, p. 242). This is the rule; there is no other way by which Christian Science can be demonstrated. When we subordinate our human wills to the divine, we shall find ourselves always in our right place.

Let us strive for the demonstration in our lives of the ideal pointed out to us by our Leader: "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal" (Messages to The Mother Church, p. 76). In whatever measure we succeed in demonstrating this ideal, in that measure will our path grow brighter "unto the perfect day."

STEPS TOWARD UNITY.

ANNIE LOUISE ROBERTSON.

IT is safe to assume that whatever differences there may be in the states and stages of growth among Christian Scientists, they are united in their love for the Cause, in their desire for its prosperity, and in unswerving loyalty to its wise and beloved Leader. Whether they are young students just beginning to understand the Science of being, or whether they have had years of experience in Christian Science work, they are all anxious to learn how to work more intelligently. The subject is so great and the field is so vast that every sincere student can but desire and welcome that enlightenment which will enable him to prove his usefulness in an ever-increasing measure.

As we gain a broader view of the grandeur of the work that Christian Science will accomplish, and even of its present achievements for the human race, it is to be expected that the longing to be of service to the Cause should outweigh any personal considerations and eliminate in a great measure the error of "mere personal attachment" (Manual, p. 40), and this desire for increased usefulness will make us wise in availing ourselves of every avenue and means that may be presented. At the present time we have a splendid opportunity to bless humanity through our daily newspaper, the *Monitor*. No one can estimate the good which this splendid paper is accomplishing in the way of uniting all men on a right basis of thought; and whenever we aid in sending out this clean, wide-awake messenger, we are directly contributing to the betterment and unification of public thought.

Unity will also be advanced as each student proves his usefulness by working out his own problem intelligently, which means being diligent and keen in detecting and quick and faithful in correcting his own errors, while giving his neighbor the same privilege, thus bringing out in his own

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life the fruits of harmony. These fruits speak effectively when words and arguments may not be heard at all. We are learning that what others think about us is of small consequence. What we really are is all that counts, and in the end will be recognized and given its proper place. Different temperaments naturally work out their life-problems in different ways. Some make too much of error, and others wish to ignore it. Some strive unwisely to abandon the material, while others scarcely abandon it at all. Although it is as disastrous to go too fast as it is to go too slow, will it not be wiser for each one to allow the other to work out his life-problem according to his own light?

Obedience is a prime requisite in a Christian Scientist, and if our church Manual is carefully studied and its instructions heeded, the goal for which we are all yearning will be much nearer, for we shall find in its provisions a marvelously wise guide and loving counselor for our daily conduct, and these teachings of Christian Science will be found equally valuable whether applied in our home circle, in the business world, or in healing sickness and sin.

While realizing the necessity for personal and continuous improvement, there is great cause to rejoice in that Christian Scientists are coming more and more closely together, and are learning to unite more definitely in the one purpose that makes life worth living; viz., to prove man's at-one-ment with God, to demonstrate that God does indeed dwell with men, and that we may find here and now a refuge from the discords of material existence. The desire and determination to prove the allness of God, good, will unite all Christendom in one grand brotherhood. Christian Scientists are committed to a wonderful enterprise, even the bringing of immortality to light, the revelation of the perfect man of God's creating, the demonstration that the kingdom of heaven is at hand. This task may often appear laborious, but wisdom teaches us not to choose ways simply because they seem easy. The one thing to be considered is whether it is right, and in the end the right way will be proven to be the easiest way. The right way is also the most loving way, and the world is awakening to the fact that the greatest necessity of human existence, and the essential step toward unity, is to learn how to love.

Is there any desire more universal in the human consciousness than the desire to be loved? To be loved necessitates first the knowledge of how to love, which has been termed "the art of all arts." Though somewhat slow in mastering this art, since love includes all other virtues, it is possible for all who will, to learn how to express this greatest of all qualities. The question of personality is the first one to be met in learning to reflect divine Love. Perhaps no false theory has been so pernicious or gotten such a hold upon human life as the belief that love is altogether a personal affair. The Bible teaches us that God is Spirit and God is Love, so all the true love there is or ever can be, comes from God and must be spiritual, and when we look to God for love, then we shall find ourselves surrounded by it, for in God (divine Love) "we live, and move, and have our being."

Of what avail is it to criticize others for not loving us? Does this not have its root in self-love and a desire for human love and approbation? These never satisfy, but when we know love for what it is, a reflection of the divine nature, we shall be entirely satisfied. Even a glimpse of this glorious fact that love is spiritual, ever present, and all powerful, apart from and above all personality, feeds the "famished affections" (Science and Health, p. 17), lifts a great burden from the individual, makes it not only possible but natural to love one's neighbor as oneself, and leaves one free to bring out a greater degree of usefulness.

Christian Science is now before the whole world. Its larger hope and richer promises are attracting all thinking people. They are looking to us to verify these promises, and as our thought is illumined by spiritual love, we rise above the belief that the problems of life are personal and unite in the glorious endeavor daily and hourly to prove to a waiting and watching world that there is now present and manifest, as one of our hymns so beautifully expresses it,—

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent.

THE ATMOSPHERE OF LOVE.

ADA J. MILLER.

We need no other proof that we are not consciously dwelling in the realm of Mind than the feeling that we are disturbed by some phase of error. The two atmospheres, that of mortal mind and that of Love, are distinct: one is the realm of dreams and illusions; the other, the realm of realities.

As Scientists we know that nothing exists but God and His idea; we know that Life is forever and unchangeably harmonious. Then it follows that if we have much to meet, if our harmony is frequently disturbed, we have voluntarily gone where there are material beliefs, and if we are "hit," it is because we have placed ourselves, unprotected, within range of the enemy's fire. We know absolutely that sense testimony to the reality of evil is false; from its inception we know it has no foundation in Truth; then, why not say with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

If we abide in this atmosphere of Love, then truly are we dwelling "in the secret place of the most High," where the shafts of malice, envy, anger, and hatred cannot enter —they but strike at an invincible defense.

CHURCH BUILDING.

W. WILLARD ROOKS.

True church building is the daily unfoldment of Life, Truth, and Love in human consciousness. It is the spiritual awakening or understanding by which mortal thought is divested of its error. The walls of this church are seen to appear wherever impersonal and compassionate love is found softening and removing hatred and its effects; wherever spiritual sense is enlightening away the barrenness of material sense; wherever truth is found uncovering the deception and nothingness of an error; wherever there is responsiveness to divine revelation.

Thus the church is neither material nor finite. It is limited to no particular time and to no particular place. The true church is wholly mental, and is seen only in the fruits of Spirit—in demonstration. This church, or spiritual consciousness, has opened in our time the doors that will never again be closed. Its gates are open by day and by night as a refuge and shelter. This is the "house beautiful," because it is made without hands, eternal in the heavens. Its walls declare man's salvation accomplished. Its pillars signify the beauty and permanency of things immortal. It is impersonal and impartial. It recognizes neither sex nor person. It is the open fount which cries: "Ho, every one that thirsteth, come ye to the waters;" ho, every one that is an hungered, come ye to the prepared table!

Into this church the sinner is impelled to come, for thus only can he escape the misery of sinning. Here he beholds man God's child, sinless, harmonious, and free. The

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diseased and pain-racked sufferer, wishing to escape the misery of his bondage, is impelled to come hither, since here God is revealing Himself in spiritual and perfect manhood. The despairing and hopeless enter the sunshine and radiance of immortality and freedom within its borders. The poor man seeks it out, because here he beholds the infinitude and abundance of divine good, Spirit alone is seen to be substance, and all things spiritually substantial. Thus his inheritance is imperishable and is at hand. The rich man makes it his home, because here he recognizes the folly of hoarding matter; here his affections are enlarged and purified, and he comes to reckon his treasures by his power to demonstrate life, strength, and dominion. The business man seeks it, because here he learns that integrity is the law of justice to all, the golden rule—the only way to an assured success.

A Christian Science edifice is but the material embodiment and expression of this true church—the church invisible; the purified and uplifted consciousness of true and faithful believers.

LIGHT AND LAW.

GEORGE C. PALMER.

THE writer has found it helpful to realize the analogy which exists between the light of the moon shining on a dark night and the light of Love as presented to the students of Christian Science, turning them from the contemplation of a seemingly dark and sin-smitten world. In itself the moon gives forth not one ray of light wherewith to make glorious the "stilly night" or to charm the nightingale from his repose to sing the sweetest melodies. Were it not that the moon is in the sunlight beyond the reach of the earth's shadow, it would never be seen; and thus we may remember that if we voice human opinions of Truth, seek self-aggrandizement or popularity, we may seem to self to exist, but we emit no spark of light to darkened mortals who are often seeking and rejecting Truth at the same time.

If, on the other hand, we strive to see ourselves only as God sees all things, to speak when divine Principle requires, and always to act as the reflection of the Divine, we shall be led to perceive the meaning of Jesus' words, "If I bear witness of myself, my witness is not true. . . . The same works that I do, bear witness of me, that the Father hath sent me;" also of our Leader, who likens the manifestation of God through mortals to light shining through a window-pane, and says, "The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth" (Science and Health, p. 295).

While speaking of light and shadow, a thought is presented which helps me to understand St. Paul's words in Romans: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." To mortal sense the earth is always half dark and half light. Darkness seems to roll round and round, o'er each continent, ocean, and island, on an endless journey, although we know this is but a false sense of the actual condition. The sunlight also seems to travel round and round with unending regularity. It would be absurd to argue that because of the aggressive nature of the darkness the sunlight is compelled to shift its position in order to maintain its existence; but we may affirm, that the sunlight dispels the darkness and thus represents to us law, in that it expresses the outgoing or reflection of Principle.

Evil is not law nor the effect of any cause whereby conditions may be made for us; it can only seem to exist, and then only where it is admitted to be real. Therefore it behooves us to be alert to detect the slightest appearance of the counterfeit, and to watch, "till he hath put all enemies under his feet." The apostle acknowledges the non-intelligence of this asserted law when he speaks of it as "warring against the law of my mind." It must be apparent to all that law can only proceed from Mind, therefore by the words "another law" must be understood the resistance, for the time being, of certain phases of error which do not at once yield to Truth. We read in the Bible that death is to be the last foe to yield, but each hour presents opportunities for Christian activity and the consequent weakening of what has been regarded as law. As the light of Truth dawns upon us, "the law of the Spirit of life" is seen to be the only real activity.

THE ACCEPTABLE FAST.

MAY BELCHER.

THE wonderful illumination which Christian Science gives to our study of the Bible was recently brought home very forcibly to the writer when reading the 58th chapter of Isaiah. In our former thought fasting meant mortification of the flesh by the temporary suppression of our own physical desires, regardless of our duty to our fellowman. Frequently the result of this fasting was made very manifest to all around in our dejected faces, gloomy outlook on life, and sometimes also in our sense of diminished strength and usefulness. Not understanding that our strength and sustenance are from God alone, and not in any way dependent upon material conditions, the abstinence from food (and other similar attempts to mortify the flesh) often seemed to have a very harmful effect on our bodies, and also on our tempers, so much so that the peace and harmony of those around us was seriously interfered with.

Our Master's condemnation of this material method of fasting is brought out very clearly in Matthew's Gospel, where he speaks to his disciples of the fasting of the Pharisees: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward." He then goes on to tell his disciples how they are to fast: "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." This shows us very clearly how the material view of fasting, in that it is a selfish and limited one, since it includes only a personal and material view of the subject,—dealing as it does with the mortification and denial of the flesh,—is of no avail, either for ourselves or others.

In this wonderful chapter in Isaiah, however, we are shown what the true spiritual fast is. To me it means that the only fast acceptable to God must include and help our brother as well as ourselves; that we must abstain from condemnation or criticism of him by thought, word, or deed. We must not only strive to break down our own false beliefs and desires, but help to free all mankind; to break every yoke of materialism, no matter whether it be the belief of sin, sickness, or death; to fast or abstain from any belief in evil, and to realize always, both for ourselves and all mankind, the harmony of God's kingdom, which is here and now. I feel that by putting this spiritual understanding of fasting into practice we fulfil the law of Sinai and the law of Jesus: "Thou shalt have no other gods before me;" and "Thou shalt love thy neighbor as thyself."

In thinking of all men and all creation as spiritually the perfect reflection of the perfect Mind, we are bringing out the true idea of both prayer and fasting; prayer, which is the affirmation and realization of the truth, brings us into harmony with God's law of omnipotent, omnipresent good; and fasting, the denial of all reality or power in

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evil, means abstinence from all that is unreal and false. When the disciples failed to heal the boy who was said to be possessed with a deaf and dumb spirit, and questioned Jesus as to the reason of their failure, our Master said, "This kind goeth not out but by prayer and fasting." So when any demonstration seems difficult to us, and the material conditions to be overcome seem well-nigh overwhelming, then we must apply these words of the Master to our own need, and pray—affirm the truth—more earnestly; also fast—deny the seeming power of error—more steadfastly. Then the glorious result of our fast will be apparent, and the harmony of God's kingdom made manifest both in ourselves and all around us. Then we know indeed that our fast is acceptable to God.

We can never be grateful enough to Mrs. Eddy for our "Key to the Scriptures," which unlocks for us the hidden wonder and beauty of the Bible and teaches us how to make all that wonder and beauty practical. Christian Science shows us how we can "break every yoke," how we can free the oppressed, bind up the broken-hearted, and truly bear one another's burdens, and so fulfil the law of Christ —that perfect spiritual law of love and liberty which governs and rules the whole universe.

PRUDENCE.

JOHN E. FELLERS.

PRUDENCE in statement and action, like the index of a book, discloses that in people which is best, of the most importance. Prudence hears and sees more than it believes; knows more than it tells, and prefers to do more than it promises. It is self-poise, temperance and frugality, looking for the road over which wisdom has passed. It asks God's blessing on every "anticipated performance, and gives Him the glory for every success." It is as "thankful for the daily rod as for the daily bread." As the flower follows the sun, even in cloudy as in fair weather, so prudence turns to Truth, though beset with doubt and urged to speak.

Prudence waits until an idea has passed from the summer of experiment into the winter of test; until precedent, long-sanctioned, has become secure. It is the Sabbath-pause of men, in which they take account of what has been and measure it against what ought to be and is to be. It is the fruit ripening latest under the autumn sun, and sometimes, perhaps, barely escaping the winter's frost, but happy is he who feeds upon its sweetness at any time of life. If the eyes of prudence are occasionally filled with tears of regret for what it did not do, it rarely sighs over anything it did do.

The Discoverer and Founder of Christian Science has given the word prudence a higher place in the thought of many than it ever occupied before. She has taught them how to heal the sick and reform the sinner, but she counsels modesty of statement and insists that prudence should temper zeal at all times. She stands at the door of the open sepulcher of false beliefs, from which a dead race is rising with regeneration and newness of life; but nothing she says or does would indicate that this wonderful resurrection is anything more than divinely natural. She is therefore serene in thought, prudent in word, calm in action, and she patiently awaits the larger fruition of half a century of prayer.

LINCOLN DAY LESSON-SERMON.

The Society is prepared to furnish leaflets of the Lincoln Day Lesson at the following prices, postage prepaid: 10 copies, 25 cents; 25 copies, 40 cents; 50 copies, 65 cents; 100 copies, $1.00.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.
Falmouth and St. Paul Streets, Boston, Mass.

SELECTED ARTICLES.

[Editorial in *World-Herald*, Omaha, Neb.]

A burglar can arouse us, if our house is on fire and we are asleep in it, and we are very thankful to him. We never inspect the moral record of the profane sea-captain who pilots us safely across the stormy sea. We do not look a gift-horse in the mouth, unless it be out of sight of the donor, and then we do it merely to gratify the propensity of curiosity. We never scrutinize the pedigree of the mathematician who has worked out rules that assist us in many ways through life, and we say nothing against the spots on the sun while enjoying the many blessings resulting from its light. But let any one offer us a political or religious truth that will benefit us, and the first and the last thing we do to him is to search for the weak points in his life and history and then talk and write about them until our benefactor, unless he is thoroughly on to his job, hunts his hole.

A writer in the *Boston Transcript*, reviewing another book launched against Mrs. Mary Baker Eddy, Leader of Christian Science, joins the army of critics who for years have been bombarding the personal character of this great woman. The old charge that she is a plagiarist is taken up with renewed enthusiasm. A whole column is devoted to the personality of Mrs. Eddy, and not a line to the Principle which she teaches. If we should only pay attention to the words of those who have wings, we wonder how far this critic could fly into the public confidence.

This raising of our porcupine quills against political and religious benefactors, while accepting the favors of all other philanthropists with thanks, has long been one of the peculiarities of human nature. If we are manufacturing stage-coaches when a railroad is invented, we do not get mad and fight the inventor, but we take stock in the improved service and adjust ourselves to the new order of things. Yet we assassinate the statesman and crucify the prophet.

Behind this ignorance or ingratitude, or both, can be seen and felt the rivalry for leadership, that greatest of small social absurdities. To have power over the minds and acts of others, to be considered the king of beasts, to be the authoritative "it" and be looked up to, not for the purpose of the exemplification of truth and right, but for the purpose of self-glorification—this, seemingly, is one of the largest obstacles in the path of human progress.

[Editorial in *Kansas City* (Mo.) *Spirit*.]

Humanity loves liberty, rejoices in religious freedom, nourishes the enlightenment which best promotes health and happiness, and cherishes the hope that some day universal harmony will reign supreme among men. Mankind, however, today seems enveloped in a state of unrest. The indomitable spirit of personal control, power, greed, selfishness, has taken possession of men in various professions and occupations of life; noble aspirations, implanted in the minds of promising young men, have been poisoned in legislative halls where these malign influences do its bidding, ostensibly in the interest of public good, and unless some turn in the affairs of nation-building corrects this evil tendency, the spread of its power will sooner or later destroy the sacred rights and privileges guaranteed all citizens by the constitution of American government.

Is there no escape from this sea of troubled waters, where man, tottering in the balance, seems searching, grasping, crying out into limitless space for help? In all the walks and stages of earthly existence since creation, individuals, everywhere, have grappled with the problems of life, to some degree, for progress, for advancement, for a greater peace of mind—for a brighter future. A few realize their hopes, others struggle on without success,

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and many who apparently cling to the guide-posts set by their ancestors, live by faith alone.

If there be a Science of being, the understanding of which gives birth to a new life, and it be applicable to all the ills of humanity, for the complete restoration of health and happiness to God's creatures on earth, in the name of His supreme wisdom and of human justice, allow men the freedom—unrestricted by material law—to employ this corrective force in the rehabilitation of both soul and body. The Christian Scientists have been proclaiming to the world for nearly half a century that the Science of being—a demonstrable Science—is Christian Science, and the one infallible law of cure for disease, sickness, and sin; that God is the "great Physician;" and that the thousands of cures of disease effected through Christian Science practitioners bear unmistakable evidences of this truth.

Taking the Scientists' definition of Christian Science, "A system of religious teachings based on the Scriptures,—Christian knowledge, Christian understanding;" "a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," it is obvious to the unbiased mind that any attempt to invoke legislation against its practice is in direct violation to God's commands.

[Editorial in *Detroit* (Mich.) *News.*]

It is a curious exercise to look back through the years and see how many great minds have agreed that the golden age is only the Christmas spirit carried into all the months. Not the buying and selling, the giving of trinkets and toys, for that is not the biggest thing in even the most ordinary Christmas, but the spirit of good will to men, the spirit that will not be party to the offending of the poorest child, the spirit that seeks out the unfortunates so that Christmas, of all the days of the year, will not be marred like other days by having our plenty spell the want of others. That is the spirit which is going to complete this world and make it the finest habitation in God's universe. And when the day of completion is fully come, not a company of angels, but a whole race, will chant the Gloria of the first Christmas, and the whirring wheels of factories and the hum of stores and the business of banks and the various activities of the workaday world will be but the diapason of the song.

It is coming—the Christmas spirit three hundred and sixty-five days in the year! Men are groping after it in all sorts of ways, wise and unwise. The human family is straitened until the new relation between men be accomplished. Men who say the philosophy of the Christ is impracticable are ofttimes the very ones who are doing most to make it practicable. Men who scout the story of the miracles, are today devoting themselves, mind and body, to doing work in the spirit which wrought the miracles. Men who balk at the hard saying of the cloak and the added mile, are giving greater gifts than these to a people that does not always appreciate them, and in an hundred thousand ways the spirit of the Christ is becoming regnant in the lives of men. If you despair of the world, this is true of you—you are out of touch with the best things in it. If you say the world is cold, you have not by your charity brought yourself in touch with the staggering amount of unselfishness displayed every day by persons who wear no tags and belong to no societies. If you say religion is dying out as a moving force, be sure of this—you are not in a position to know anything about it. No man who stands near the heart of things can doubt the widening of the frontier of the kingdom of kindness. One of the surprises that await the careful observer is the almost unbelievable increase of true religion in the world, and he who decries the indifference of the people has need to look to his own condition. The Christ has walked through our churches and emptied some of them, because he has sent his people into the highways and byways on the missions he loved best to fulfil.

This is the Christmas spirit that has found its way into all the months. If it continues to grow as it has been growing, it will be difficult to tell when the festival rolls around, for Christ will be born in some divine passion for humanity every day. Not so very many decades ago a lowly stable held every person in the world who loved the little Jewish babe. Today a world does him homage,—the wise men of the west along with the wise men of the east, the artisan of America as well as the shepherds on night watch in Palestine, all the mothers of men as well as she who was so inexpressibly exalted among women. There is no theology in this homage, any more than there is anatomy in your friendship for your friend. It is the human spirit answering unto the master of the human spirit, and acknowledging the authority of Jesus as the supreme teacher of rational, serene, and happy life; for as far as the race has followed his teachings, that far have the rough places been made smooth and the drear places pleasant.

[Editorial in *Evening Standard,* London.]

We have received a copy of the "Thanksgiving Number" of *The Christian Science Monitor,* a daily paper published in Boston. It consists of eight twelve-page sections, or ninety-six pages of news, editorial articles, illustrations, and advertisements. It seems, therefore, that this paper, which first appeared a year ago, is already a valuable property. The purpose of the paper, we are told, has been purely educational. It does not consider the question "What do the readers desire to know?" but what they should know, what will contribute to their lasting advantage.

Thus a writer in this anniversary number explains that "the time and energy consumed in the reading of unimportant literature, of the follies or strifes of men, is quite as surely wasted as is that which is devoted to gossip and trivial conversation. It is of no lasting benefit, and when the general public loses its thirst for such news and learns to read and appreciate better things, the conditions will have greatly improved. Whatever is written on the subject of war and contention should be written in advocacy of peace; with a view of preventing or ending war."

[W. C. Williams in *Baltimore* (Md.) *American.*]

In a recent issue a critic gives his idea of Christian Science. If his idea were correct, we should add our condemnation to his. Our critic stated that "Christ is the same yesterday, today, and forever; and is just as able to heal today as when he said to the leper, 'Be thou clean.'" He must also believe Jesus said that all those who followed him could do his works and greater works, and commanded that they heal the sick as well as preach the gospel. Because Mrs. Eddy has made prominent this neglected command and obeyed it, she is maligned and denounced by those who do not obey it. It is because Mrs. Eddy teaches that the Christ-doctrines are the only doctrines, that Jesus' personality, his atonement, his miracles, and his resurrection are true and for our example, and because she glorifies his works, that hundreds of thousands all over the world are Christian Scientists, helping to prove that Christ is the same today, and the majority have been healed of all manner of diseases. Is it belittling divine truth to acknowledge it as the only truth and to endeavor to live up to it as far as it is conceived? Is it belittling to endeavor to understand it and to prove your understanding by the fruits? We read in the Bible, "Knock, and it shall be opened unto you." Mystery is not truth.

Christian Science states that as God is Spirit, man, the child of God, is spiritual. This does not mean that man as he appears is not very material to those who believe

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that materiality is reality; nor does it mean that spiritual man will be realized as the only man at the present time, and the nothingness of matter proved now as Jesus proved it. Disease, like materiality, does not exist in reality, but the lie of disease, like all lies, is very real to us until we know and prove that it is a lie; then we know it is not the truth and did not emanate from Truth.

The claim is made that Christian Science is inconsistent, because it heals diseases that do not exist. If disease did really exist,—was God-ordained,—Christian Science could not, nor could any science, cure it; but the apparent disease is healed, and though this is generally understood, in common usage the word "apparent" is left out. Reality to Christian Scientists is that which is eternal, never-changing, made in the image of God. All that is temporal, therefore, in this sense is unreal. It is the misconception of this distinction that causes much unthinking criticism of Christian Science.

[Marie H. Crockett in *Troy* (N. Y.) *Times*.]

Only in the spirit of a little child should one seek the Christmas meaning—a meaning so simple that even the child may understand, and yet so profound that neither height nor depth nor length nor breadth can compass it. It is the morning dawn after the night whose shadows have threatened us, whose hateful unrealities have deceived us. It is the glorious sunrise which unfolds to our astonished vision the wondrous beauties in whose very midst we stand. We see light answering to light, color to color, and graceful forms and softened shadows finding their true adjustment and meaning; we put out our hands and touch the very treasures which in the darkness had seemed lost to us forever.

It is "the dayspring from on high," the dawning of "the light that never was, on sea or land," the sunrise of truth which annihilates time and unites past and future, prophecy and fulfilment, in the wondrous now. Starting with the sweet story of John's Gospel, "In the beginning was the Word," it sweeps from our horizon all the gloom and misery and pain of the ages, and reaches back to the first chapter of Genesis, when "in the beginning God created the heaven and the earth" and looked upon His work and saw that "it was very good." It reaches forward also, to Revelation and, verifying the later words of the Bethlehem babe, "I am the door," it brings into our present experience the vision of St. John, "Behold, a door was opened in heaven." This is the Christmas meaning, this the Christ.

Only one discordant note sounds amid this harmony, "Light is come into the world, and men loved darkness rather than light,"—loved the darkness and the dreaming rather than the dawn and the awakening. To all the Christmas message rings loud and clear, "Awake, awake: . . . put on thy beautiful garments." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

[Frederick Dixon in *Somerset and West of England Advertiser*.]

The nominal object of our critic's address was to explain to his listeners how best to oppose Christian Science, and the curious part of the matter is that he omitted all mention of the only method by which Christian Science could possibly be successfully opposed. That method would be to give the world a faith so far more satisfying, accompanied by works so far more practical, that those to whom they were offered could have no hesitation in accepting them. So long as all he has to offer is the most violent criticism of his neighbors, he is not likely to make much headway. If Christian Science and Christian Scientists were all this critic paints them, it is perfectly obvious that instead of their influence having grown steadily and persistently during the last forty-two years, it would have perished of inanition long ago.

Humanity is not quite so foolish as he seems to imagine. It is quite capable of judging what it is that is meeting its need, what it is that is most successful in helping it to escape not merely from its sickness, but from its sorrow and sin. Christian Science is growing because it is meeting this need of humanity, and so long as Christian Scientists are faithful to the teachings of their Leader, so long, that is to say, as they strive to walk in the footsteps of Christ Jesus, and to heal as he bade them to heal, their church will be founded upon a rock, and the rain of invective and the floods of persecution will beat against it in vain.

[George A. Law in *Winsted* (Conn.) *Citizen*.]

Our medical friend seems to have some difficulty in understanding Christian Science because of a failure to appreciate the fact that it is a religion and that the healing which it is accomplishing is incidental to and a natural result of an endeavor to live in accord with God's law as taught and practised by Jesus.

God did not people the earth and neglect to provide man with the means to cope positively and effectually with the ills of the flesh and the problems of life. On the contrary, God, infinite good, established for man, whom He made in His image and likeness, a sure way to obtain freedom from all abnormal conditions. Jesus' mission was to show us this way, and he taught how to live in accord with God's unchanging law and so secure this freedom. If it had been in accord with God's law to use drugs, Jesus would have used them, but he eschewed drugs and all material means. He made no diagnosis and took no account of material conditions, but by the power of God alone he repeatedly healed all manner of diseases. It is therefore conclusive that Jesus' healing work was on an absolutely spiritual basis.

As followers of Jesus and in compliance with his command, "Preach the gospel," "Heal the sick" (not one command, but two), Christian Scientists are relieving the sufferings of humanity. That they are successful is evidenced by the willing testimony of thousands who have experienced this spiritual healing. The healing of Christian Science is no more confined to a limited class of disorders than was Jesus' healing. Christian Science has to its credit thousands of cases of healing from so-called incurable diseases. Many and many of these individual cases were diagnosed by several eminent specialists, so that all chance of the disease being classed as a delusion is eliminated.

[Royal D. Stearns in *Lincoln* (Neb.) *Star*.]

There seems to be much misapprehension in the mind of many as to the Christian Science belief concerning "disease." The Bible informs us that all things were made by God, and "God saw every thing that he had made, and, behold, it was very good." Christian Scientists claim that sickness is not a part of the "very good" things that God made. Christian Scientists believe that sickness or "disease" is not real in the sense alone that it is not God-created. But they do not for that reason ignore it. They realize that as a human experience it must be grappled with and overcome through the proper application of the divine Principle as taught by Mrs. Eddy in Science and Health.

When Jesus healed one who was blind and dumb, he said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." This is a clear statement that Jesus did his healing works through the power of God, the one infinite Spirit, and said that those who believed should do the same works. When Jesus sent the disciples

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forth on their mission, "he sent them to preach the kingdom of God, and to heal the sick," and it is recorded that "they departed, and went through the towns, preaching the gospel, and healing every where." Christian Scientists follow this method of the Master, and depend upon the power of God, rightly understood, for the healing of every kind of sickness and disease; and they are graciously rewarded in every civilized country on the globe.

[Alfred Farlow in *St. John* (N. B.) *Standard.*]

A Christian Scientist readily recognizes that the critic has not discovered what Christian Science gives in place of that which it repudiates. As a matter of fact Christian Science increases one's interest in nature and one's thirst for knowledge, and it emphasizes in the strongest manner possible the importance of old-fashioned Christian virtues. If Christian Science tends to make one look away from pain to God, Dr. Paget should not complain, if indeed he believes the Scriptures which teach, "Look unto me, and be ye saved, all the ends of the earth."

Christian Science is in strict accord with the Scriptural teaching concerning the Lord's Supper, and in respect to all the ordinances, although it may differ from the critic in regard to their significance. The doctor is rather late in his criticism of the reported cures of Christian Science, when we consider the fact that it is known to even the most casual observer that Christian Science really heals, and there is scarcely an individual who does not know some friend who has been healed by its ministry.

[Lloyd B. Coate in *Dayton* (O.) *Herald.*]

Our friend asks, "If disease exists only in the mind, why recognize disease, quarantine, or board of health?" The Christian Scientist has no fear of spreading disease, but inasmuch as there are many people who do believe that certain diseases are contagious, out of respect to this class it is right and proper, in order to allay their fear, to report contagious diseases to the board of health. The practitioner of medicine and the Christian Science practitioner are aware of the baneful effects of fear, especially of a contagious disease; therefore everything should be done to allay one of the great foes of the human race, namely, fear. For this reason most people in our country believe in quarantine. If the body experiences no pain where there is no mind, and does suffer when conscious of having a mind, then the mental condition must enter largely into what is called human suffering.

The statement, "There is no physical science," is only part of a sentence. (See Science and Health, p. 127.) If our friend had carefully read the entire paragraph in which it occurs, he would have found that it explains itself. The word "Science" used in this paragraph has reference to "divine Mind," or "Truth," and truth is spiritual and not physical. There is a Principle to be understood in Christian Science, and until one does understand this Principle it would be better not to attempt an explanation of the subject. The phenomena of sin, sickness, suffering, and death are very real to the human sense of things, but will disappear when man is governed by the Science of God's unalterable law as taught and demonstrated by Christ Jesus.

Hundreds of thousands of people who have been healed through Christian Science had first given the laws of health and rules of hygiene a trial, but failing to regain their health thereby, they turned to Christian Science and were healed through a correct understanding of Jesus' words, "Ye shall know the truth, and the truth shall make you free." In reply to another inquiry, we desire to say that many eminent judges, lawyers, business men, some regularly graduated physicians and ordained ministers of the gospel, testify that the teachings of Christian Science are both consistent and Christian when rightly understood.

[Howard C. Van Meter in *Salem* (Ore.) *Statesman.*]

As to Mrs. Eddy's discovery, it should be said that she claims certain Scriptural propositions to be true, namely, that God is Mind, Spirit, Life, Truth, Love; that man, in keeping with the scientific proposition that like begets like, is God's image and likeness, and is therefore spiritual. That her interpretation of these premises, as well as the conclusions which she has drawn therefrom, are her discovery, is easily proved by the fact that outside the Bible and those works based upon her teachings, the conjoined propositions which she presents are not to be found elsewhere in literature. Mrs. Eddy's position in regard to her discovery is simply her insistence upon the fact that her ideas are not in accord with those Scriptural interpretations which have been heretofore introduced. Berkeley's metaphysics do not hint at such a basis and method as that declared by Mrs. Eddy.

If the gentleman were better acquainted with Christian Science, he would withhold the doubtful criticism embodied in his statement that "Mrs. Eddy is said to deny the resurrection of Jesus." If he wishes his views to be taken seriously, he should establish them on better than hearsay evidence. Mrs. Eddy's clear analysis of the distinction between the eternal Christ and the human Jesus ought to make it clear as to what was crucified and resurrected.

The attempt to make the physical senses responsible for the origin or maintenance of a science, the conclusions of which are directly opposed to what the senses would seem to indicate, is rather strange reasoning. If astronomical science caused a complete change in the ideas entertained by the world as to the relationship between the sun and earth as based on sense testimony, it can scarcely be said that these senses caused the change or the science which produced it. If such testimony is found doubtful in one instance, its reliability is questionable as to anything. It is impossible to credit God with endowing man with two opposing means of determining the truth of things. The same fountain cannot send forth both sweet and bitter waters. The only rational conclusion is that what God is responsible for in the way of man's endowment is a spiritual sense, whereby His creation can be understood, and man's relationship with all of the other ideas of His creation is one of harmony, and not fraught with discord, as it seems to material sense.

The attitude of the Christian Scientist, in maintaining a consistent relation between cause and effect, is proved to be helpful by the results it brings.

[Editorial in *Little Falls* (Minn.) *Transcript.*]

The *Transcript* is in receipt of a copy of *The Christian Science Monitor's* Thanksgiving number, published in Boston, and consisting of ninety-six pages. *The Christian Science Monitor* is a daily paper, and enjoys the distinction of having the largest paid-in-advance circulation of any daily published. The paper was launched just twelve months ago, and its wonderful strides in circulation building have caused many to inquire as to the reason.

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is buried in bric-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where, through the clear air of serious thoughts, I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by his divine presence.

HENRY VAN DYKE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A TELEGRAM AND MRS. EDDY'S REPLY.

[Telegram.]

New York, N. Y., Jan. 19, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We rejoice that our church has promptly made its demonstration by action at its annual meeting in accordance with your desire for a truly democratic and liberal government.

BOARD OF TRUSTEES,
First Church of Christ, Scientist, New York, N. Y.
CHARLES DEAN, *Chairman*,
ARTHUR O. PROBST, *Clerk*.

MRS. EDDY'S REPLY.

Chestnut Hill, Mass., Jan. 20, 1910.

Charles A. Dean, Chairman Board of Trustees,
First Church of Christ, Scientist, New York City.

Beloved Brethren:—I rejoice with you in the victory of right over wrong, of Truth over error.

MARY BAKER EDDY.

"NO RESPECT OF PERSONS."

RECENTLY the Board of Directors and the Clerk of The Mother Church have received a number of letters of inquiry in regard to the matter of democratic government in branch churches, and more particularly asking whether the recent utterances of our Leader, the changes in the by-laws, and the articles on this subject which have appeared in the *Sentinel* from time to time were not intended for the correction of erroneous conditions in one particular field. The following excerpt from the answer of the Board of Directors to one of these letters of inquiry will be useful, we believe, not only to those who have inquired, but also to others who may be in doubt as to the general application of these pronouncements.

In the answer referred to the Directors wrote in part as follows:—

"We are able to state definitely that the advice from our Leader contained in Mr. Dickey's letter in the *Christian Science Sentinel* of Jan. 15, and the recommendations in George Shaw Cook's article in the *Sentinel* of Jan. 8, as well as the various editorials which have appeared in the *Sentinel* in reference to democratic government in branch churches, have not been intended for any one organization, but are equally applicable wherever undesirable conditions obtain.

"These articles are not mandatory, but may be considered as authoritative advice which will be followed in an orderly way in every field whenever the Scientists awake to the full import of the advice."

Mrs. Eddy has said: "In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality" (Science and Health, p. 464). So, too, the work in which Christian Scientists are engaged is not a work of personality, but of Principle, and this work is the correction of all conditions unlike Principle. The law of right is inflexible, and there is no law of wrong. This law of right is the law of God, and it is precisely the same for all as it is for one, for, as Paul has said, "there is no respect of persons with God."

ARCHIBALD MCLELLAN.

THE THIRD COMMANDMENT.

THE third commandment reads: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." The reason for obedience to the commandments is given in their prelude. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." It is therefore evident that, in order to escape further bondage, the freedom-bestowing power of divine law should be recognized; it is also evident that obedience thereto is "for our good always." To this end Paul admonishes us: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." To this he adds, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh;" which surely means that if we walk in the Spirit we shall fulfil God's law, for not otherwise can we do so.

In Christian Science we have an ever-broadening sense of the meaning of the commandments, and their application to all the problems of life. Time was when the third commandment was regarded by many as mainly a prohibition of profanity, and thus viewed its deeper significance was overlooked. People who did not swear were apt to justify themselves on the ground that they did not take God's name in vain, and thus they missed the blessing which intelligent and whole-hearted obedience invariably brings. Moses warned the Israelites against the tendency to cling to the errors which hindered their progress. He said, "Ye shall not go after other gods, of the gods of the people which are round about you." He then explained to them that these people had been driven out because of idolatry, and that the Israelites need not expect to possess the land unless they loved and served God with all their heart and soul and might. It therefore rests with us to do this and no less,—to do nothing which would make us "forget" even momentarily our obligation to serve God, not mammon.

As Christian Scientists we have covenanted with Truth to turn away from materiality, its false pleasures and allurements,—"to abandon as fast as practical the material, and to work out the spiritual which determines the outward and actual" (Science and Health, p. 254). If we do less than this, can we honestly claim that we are obeying the third commandment? If we are living upon the same plane of worldliness that we did before the truth came to us, what proof can we offer to the enquirer that our religion is a purely spiritual one? Our revered Leader says, "Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate it" (*Ibid.*, p. 196). The pursuit of worldly pleasure has been the chief hindrance to the advance of spiritual religion, and while its votaries may claim to be followers of Christ, it may be asked whether they are not serving false gods and thus taking God's name in vain. It surely needs all the spirituality we can attain to heal ourselves and others, and to gain perfect freedom from the bondage of sin, disease, and death. This being true, it is well to ask ourselves if a divided allegiance is worth while; if we can claim loyalty to God by seeking the aid of Spirit in our sickness, while we seek our happiness in material things?

In the well-known picture called "Diana or Christ," we have a splendid portrayal of unswerving devotion to Truth. A woman stands beside the altar of Diana, surrounded by friends and enemies, her fate trembling in the balance, for unless she consents to throw some incense upon the altar

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of the goddess her life must pay the forfeit; but the look on her face tells the sequel, tells us that she counts all earthly things less than nothing, that she may "win Christ, and be found in him." One cannot decide for another what he should give up, nor when he should drop each weight, but we should all remember oft that "the Lord will not hold him guiltless that taketh his name in vain."

ANNIE M. KNOTT.

LOSS AND GAIN.

"I CANNOT pray as I used to, and I am almost frightened when I think of it. I seem to have lost my God, and my heart is echoing the cry of Mary, 'They have taken away my Lord, and I know not where they have laid him.'" The speaker was a noble fellow, who had been sufficiently illumined through Christian Science to perceive the unworthiness of his inherited concept of Deity, and who thus found himself in the toils of that revolt from the old which prepares the way for the new. He came to open his heart respecting a matter which he rightly deemed of the deepest significance, and his surprise was no less marked than his seriousness when his friend looked at him for a moment, and then said, "Well, brother, unless your thought of God has been more exalted than that of many, this experience may prove a great blessing."

The conversation which followed covered ground that many good people would do well to think over; first of all, for the reason that an incongruous sense of God manifestly introduces an unsound timber into the very foundation of the temple of thought, and the more splendid the superstructure built thereon, the more disastrous and pitiful will seem its fall. Furthermore, the average person, even though earnest and Christian, has given little consideration to the question of the identity of his concept of God with that presented by Christ Jesus, or to the imperative need of maintaining the integrity of the divine nature in thought, quite regardless of creedal beliefs and material sense testimony.

Prevailing ideas about the nature of God are for the most part the outgrowth of the statements of Old Testament writers respecting His judgments and acts. Many of these writers evidently thought of God under the semblance of a king. They attached to His word that unquestionable authority, with the kingly exercise of which they were all too familiar. They thought of His might and majesty as superregal, of His jealousy as implacable, and of His vengeance as terrible and unsparing. Thus yielding their meditations to the mold of human experience, they acquired that anthropomorphic sense of Deity which still dominates the thought of many, and which mars in some degree the thought of all.

Far more significant, however, in shaping the world's present concept of God, is the belief in the reality of the material order, and the consequent necessity of making Him responsible for conditions which beget unspeakable pain and injustice. He who has been educated to think of God as having provided for the transmission and multiplication of evil, so that saintliness and innocence are called to suffer penalties which are suited only to the criminal, is likely to find himself embarrassed in his effort to worship a Being whose doings he instinctively condemns, and it is apparent that the sooner he loses this false God the sooner he may hope to gain a knowledge of the true.

It is well to remember that while an unworthy concept in no way changes the nature of the Supreme Being, the reflex influence of our consent to the sovereignty of the unideal is inevitably debasing. In an important sense we worship and are subject to the idea of deity which we entertain, and as this is understood we begin to realize the importance of the service which Christian Science has rendered in insisting upon the absolute perfectness of the divine nature, and in refusing to accept any statement respecting the divine law and manifestation which is out of keeping therewith.

In a Christian Science home a small boy was once asked what it meant to be a Christian Scientist, and his answer is well worth remembering. Said he, "To be a Christian Scientist is to have a good God, and always stand by Him." Today many people are finding that they can no longer be content with the thought of God which their fathers entertained, much as they revere their memory; and to these the teaching of Christian Science about the infinite Life, Truth, and Love brings a new morning's light, in whose radiance the glad cry is again heard, "Rabboni."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

London, N. W., England, Jan. 4, 1910.

Beloved Leader:—I am directed by the committee of management to inform you that it is with the greatest joy they are able to tell you that on Jan. 1 a reading-room, under the auspices of First and Second Churches of Christ, Scientist, was opened in the very heart of the business center of the city of London, where there is no resident population. For some time past it has been felt that a reading-room in this locality would benefit a great number of people, and the members of both churches are confident that it will be the means of bringing to thousands a knowledge of the fact that Christian Science is the most practical good obtainable and holds the solution of all the problems of mortal existence. To business men and women these rooms will afford an opportunity, hitherto unavailable, of quiet study, if only for a few moments, in the midst of busy surroundings. We know that you will be glad to hear about this. With love and gratitude,

The Committee of Management.
J. S. BRAITHWAITE, *Secretary.*

MRS. EDDY'S REPLY.

Thank God and take courage.

Lovingly yours,
MARY BAKER EDDY.

Cambridge, Mass., Jan. 11, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—In bringing to a close another year of activity as a branch of The Mother Church, we have renewed cause to be grateful in reviewing the progress which has been made by our church and by its individual members. Through the understanding gained from our text-book we have come to know that God is Love, and have been enabled to follow the admonition of the apostle John that we "love one another." As a result, every part of our church work has prospered. We are encouraged and inspired to continue rejoicingly in our "passage from sense to Soul," with the knowledge that we shall reap what we sow and that by constantly endeavoring to have in us the Mind "which was also in Christ Jesus," the harvest of good will be bountiful.

To you, our revered Leader, who have so faithfully stood on the watch-tower, and so patiently and wisely guided the Cause of Christian Science, which is bringing the kingdom of heaven into human consciousness, we pledge anew our loyalty, and desire above all things to express our love by renewed consecration in the service of the Master.

FIRST CHURCH OF CHRIST, SCIENTIST, Cambridge, Mass.

Chicago, Ill., Jan. 9, 1910.

Dear Mrs. Eddy:—I wish to say Thank you, for your Christmas and New Year messages, with their loving call to leave behind the times and seasons of Adam's dream

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and "come up higher" to the immutable things of God. Today again there came to me so definitely the absolute confidence we can place in everything that you give us,—whether in the Manual or your frequent messages,—because that which you give us is not the dictum of a personal leader, as mortal belief would have us think, but the utterance of the one omnipotent Mind, which never mistakes. With what joy, then, we can drop all self, mere opinion, quibbling, and fear, and obey not only every by-law and specific request, but also those sweeter, higher calls which material ears cannot even hear, but which Love reveals to us. For the privilege of obedience I am grateful.

Lovingly your follower,
VERNA M. RAYNOR.

Roxbury, Mass., Jan. 11, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At the annual meeting of First Church of Christ, Scientist, Roxbury, Mass., held tonight, it was unanimously voted that an expression of love and loyalty be sent to you. We noted your suggestion in the *Christian Science Sentinel* of Jan. 8, 1910, respecting the need for further enlargement of the publishing house, and we consider it a privilege to contribute toward that need. Recognizing the value of this suggestion, this church voted to give the Roxbury church building fund collection of Sunday, Feb. 6, 1910, to the Directors of The Mother Church for the above-mentioned purpose.

Lovingly and obediently,
KATHERINE L. VIALL, SARAH C. LINSCOTT,
LOUIS N. BENNETT, *Committee.*

Kokomo, Ind., Jan. 13, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—The members of the Christian Science society of Kokomo, Ind.: at their first annual meeting, are moved by a deep sense of love and loyalty to send to you an expression of their gratitude for the unselfish love which led you to seek until you found, and to give anew to a weary, waiting world the wonderful demonstration of the healing power of Christ, Truth, as taught by our Master, Christ Jesus. Today we would be, with you, willing disciples "at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix.).

MRS. HARRIET C. STANLEY, *President,*
MRS. ROSA W. HILLIS, *Clerk.*

London, W., England, Jan. 4, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—When one's heart is full of gratitude, it overflows and must express in this way thanks unbounded and love beyond expression for all you have done and are still doing for mankind. Your example of absolute devotion to Principle through all things, inspires your followers to ever greater effort. May each day enable me, as one of the humblest of those privileged to follow in your footsteps, to realize more of your selfless love. For our wonderful text-book, and all your other writings, I thank you. They are indeed a help and guide. Words are inadequate to express thanks, but that my deeds may prove I am worthy to call you Leader, is the earnest prayer of,

Gratefully, lovingly yours,
MOLLY T. ALLURED.

Reading, England, Dec. 8, 1909.

Beloved and Revered Leader:—On this, the eve of our Thanksgiving, our hearts naturally go out to you, to whom we owe so much of the happiness which is ours. Knowing that our joy is yours, we write to tell you how during the last few weeks we have organized a society, opened a pleasant reading-room, and have had the privilege of a lecture from Mr. Vosburgh. This lecture was listened to by nearly seven hundred people, "with rapt attention," as one of the papers put it, and aroused much interest, being well and fully reported by several of them. The Christian Science literature we find gladly accepted by clubs, institutions, hotels, and shops. The public library has recently purchased a copy of Science and Health, and the *Monitor, Sentinel,* and *Journal* are to be found there. The story of your life, as written by Sibyl Wilbur, is in constant demand, and on the rare occasions when it is in, may be seen, open at your portrait, in a glass case.

Christian Science started about two years ago in Reading, when three people met on Wednesdays to read the Lesson-Sermon, and last November we took a room for Sunday services, which are much appreciated, people gladly coming long distances to attend. The work seemed to progress slowly, but each suggestion from the Directors was to us as binding as if it were already embodied in the by-laws of the Manual and we were an organized society, and though such steps seemed at the time perhaps retrogressive, they were taken in full confidence of the wisdom which prompted them. Far from being retrogressive, they were in reality the turning of the sod in our field, and now we are seeing the fruit of patient husbandry. Our little band of workers, united and harmonious, is animated by feelings of intense gratitude to you, and loyalty to your faithful Directors. We shall endeavor to show forth the glory of God by faithful practice, and that we may grow in grace and prove ourselves worthy to call you Leader, is our earnest wish.

ALICE M. MARTINEAU, *First Reader,*
BLANCHE E. LESTER, *Second Reader,*
JOHN WHITTEN, *Clerk.*

[Telegram.]

Cleveland, O., Jan. 16, 1910.

Mrs. Mary Baker Eddy.

We express appreciation and love to our Leader for her watchful care which has brought forth the timely request for democratic church government as contained in the *Sentinel* of Jan. 15.

Lovingly obedient,
Her loyal followers,
BOARD OF TRUSTEES,
First Church of Christ, Scientist, Cleveland, O.
B. R. DEMING, *Chairman.*

Munich, Germany, Dec. 22, 1909.

Dear Mrs. Eddy:—The day after I was at your home and had the great honor and privilege of singing for you, I left for Europe. Since arriving here I have been plunged into all manner of activity, and the days have flown by on wings. I have often wanted to write to you, but have felt that I ought not to take even one moment of your time and attention, unless in that moment I could do something for you. Now I realize that not to have sent you a written acknowledgment of the treasure you sent me,—the dear copy of Science and Health,—was an unintentional rudeness on my part, though I feel you must have known the joy it brought to me, and the gratitude and appreciation which daily rise from my heart to you. That you should have thought of me is an honor never to be forgotten; that I could give you a moment's pleasure is a joy treasured in memory. To try to reflect in my small sphere the love which you have so richly poured out to all, is a deep desire in my heart, born of gratitude to you for your life in its nobility and greatness, in its simplicity and strength and calm, exalted love.

Please accept at this late day my dear and loving gratitude for the book and for the love it brought to me.

Ever lovingly yours,
MARCIA CRAFT.

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THE LECTURES.

CHICAGO, ILL.

A lecture was given by William D. McCrackan, M.A., of Boston, in the church edifice of Third Church of Christ, Scientist, Chicago, Nov. 26 and Nov. 27, before large and appreciative audiences. Nov. 26 the lecturer was introduced by Fred A. Bangs, who said in part,—

Knowing the power of Love to heal and to cleanse from sin and all iniquity, Christian Scientists, in obedience to Christ's injunction, "As ye would that men should do to you, do ye also to them likewise," and his command, "Thou shalt love thy neighbor as thyself," endeavor in all legitimate ways to give unto their fellow-men the opportunity of receiving this immortal truth, though they proselyte not. In this spirit of love and obedience this lecture is given, understanding that God, good, is omnipotent and overcomes evil in all its seemingly varied manifestations.

Correspondence.

CENTRAL CITY, NEB.

At the Opera House last Saturday evening [Nov. 27] a representative gathering of our citizens greeted the Rev. William P. McKenzie of Boston, who lectured here on the subject of Christian Science. He was introduced to the audience by Judge W. H. C. Rice, who said in part:—

I am not a Christian Scientist, and yet I would fall far short of my duty did I not bear faithful witness to the peaceful, happy lives and the charitable, orderly conduct and good citizenship of the little band of workers who have so loyally upheld the standard of their faith in our midst these many years. From their testimony we have gained some perception of the character of the movement which has built and maintained great temples in the centers of learning and culture and sent forth healers and teachers to all parts of the earth.—*Central City Republican.*

DULUTH, MINN.

Frank H. Leonard lectured on Christian Science at the Lyceum Theater, Dec. 12, for First Church of Christ, Scientist. He was introduced by Gideon Schelin, First Reader, who said in part,—

During the last half of the nineteenth century, the "Spirit of truth," the coming of which was foretold by Jesus, has slowly but surely been taking possession of the consciousness of men, heralding their ultimate, universal liberation from all the limitations and ills that flesh is heir to; and like a great, invincible giant, men are at last awakening out of their age-long dream into the conscious realization of infinite possibilities, and to man's God-given birthright of "dominion over all."

Regarding the manner of the second appearing of the Christ, Truth, Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, I am the Christ; and shall deceive many. . . . Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." This second coming, then, is not to be looked for in the limited form of a particular personal appearing, but rather as a great, universal revelation of Truth in the consciousness of men, bringing to each the Christ-idea as the true individuality of every child of God; and it is this universal teacher, the "Spirit of truth," the great revealer and interpreter of all Truth, that is today, in ever-increasing degree, pervading and dominating the social, moral, religious, and political atmosphere of the world, impelling scientific investigation on every hand, to the end that demonstrable Truth may be established where blind belief or fragmentary and unproven theories had previously held sway. Nowhere is this "Spirit of truth" more prevalent, and nowhere is it enforcing more rigid investigation today, than in the realm of religion; and, as a result, altars erected to the ignorant worship of an unknown God are crumbling away on every hand, for we are beginning to grasp the import of the apostolic statement that he (the Son of God) "hath given us an understanding, that we may know him that is true,"—"the only true God." And through the acquisition and application of this understanding, the God who has heretofore been ignorantly worshiped is now being scientifically demonstrated as an immanent, omniscient, omnipotent, omniactive, infinite consciousness; the underlying, overlying, encompassing, and all-pervading divine Principle of all true existence, "in whom we live, and move, and have our being;" and who is an ever-present, intelligent help in the solution of every problem of life.

Correspondence.

NEW BRITAIN, CONN.

There was a large audience at the Christian Science lecture at the Lyceum yesterday afternoon [Dec. 12], when Miss Mary Brookins of Minneapolis lectured on Christian Science. Theodore A. Stanley introduced the speaker, and said in part,—

I assure you that it is with a feeling of some trepidation that I have consented to appear before you and make a few brief remarks introductory to the speaker of the afternoon. For, if I would speak at all, it must be upon a subject that is nearest your hearts, and yet one upon which I am not very well informed. It is unnecessary for me at this time to trace the history of the Christian religion; suffice it to say that no religious order or sect has ever grown to any great importance without meeting with more or less strong opposition, and Christian Science, as known today, is no exception to this rule. In spite of the strong and persistent opposition that has met this religious philosophy, it has made a sure and steady growth and today commands the attention and the respect of some of the most enlightened minds of the age. I must be frank, however, and tell you that I am not a Christian Scientist, but I am willing to testify to the great good that has come to those people who have embraced its doctrine, and I have come to believe that no man living in this twentieth century can afford to shut his eyes to the possible truths contained in the teaching and practice of this body of religious thinkers

New Britain Record.

LECTURES TO BE DELIVERED.

Ann Arbor, Mich.—William D. McCrackan, M.A., Whitney Theater, Sunday afternoon, Jan. 30.

Hartford, Conn.—Judge William G. Ewing, Parsons Theater, 3 p.m., Feb. 6.

Palm Beach (West), Fla.—Francis J. Fluno, M.D., Dixie Theater, 3:30 p.m., Feb. 6.

Denver, Col.—Judge Septimus J. Hanna, Woman's Club Building, 1437 Glenarm Place, 3 p.m., Feb. 6.

Grand Rapids, Mich.—William D. McCrackan, M.A., Powers Opera House, 3 p.m., Feb. 6.

Fairmont, Minn.—Prof. Hermann S. Hering, Opera House, Feb. 8.

Austin, Minn.—Prof. Hermann S. Hering, Auditorium, Hirsh Block, Feb. 10.

Youngstown, O.—William D. McCrackan, M.A., Church Edifice, Spring and Bryson streets, Feb. 10 and 11.

New York, N. Y.—Judge William G. Ewing, Third Church, 125th street between Fifth and Madison avenues, Feb. 11.

Lime Springs, Ia.—Prof. Hermann S. Hering, Opera House, Feb. 11.

Albert Lea, Minn.—Prof. Hermann S. Hering, Library Hall, 3:30 p.m., Feb. 13.

Mason City, Ia.—Prof. Hermann S. Hering, Feb. 14.

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TESTIMONIES OF HEALING.

Christian Science came to me through a lady's lending me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I spent a great deal of time reading it, for I was then very unhappy, being bound by a great many material beliefs. I had concentrated my thought on them so much that they were very tenacious and real to me, and although I knew that Christian Science was the truth, yet I could not rise above the mental state of despondency and fear that had been with me ever since I can remember. It is now over two years since I seemingly passed through a great trouble and sense of separation, but through the steadfastness of a faithful practitioner I was enabled to rise above it. I was greatly comforted in pondering over the story of Abraham and Isaac, and as I turned to Genesis (chapter 22) I saw that his answer to God was, "Here I am," as though he was dwelling in the belief of material separation; but farther on his reply is, "Here am I," which to me seemed to imply that he had risen above the material belief and that his consciousness was in Spirit, Mind. Knowing that God and His thoughts cannot be separated, this ray of light was a great help to me. Since then I have passed through deep waters, but whenever things have failed, I know the fault has been always with myself and not with the Principle I long to demonstrate.

I should like to tell of a recent demonstration. I was trying to get something from a large refrigerator, and had my arm inside when the heavy lid fell forward on it. For the moment I felt I could not move it, but I immediately repeated the scientific statement of being, and then the thought from our text-book came to me, "Your Mind-remedy is safe and sure" (p. 384), and I felt relief at once. I was able to return to the tea-table without any one's knowing of the incident, but later in the evening, when alone, I had to work against the evidence of stiffness and discoloration, and by the following day this was entirely overcome.

Last winter I had a very painful foot, and in addition to the pain it became very much swollen. I tried to overcome the condition by working to the best of my understanding in Christian Science, but it seemed to get worse and I began to be full of fear. I knew then that I needed help from one who was in the opposite condition of thought, so I wrote to a practitioner for treatment. The trouble did not yield at once, but after a few weeks the pain was very much less, and with about three weeks' more treatment the pain and swelling had entirely disappeared, though one of the nails was quite discolored. Last September, while on my holidays, my daughter and I took a walking tour round the Isle of Wight, and while on this tour the toe-nail dropped off, and a new one has now appeared. While having treatment for my foot I was able to follow my usual occupation, which is that of housekeeper in a large business house, and no one in the house knew of my condition.

Christian Science has also eliminated the sense of separation in my family, and it has made known to me the way of Life wherein is no sin, disease, nor death. For all the unmistakable proofs I have had of Love's omnipresence, omnipotence, and omniscience, I am truly grateful to God, and to our fearless Leader, Mrs. Eddy. This truth has strengthened my ofttimes faltering footsteps, and helped me to a better understanding of God as Principle, Life, Truth, Love. I am very grateful for the understanding I have gained through the study of Science and Health, and also for such a wise and courageous Leader. It can truly be said of her, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Mrs. L. M. Weygang, London, England.

Over two years ago I met with a severe injury to my shoulder, which disabled me so that I could not use my arm for hard labor for over a year, and it was very painful at night. I employed a Christian Science practitioner, and in three weeks' treatment was entirely healed. I also suffered from heart disease, which was healed by the same truth, and the trouble has never returned. I am very thankful for the understanding which I have gained, as well as for the healing.—Jay White, Kenosha, Wis.

In gratitude for the many blessings which Christian Science has brought to me, and with the hope that it may meet the need of some seeker after Truth, I send this testimony. I began the study of "Science and Health with Key to the Scriptures" more from a desire to become acquainted with its teachings than with the thought of physical healing. I became completely absorbed in my search for the truth, and in an effort to put into daily practice what I read I soon proved that "right thoughts are reality and power; wrong thoughts are unreality and powerless, possessing the nature of dreams" (Miscellaneous Writings, p. 252). For two years previous to taking up the study of Christian Science, I had suffered from hemorrhoids and had not been able to gain permanent relief. I had a great fear of this trouble, and was constantly seeking some remedy. My healing in Christian Science from this disease was slow but very sure, and for two years I have been entirely free from this trouble.

I am indeed grateful for the physical healing, but more grateful for the spiritual help and understanding that have come through study of the Lesson-Sermons. I have daily cause to be thankful for my understanding of Christian Science, and earnestly desire to live obedient to its teachings, following our Leader even as she follows Christ.

Mary J. Howes, Omaha, Neb.

I feel impelled by divine Love to acknowledge my heartfelt gratitude to our heavenly Father for the light Christian Science has brought to me. I feel that I cannot do enough for all that divine Love has done for me. I am yet in swaddling-clothes, so to speak, in Science, but the sweet peace and comfort it has brought and the physical benefits I have had through reading Science and Health, by our beloved Leader, Mrs. Eddy, cannot be described. My life is a strenuous one and my environment anything but pleasant at times, but I am enabled to rise above the many disagreeable things that are continually cropping up, to know they are unreal, and to realize in a measure the powerlessness of evil and put them under my feet by the help of Christ, Truth. The psalmist said, "It is God that girdeth me with strength, and maketh my way perfect." My earnest desire and prayer is that infinite Love, Truth, and wisdom may keep me safe.

Words cannot express the delight I experience in reading the Bible and "Science and Health with Key to the Scriptures." I know more about the Bible and have a better understanding of God than I ever did before. My heart is full of love and good wishes for our noble Leader, who has done so much to uplift and bring us into the light that never faileth.

Mrs. E. P. Mustin, Philadelphia, Pa.

About three years ago my arm was seriously injured. I went to see a doctor, who dressed it for about a week, but the arm grew worse all the while. The doctor said he would have to cut the arm open, as the bone was affected, and if that did not prove a success, he would be obliged to take the arm off at the elbow. I then gave up the doctor and tried Christian Science. In about two weeks the arm was well, and it has never troubled me since. I am grateful to God for this healing, and also to Mrs. Eddy.

Lorenzo Ellis, Randolph, Vt.

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I live on a farm, and two years ago I had a colt that was very sick, but thinking that perhaps the trouble would disappear, I did not call for Christian Science help until the animal was so bad that I even went out one night to see if it was still alive, and I do not think it could have lived if it had not been for Christian Science treatment, under which it was healed. This proves to me that the power of Truth heals animals as well as men. I am thankful to God for the revelation of this healing truth, and to our Leader for her loving ministry.

MAURICE L. ELLIS, Randolph, Vt.

I wish to express my deep gratitude for what Christian Science has done for me. By its means I have been entirely cured of four serious ailments, also melancholy, and an affection of the heart said to be organic. On account of the latter I was doomed by the doctors to the life of an invalid. Previous to this I had been operated on five times; twice without any anesthetic on account of extreme weakness of the heart. I suffered intensely, and after each attack had increased weakness.

Last winter I was cured in Christian Science of a severe attack of illness, and felt no ill effect from the heart as I had in previous illnesses. This brought to me the happy realization of the statement in Science and Health (p. 494), "Divine Love always has met and always will meet every human need." My little son was cured of serious throat trouble in two treatments; and my little daughter of severe bilious attack and a badly injured leg. Our entire family have received not only physical benefits, but also a great spiritual uplifting which has brought health, peace, and happiness where before there was constant sickness and worriment.

Words are inadequate to express my deep and heartfelt gratitude for all the blessings received. I never can be grateful enough to God, and to Mrs. Eddy, the Discoverer and Founder of Christian Science. This truth has brought healing, peace, and joy to this age. It has brought me into the truer sense of life and a deeper and higher understanding of God and His creation. I realize that the truth can be understood and demonstrated here and now. It is my earnest prayer to live and act so as to be worthy of the name Christian Scientist.

ANNA M. PUPKE, New York, N. Y.

I feel grateful for the benefits, both spiritual and physical, which I have received from our loving Father through the ministry of Christian Science. I was rendered unfit for my occupation (that of traveling salesman) by a severe attack of rheumatism, which caused me much suffering. I tried all the means prescribed by the medical profession to get relief, but nothing did me any permanent good, and for six or seven years I was subject to intermittent attacks of this distressing malady.

My wife and friends finally prevailed on me to try Christian Science. When I went to a practitioner I was so lame that I had to use sticks, but after the first treatment I went out walking as well as I had ever done, and was without pain or any lameness. The trouble returned, but I kept on with the treatment for three weeks, besides reading Science and Health. I have never felt a symptom of pain since that time. I commenced this reading and treatment in May, 1908, and I am still a student, trying to learn more of God's ways as expressed in the Bible and defined and elucidated by our revered Leader, Mrs. Eddy, in her book, "Science and Health with Key to the Scriptures."

Surely the light of Christianity which shone upon the Judean hills and plains when our loved Wayshower was on earth, has again been kindled by our dear Leader's exposition of God's word and of our Saviour's life.

M. D. PATTERSON, Memphis, Tenn.

More than three years ago I was healed of a stomach disorder, from which I had been suffering for many weeks. It was brought on by the use of very powerful medicines which for several years my physician had ordered me to take for another ailment. The doctor gave me medicine to relieve the stomach trouble, but its effect was only temporary. I grew rapidly worse, becoming greatly wasted and very weak, so that at times it seemed as if I could not live through the attacks.

A relative then advised me to try Christian Science, and no persuasion was required, for I simply could not endure the suffering any longer. I called upon a practitioner when the pain was most severe, and after the first treatment I left the room free from pain. In the evening (the usual time for trouble), the pain returned, though much less severe. I at once telephoned to the practitioner, who gave me absent treatment, after which I immediately fell asleep, and slept all night for the first time in weeks. I continued the treatment for one week, then returned to my work, visiting the practitioner every two or three days for a week or two, until I felt established, and have been in the best of health ever since. I never knew what it was to have perfect health until I found Christian Science, having been a semiinvalid all my life, but since I took God for my physician I have needed no other, and have used no material medicine.

I immediately began the study of Christian Science, and have been a constant student. I have had many beautiful demonstrations for myself, and I thank God for what this truth has done for me, and the joy and comfort it has brought to others through my efforts. What a blessing it is to know that God is an ever-present help in time of need! My gratitude to our dear Leader, Mrs. Eddy, for her wonderful work, "Science and Health with Key to the Scriptures," is beyond words.

G. R. HUESTED, San Francisco, Cal.

It was over six years ago that I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and since then I have not used any medicine or material remedy. I will try to outline what Christian Science has done for me: I have been healed of catarrh of many years' standing, and also of a disease which is said to be incurable. A great sense of fear has been overcome, and I have received many other blessings through Christian Science, for all of which I am thankful.

MRS. ELISA HONL, Springfield, Minn.

[Translated from the German.]

Sincere gratitude impels me to testify to what I owe to Christian Science. It has healed me thoroughly of stomach and throat affection of many years' standing. Besides this, I suffered with a nervous trouble which affected the heart, and the physician told me that it might lead to very serious conditions. Often I would be unable to think clearly and had no strength whatever. A year ago I was treated in Christian Science, and improved greatly in three weeks' time. Today I feel perfectly well, for which I am deeply grateful to God. I am also most thankful to dear Mrs. Eddy.

FRAU BERTHA WUNDERLI, Staefa Ct. Zuerich, Switzerland.

About two years ago I was shown the power of Truth to heal, as taught in Christian Science. I had been suffering for several days with a severe cold, which did not yield to any of the usual remedies, but became worse from day to day, until I was compelled to leave my work. After being at home for two days, my wife and I decided I should try Christian Science, as we were occupying rooms in the home of a Christian Science practitioner. She was called in that evening, and the next morning I was so much

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improved that I was able to go back to my work, although the treatment was continued for several days. At the end of this time I was entirely cured of the cold, also of a chronic bowel disorder for which I had taken medicine regularly for over ten years.

The fact of my being entirely healed in less than one week, impelled us to investigate this grand truth, and Christian Science has been a blessing to us in many ways since that time. For this I am truly thankful, and hope to prove my gratitude to God, and to the Leader of Christian Science, by faithful and daily work.

CHARLES D. BELL, Denver, Col.

I thank God for the blessings I have received from Him through Christian Science as taught by Mrs. Eddy. We do give God all the glory for what He does for us through Christian Science, but this world was full of people in utter darkness, weary wanderers in a wilderness of doubt, looking everywhere for the help of God; but no one could show them the way until our Leader saw the light of Truth, and cleared away a lot of brush and timber, so that we could get through. She listened to the voice of Truth, and then she saw clearly how to lead the people in the Christ-way up to God, and when we turn to Christian Science we are turning to God, for He talks to us through its teachings.

I am a member of The Mother Church, and also of First Church of Christ, Scientist, of Kirksville, Mo. I have been healed of an eye difficulty of several years' standing, and of a weakness which dated back to childhood. It is over nine years since I was healed.

MRS. MARY FRIEND WADE, Kirksville, Mo.

After trying a number of doctors, many different kinds of medicine, and undergoing several operations, but finding no cure, I tried Christian Science. For four years or longer I had done nothing but try material remedies, and for several years previous as well I had spent much money in this way. I felt that I must go back to school work again, but was so ill that I could hardly walk across the floor.

A Christian Science friend came to see me one evening. Her coming just at that time seemed providential, and when I told her of my trouble she advised me to let medicine alone and see what God would do. She then gave me treatment for three weeks. This was over five years ago, and I have never felt the need of material help since. The healing came to me slowly, but when I read the Bible and Science and Health thoughtfully and applied their teachings, it was made plain to me that the truth is the only remedy. The more I read and apply it to the overcoming of my faults, the clearer the Bible readings become. My work is done better when I read the whole Lesson-Sermon every day, and there is an inward feeling that I am gaining a clearer sense of Principle. I am thankful to Mrs. Eddy, who has made known to us this practical Christianity, and above all to God, who is all-power.

LIZZIE WATSON, Parker, S. D.

This seems a fitting time to express my gratitude for the blessing of Christian Science, which has supplied my every want. For several years Truth has been my only physician, healing me of all the illness or distress that has presented itself. The most serious trouble was in connection with my eyes. Headache and pain were constant, but through Christian Science I was entirely cured. Acute illness has been quickly overcome, with no bad after-effects remaining. Besides the physical healing Christian Science is the source of "many thanksgivings unto God." The more vital meaning of the sacrament has quickened my love and appreciation of the ministry of Christ Jesus, and brought me nearer to God than I ever thought possible.

For all the good that has come to me, I am indebted to Mrs. Eddy, through whose faithfulness this revelation has come, and I am deeply grateful for the *Sentinel* and *Journal* with their never-failing messages of comfort and instruction.—KATHARINE L. JALONICK, Dallas, Tex.

After two years' study of Christian Science I feel it my duty to tell of some of the many benefits received. Some friends asked me to read the *Sentinel*, and told me of the good their family had obtained, since knowing my need of help, they wanted me to be a sharer in their good fortune. My general health has so improved that now it never gets a thought except of thankfulness. Headaches used to come quite often, but I have had only one to overcome in the two years. Before knowing of Science I was much given to worry, and, like many others in business, I thought that this showed a good business spirit, and therefore was proud of it. Since knowing, however, that God is the source of our supply, and that to entertain doubt or worry is really a lack of trust in God, I have ceased to yield to this temptation, and as all Scientists know, I find that I thus have nothing to trouble me.

Words fail to express my thanks for this truth which all may know and apply.

HERMAN MAYER, Chicago, Ill.

Each day I feel more grateful for what Christian Science has done for me. For many years I was a great sufferer from a complication of diseases, and from the age of six years I was troubled with a diseased throat. I was under a specialist's care almost five years for stomach, liver, and kidney trouble, and I tried every remedy that I could hear of in the effort to restore my health. One doctor gave me not over six months to live, and I was compelled to give up my business. All these years I was trying to live a devoted Christian life. I often asked God to restore me to health, and could not understand why He did not.

About two years ago I had a very bad fall and injured my knee severely. In the midst of my suffering, a kind friend and neighbor, who was a Christian Scientist, assured me that there was a way to be healed. I told her that I knew I was sick, and I could not believe as she did, but she still persisted in advising me to take treatment. My husband could not leave home, but he asked this friend to take me to a practitioner, the nearest being at Anderson, Ind. I was then on crutches; I had fallen on the 13th of May, and it was then the 25th of July. We went to see the practitioner, and thanks be to God for that day, and for the joy that has come to our home by taking up Christian Science and trying to live as God wants us to live. We have had many beautiful demonstrations since then. I took three weeks' treatment, and it was the best investment I ever made. My husband is trusting God and working with me, and many ailments have been overcome by our earnest efforts, but the best is the spiritual uplift. I do thank God that our stubborn wills were broken and that we were led into the light of Truth. My daily prayer is that we may live to be of much and lasting good to others. We read the Lesson-Sermon every Sunday and take the *Sentinel*. The Bible and Science and Health are our daily companions.

My heart goes out in love to our dear Leader, Mrs. Eddy, for her great work in lifting up fallen humanity. Our earnest desire is to be worthy to be known as true Christian Scientists. My husband was not driven into Christian Science by affliction, but he is a sincere believer in the truth. In our daily living I pray that the consciousness of Truth and Love may so abound in our lives that other hearts may be made glad. We united with First Church

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of Christ, Scientist, at Anderson in January, 1909, and we desire to be ever found true to God and to the teaching of Christian Science. We rejoice that we are in the fold.

MRS. SARAH E. WRIGHT, Lapel, Ind.

[Translated from the German.]

Christian Science was brought to my attention by a friend, and it healed me of stomach trouble and a skin disease. After attending the meetings for several weeks, I was filled with a sense of kindness and I had confidence that I might be healed through Christian Science. For years I had sought help with physicians, but in vain; but with two treatments in Christian Science I was healed. I am filled with gratitude to God that the truth which makes us free has again been brought to the world through Mrs. Eddy.—RICHARD KULAV, Berlin S., Germany.

Is it any wonder that Christian Scientists think the physical healing the least part of their religion, when through the reading and understanding of Science and Health by Mrs. Eddy, the Bible is illumined and proves to them that they have indeed a "Key" by which it can be opened? And, just in proportion to our understanding of the truth that Jesus taught, are we freed from the disease and sin in which we once believed. As the belief in sickness, disease, or sin is removed, its effect is removed from the body. I find it difficult to express in words my gratitude to our dear Leader, Mrs. Eddy, for having through her understanding of the truth brought to the world at this time such marvelous results.

Six years ago, through witnessing the laying off of glasses on the part of a sister-in-law who was visiting me, and seeing her live daily the life of a Christian Scientist, I began to attend church with her, to find out what this religion was; and when I heard that God is good, and that He is divine Principle, this gave me a different understanding of Him, and showed me how such a God could be omnipresent, omnipotent, and omniscient, which I had not been able to understand before. I told my husband that I thought it would be wise to send our children to the Christian Science Sunday School. He did not oppose it, and in a very short time began to attend the church services himself, and we have all continued to do so ever since. About five years ago, our last baby was born under Christian Science treatment, and the difference between that and similar experiences under *materia medica* was wonderful. Since his birth, only once have we had to call for outside help in Science, all the ailments which came to either of us or to the children having been overcome through our understanding of this truth that makes free.

I wish I could enumerate the many wonderful proofs of the power of Truth to reduce all error to the nothingness from which it sprang. One of my old opinions to which I held in a sort of unconscious way, was the doctrine of predestination, and my thought was not wholly cleared up until last winter. In going over one of the Lesson-Sermons, the eighth chapter of Romans brought back the thought, and for a few minutes it seemed to be a stumbling-block; but as I read the context, "And we know that all things work together for good to them that love God," like a flash of light came the thought, Why, that proves clearly that only good was predestined, and not both good and evil, and that I now believed in the doctrine of predestination in the truest way. I not only believed that good alone is predestined, but I knew it. To me, it is wonderful and beautiful that through spiritual discernment we can prove this truth, and reject all false beliefs.

I rejoice that when our Leader, Mrs. Eddy, was healed in a seemingly unusual way, she, like Moses at the burning bush, turned aside, and through her searching of the Scriptures discerned their spiritual interpretation and was able to give to the world the result of her wonderful discovery, to prove that it was then and is now demonstrable. Since coming into some understanding of the truth, as shown to us through Christian Science, we have had many beautiful demonstrations, but my deepest gratitude is for the spiritual awakening and uplift which I have had. I am also very grateful for the Sunday School, and the literature, which help children and adults alike to understand this healing truth.

KATHARINE L. MILSTEAD BURNS, Baltimore, Md.

For several years I suffered from a severe pain in my side, the attacks becoming more painful and frequent as time went on, until I was obliged to take to my bed, from which I could not even lift a foot without great suffering. I had just about come to the conclusion that it was my misfortune to suffer on without any permanent relief, when Christian Science was brought to my attention through a dear friend, who treated me for three days. The fourth morning I was able to get out of bed, and by nightfall I felt as well as ever. From that time (which is over six years ago) to the present I have never suffered a recurrence of the attacks, nor have I ever had the least symptom of one. Through Christian Science and its application I have been healed of many minor ailments, such as throat trouble, headaches, and ills common to womankind.

It is needless to say that for these blessings I am more than grateful, and words cannot express the happiness I feel in the knowledge that there is a balm for every wound, physical or mental.

ROSE M. EARLY, Washington, D. C.

The Bible says, "A little child shall lead them." This has been our experience, as our little son, eight years old, has been the means of bringing both of us into Christian Science. From his infancy our little one was frail and sickly, until June, 1908, when he had a week's treatment in Christian Science, after which he became well. He is now healthy and strong, never missing a day from school; and he, as well as his parents, are overjoyed at what this truth has done for him. We send this testimony with the hope that it may encourage some father and mother with a sick child to turn to God, and cling to Christian Science.

MR. AND MRS. W. A. YARWOOD, San Bernardino, Cal.

[Written for the *Sentinel*.]

MY COMMUNION.

SUSAN E. BARR.

IN silence deep there comes to me
A sweet assurance of God's care;
Life, Truth, and Love encompass me,
I know that He is everywhere.

God's sheltering arms are ever near,
His wondrous light is never dim;
Safe in His love, I know no fear,
Because I am at-one with Him.

With thought attuned to hear and know
The still small voice that maketh free;
The hidden manna's spread, and lo,
I sup with Him and He with me!

In this communion Love hath laid
Its healing touch upon my soul;
In conscious oneness Christ hath made
My sense in Truth divinely whole.

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FROM OUR EXCHANGES.

[Rev. Harry Westbrook Reed in *Universalist Leader.*]

The popular belief has made it difficult for man to understand the true relation between heaven and true religion. The conception has been based on the old idea that religion is of this world and heaven the next. Those who have made religion a part of their human experience will not question the heaven of love, the heaven of faith, and the heaven of true piety. If a generous impulse or a noble thought come to a man, and he gives some expression to them, he asks for no "better hold on heaven" for having done this; but realizes that they have made for themselves a heaven in his own soul, and the more he contemplates it the more he knows that he has given nothing and has received much. This strikes at the heart of the compensation of Christian service, which is inevitably and vitally connected with the service itself. Heaven is our reward not for our righteousness, but by our righteousness.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Observe the careful use of the impersonal term "the Son of man." This seems to have been a favorite self-designation of Jesus, and scholars are not yet agreed as to what he precisely meant by it. My own opinion, which I put forward with some diffidence, is that he did not employ it in any exclusive sense. To him the Son of man was not only himself, but the true humanity, the humanity unmanifest or only partly manifest in the flesh, the foundation of all being, the ideal man as God sees him. This Son of man is therefore latent in us all, and our task on earth is to lift him up from the things that are of the earth, earthy, and show him forth in his divine greatness and eternal splendor.

[Rev. Simon Blocker in *Christian Intelligencer.*]

The past generation has been an era of criticism in the field of Biblical research. Much of this has been destructive. Established views have not only been questioned but bitterly assailed. Out of the labyrinth of conflicting deductions has issued a spirit of skepticism with reference to much that was erstwhile precious, and this spirit has been a strong current to bear men away from their faith in Christ. Those who have done battle in this great war against conservatism may still lay claim to a religious faith which must be left to them to define, but the effect on the masses has been to rob many of all the content of their faith.

[*Interior.*]

Whoever arrives at the wholesome wisdom of really preferring for himself the ownership of lasting riches, must have a care to cultivate, as year comes in and year goes out, those better values that no year may alter or affect—loving fidelity to his home, ungrudging usefulness to his neighbors, honest response to civic duty, loyal allegiance to the kingdom of God, sacred honesty toward his own conscience, passionate friendship for Jesus Christ, flinchless integrity, white purity, foursquare nobility of life.

[Rev. Theodore D. Bacon in *Christian Register.*]

Instead of setting himself forth as unique, Christ Jesus stands always as the champion of the poor and the outcast of Israel, claiming for them, as for himself, the right to the spiritual inheritance of Israel, which the scribes and Pharisees had denied to them,—the right to be sons of God. It is not for himself alone that he claims this great title, but also for the "babes" to whom has been revealed that which has been hidden "from the wise and prudent."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

RECENT PUBLICATIONS OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy "Personal Contagion" and "What Our Leader Says" in French old style type on special paper, silk-sewed with overhang cover.

The pamphlet comprising "Answers to Questions" and "Compassionate Appeal" by Mr. Edward A. Kimball.

The pamphlet "Christian Science: Its Religious Philosophy" a lecture by Hon. Clarence A. Buskirk.

The pamphlet "Christian Science: The Religion of Progress" a lecture by Mr. W. D. McCrackan.

"Christian Science and Legislation" revised and enlarged, containing articles by Mr. Edward A. Kimball, Judge Clifford P. Smith and Judge Septimus J. Hanna. 128 pages.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House, with proposed parkway in the foreground. Size 18 x 24 inches.

For price of above publications see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the ***Sentinel,*** *Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falnouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

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

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BOSTON, FEBRUARY 5, 1910

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ITEMS OF INTEREST.

National.

Some time ago a fire insurance exchange was formed in New Jersey, its membership including all the fire insurance companies of consequence and their representatives, and an agreement was entered into which provided that rates should be fixed for the entire territory covered by the exchange; that these rates should be binding upon all members, and that only brokers who had obtained the certificate of the exchange could do business with the companies in question on the regular brokerage basis. It shortly became impossible to mortgage any piece of property without submitting to the terms of the exchange as to fire insurance. The exchange then raised its rates for the territory about sixty per cent, and its members laughed at protests; but the attorney-general stepped in with a suit in equity, asking that the contract between the companies in the exchange be voided as representing an act *ultra vires* the companies. The defense of the companies was that they were merely business corporations whose doings did not touch the public interest. The court of errors on appeal declared that "if a corporation engaged in a business that is affected with a public interest, contracts to enter into a line of conduct in respect to such business that tends to affect such public interest injuriously and is contrary to public policy, such contract is *ultra vires* such corporation and may be restrained in equity at the suit of the attorney-general without regard to whether actual injury has resulted to the public;" that fire insurance corporations are corporations "affected with a public interest" because of the fact that such insurance has become an essential to the management of real property.

A postal savings bank bill, reported to the Senate last week, provides that there shall be established a system of postal savings depositories under the supervision and direction of the secretary of the treasury, the postmaster-general, and the attorney-general. Accounts may be opened at any postal bank by any person of the age of ten years or more, and by married women in their own names and free from any control or interference by their husbands. No person will be permitted to have more than one account. An account cannot be opened for less than one dollar and no more than one hundred dollars can be deposited in any one calendar month. All deposits must be multiples of one dollar, but in order that small amounts may be accumulated for deposit, savings cards will be issued and ten-cent postal savings stamps sold. When these cards with attached stamps show an investment of one dollar or multiple thereof, they will be received as deposits. Deposits in postal savings banks will draw two per cent interest, credited to the books of depositors once in each year. No person will be allowed to have a balance in a postal bank in excess of $500, exclusive of accumulated interest. Funds received by postal savings banks are to be deposited in any solvent bank, subject to public supervision and examination, in the state or territory and as near as practicable to the immediate neighborhood in which the funds are received. The deposits are to be distributed among banks on the basis of their capital and surplus, and the banks may give indemnity bonds to insure the safety and prompt repayment of deposits, or at its option may deposit satisfactory collateral security.

The National Waterways Commission, in its preliminary report to Congress, recommends, among other things, a general plan of conservation of water-power with the shaping of projects in the light of future needs of streams; resort to federal and state legislation rather than to unnecessary channel improvement merely to enforce reduction of railroad freight rates, with inhibition on the other hand of manipulation of such rates to freeze out water competition; a uniform system of distribution of cost of waterway improvement between federal, state, and local government; avoidance of multiplication of ports; restriction of dam construction permits; inauguration of such waterway projects only as can be completed within a reasonable time; a federal tax on power furnished to consumers; reservation by the Government of power to alter or repeal power rights.

It was the consensus of opinion, at the recent meeting of the state Governors at Washington, that hereafter they should meet in the various state capitals rather than at Washington, where the spirit of centralization of power in the Government is strong. They evinced a sensitiveness toward the question of a proper regard for states rights, which they believed could be most surely preserved by uniformity in state laws. They arranged for a practical program to be presented at the next conference, which is to be held early in the coming December, in ample time to give the Governors opportunity to lay the results of the conference before their Legislatures, most of which will meet in January following.

One of the largest individual property owners in Alaska has proposed to the Senate committee on territories to pay the Government a royalty of fifty cents a ton on coal mined for the lease of five thousand acres of some of the choicest coal lands in Alaska. It is estimated that such a royalty would net to the Government as high as two million dollars a hundred acres. This proposal is made in opposition to another proposition embodied in a bill which has been prepared, but not yet introduced, designed to permit the sale or lease of such lands at ten dollars an acre.

Postmaster-General Hitchcock expects to effect a saving to the Government of approximately two hundred thousand dollars a year by the order that requires postmasters to account for the excess revenue derived from the sale of stamped envelopes and newspaper wrappers, which hitherto have been charged to postmasters at a specific sum per thousand. In sales of lots, however, a few cents were gained over the fixed charges, and the profit, or excess, was retained by the postmasters.

International.

The desire of Secretary Knox in his recent proposal to neutralize the Manchurian railways was to eliminate the troublesome "railway zones," the administration of which has given rise to seemingly endless discussion between China and Japan, and China and Russia. It was proposed by Secretary Knox that Russia hand over the Chinese Eastern, and Japan the South Manchurian railroad, to China, under an agreement which should keep those railroads open to international commerce. The administration of the railroads, likewise that of the municipalities within the railroad zones, and the policing of the lines, would be in the hands of the Chinese imperial authorities, to be delegated as the Peking government saw fit, so that the terms of the agreement regarding neutrality and equal opportunities for all nations, were respected.

The new imperial legislative council, through which the natives will be afforded a larger share in the administration of the affairs of British India, met for the first time last week. Lord Minto, the governor-general, who presided, described the event as "a great historical occasion opening a new era with the inauguration of broader principles of government." Under the new arrangement the viceroy's council has three hundred and seventy members instead of one hundred and twenty-six as formerly, of whom a total of one hundred and thirty-five are elected as against thirty-nine elected heretofore. The council will take an active part in budget construction and new legislation. All religious and special interests may elect representatives to the viceroy's and provincial councils.

According to the accounts of the detailed proceedings of the first session of the assembly of Kiang-su province, the Chinese provincials are displaying, in exercising the limited consultative functions permitted them, a degree of efficiency that may well occasion speculations as to whether the much needed reform in Chinese national administration may not work upward from the provinces instead of downward from the central government.

The Japanese Emperor has issued a rescript authorizing the South Manchurian Railway Company to borrow a sum of money equal to double its paid-in capital, but not exceeding the total capital, which is one hundred million dollars. It is understood that twenty million dollars will be borrowed immediately and devoted to the rapid development of the Antung-Mukden line and the improvement of Fort Arthur as a great commercial port.

Great Britain, the United States, Japan, and Russia are said to be moving toward an agreement for the abolition of pelagic sealing. Statistics have been published purporting to show that the seal herd has diminished from about three hundred and sixty thousand in 1000, when an official survey was made by the United States Fish Commission, to an estimated thirty thousand in 1909.

Transatlantic passenger travel for 1909 shows improvement over that for 1908. During 1909 all steamship companies operating from New York carried approximately 1,730,000 passengers, of whom 1,247,244 were inbound and 482,756 outbound.

Both France and Great Britain have decided to conform their answers to Secretary Knox's Manchurian proposition to those of Russia and Japan, both of which declined the proposal for the neutralization of the Manchurian railways.

Industrial and Commercial.

The interstate commerce commission has decided in the case of the Asparagus Growers' Association of Charleston county, S. C., against the Atlantic Coast Line railroad and other carriers, that the charges of sixty-five cents a crate from Charleston, S. C., to New York, Philadelphia, Baltimore, and Washington, and of ninety cents a crate to Boston, are unreasonable. The rates are ordered reduced to sixty cents to New York, fifty-eight cents to Philadelphia, fifty-six cents to Baltimore and Washington, and seventy cents to Boston.

Statistics show that with the beginning of the new year one hundred and sixty-five thousand railroad employees have been added to the half million in this country to whom pension plans already apply, owing to the adoption of the system by the New York Central and the Rock Island lines.

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CHRISTIAN SCIENCE SENTINEL

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

THE STUDY OF CHRISTIAN SCIENCE.

SAMUEL GREENWOOD.

It need hardly be said at this day that the only correct method of studying Christian Science is that given in its text-book, Science and Health, and that any deviation therefrom will surely lead to misconceptions of the subject. Mistaken conclusions regarding the teaching and practice of Christian Science, keeping, as they do, to the line of matter and the so-called human mind, are incapable of grasping or demonstrating the spiritual facts of being upon which this Science rests. Hence the only safe course for the student is to avoid whatever does not find its authority in the published writings of Mrs. Eddy, the Discoverer of Christian Science and the Founder and Leader of the movement.

The statement that one is studying Christian Science often means no more than that he is perusing its literature, whereas to understand this Science requires much more attention than ordinary study implies. While it is highly interesting to read Science and Health from a literary point of view, or from the pure love of good literature, the heart of the subject is reached only through its spiritual apprehension, a result which mere intellectual proficiency does not of itself forward. A text-book is a manual of instruction, a means toward an end, and it is studied solely for the purpose of enabling one to reach that end. It is possible to memorize an entire text-book and yet not know the first practical thing about the subject it elucidates; and in like manner, one's familiarity with the letter of Christian Science does not necessarily indicate the ability to present its proofs, and should not be mistaken therefor either by its possessor or by others.

A thorough knowledge of the letter of Christian Science is essential for the student, but he also needs his own personal demonstration, not only to test his understanding but in order to realize the practical benefits of this teaching. Thus doing he will fulfil the apostle's injunction to "prove his own work," and be enabled to rejoice in his own knowledge of the truth. It may be that some who name themselves Christian Scientists do not fully recognize this necessity, believing that the regular perusal of its literature and periodicals, and the taking of treatment for their ills, constitute them students of Christian Science, although they may be making little or no attempt to demonstrate its teachings for themselves.

The genuine student of Christian Science, so far as he apprehends it, endeavors to conform his life and practice to its teachings. Our Leader says, "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down" (Science and Health, p. 462). If one is not willing to do this he has no just claim to the name of Christian Scientist, for a true student or disciple is one who strives to follow where his Master has led the way. To obey only when it is convenient, to do only what is pleasant and easy, is simply playing with the question, and will prove a frail support in time of need. A proper study of Christian Science tends to reform the student, to make him a more loving and lovable member of his family and community, healthier, happier, and holier than he was before; and unless these results are appearing, he is not studying Christian Science in altogether the right way.

While it is not demanded that one be a Christian before taking up the study of Christian Science, it is rightly required that he be sincere in his motive and earnest in his effort. Dishonesty and hypocrisy may pass undetected by mortals, but they do not deceive the divine Principle of Science, for this Principle can be demonstrated only as its law is obeyed and evil cast out of thought. It should be evident also that Christian Science cannot be studied aright while in an antagonistic attitude toward its Discoverer, for this state of thought hides from them the true idea which she has presented, the discernment of which is indispensable to the student's understanding.

Christian Science is the demonstrable knowledge of God, of His creation and laws, and of man's at-one-ment with his divine Principle, which Christ Jesus demonstrated for mankind, and the student who would understand even a portion of it must work as well as read, he must give effect to his discernment of truth by correcting his own errors of belief and by bringing out the fruits of his higher concept of God. All who seek the understanding of Christian Science, whether scholarly critic or humblest inquirer, must come under the same rule, for they are dealing with that which infinitely transcends the highest measure of human wisdom and attainment, the path to which lies not through worldly knowledge, but through meekness, unselfishness, and love. Even the avowed Christian Scientist has no advantage or privilege over others, except in so far as he has already obeyed its rule and assimilated its teachings in his own experience.

Christian Science makes man active not only in resisting evil, but in all forms of positive goodness, in unselfish devotion and loyalty to our Cause, and in bringing out the true spiritual ideal in consciousness. The opposite to this spiritual activity is apathetic contentment with the letter of Science and with the healing results obtained from a practitioner's work. Of all people, students of Christian Science need to be most watchful and energetic if they would keep step with the movement which is in the van of human progress. They must vigorously bestir themselves against the besetments of false material sense in order to maintain their freedom from its delusions. They must not only declare for man's heritage of harmony and holiness, but must work for it day and night, a work which involves the transformation of thought, and not pardon for wrong work or for work not done.

Christian Scientists must not forget that they are students of divine Science and not of a human philosophy, of a Christian practice and not a religious theory, and that only as they fulfil God's demands can they realize progress and success. Hence it should be a most vital question with them whether they are achieving the best results possible from their study, and whether they are bringing to bear upon their work, in the highest degree of which they are

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capable, that "self-denial, sincerity, Christianity, and persistence" which our Leader says "alone win the prize" (*Ibid.*). Even the most advanced students are only beginning their demonstration of spiritual being, and should be modest in their claims, patiently working for a higher sense of truth, and striving, not against each other, but for the Mind of Christ.

Christian Science draws the line definitely between what is truth and what is error, between the spiritual right way and the material wrong way, and the student must abide thereby,—he cannot accept material law or testimony and expect to understand the spiritual teachings of Christian Science. Human thought, rebelling against the spiritual demands of Science, may attempt to provide a system of mind-healing wherein matter is retained and absolute reliance upon God is not required, but such methods are not the divine way of Christian Science and should not be confounded therewith.

Christian Science is the Science of being, the Science of Mind, and can be understood and utilized only through right thinking and right living. If we are not actively alive to this necessity, it must be because we are not fully aware of what evil claims to be and its tenacious grasp upon human thought, nor of the inevitableness of the suffering that follows mortals' allegiance to it. It is the mission of Christian Scientists to awaken mankind from the belief or dream of life in matter, but they must ensure their own awakening by rising out of its illusions through the realization of the omnipresence of God.

The object of the Christian Science student is not to add to his store of learning or to increase his literary culture, but to gain a working knowledge of the truth which makes free. To that end he cannot rigidly discriminate between physical and moral need, but must do with his might whatever comes to his hand to do, striving as earnestly to overcome sin as he does to overcome sickness. It must be his unceasing effort to replace erroneous thoughts, desires, and habits with the true idea of man as God's likeness; and only as he is doing this is he studying Christian Science as our Leader teaches it should be studied, and as his own salvation demands.

NEITHER LAPSE NOR RELAPSE.

VIOLET KER SEYMER.

A CURE in Christian Science is based upon the scientific fact that since true health is spiritual and eternal, there has never been a lapse from this genuine health, never any cessation of harmony nor any interference with God's government; so that man is amply justified in looking upon God as the health of his countenance. From this it logically follows that disease and discord have never been created, that they have no law to support them and that they have never come into real being for an instant. It further follows, that since there has never been any lapse from harmony, so there can be no relapse, for a lapse necessarily precedes a relapse. Mrs. Eddy tells us that "Science knows no lapse from nor return to harmony" (Science and Health, p. 471).

"But," says the average reader, "what about all the sick people one sees, do you ignore them?" Christian Scientists are very far from ignoring suffering, and the lives of practitioners are devoted to the relief of the sick. Their plea that God did not create disease nor ordain suffering, has the authority of Truth, and consequently the patient's fears and symptoms commence to abate as he takes in right ideas and gains quietness of mind and reassurance. When spirituality, transcending the evidence of the five physical senses, gives us a glimpse of creation as it really is, spiritual and perfect, we are faced with the fact that it is not so much a disease that has to be healed as a false belief to be obliterated and a dark fear to be dispelled.

Truth and Love are the only healing agents the world can ever need or ever have. Some may argue that the fact of suffering remains, whether the invalid is made sick from a physical or a mental cause. True, and to say that a person is merely suffering from the effects of fear and to leave the matter there would not go far toward healing him; but truth drives the lie from its hiding-place in declaring that neither fear nor false belief was ever created by God for the torment of His creation, and that if He is in no way discordant, neither can His creation or reflection be so. In the words of our Leader, "Science saith to fear, ' . . . You do not exist, and have no right to exist, for "perfect Love casteth out fear" ' " (Retrospection and Introspection, p. 61). Thus, speaking from the spiritual standpoint, which is the only absolutely true one, sickness has no true cause, whether moral or physical. That disease will continue in human experience so long as sin remains, is indicated by the utterances of Jesus, but sin has no origin in God, since He is of too pure eyes to behold evil; and His omniscience includes no consciousness of this human invention.

Thus Science leads us again and again to the primal fact of harmony, which fact has been hidden by a maze of mistaken beliefs and theories, though all the while creation has lain intact and unsullied as the snow-capped mountain at which mortals gaze from distant valleys. Infinite good, however, is not distant from any one, nor is Truth remote; and mistaken fears have only the density which we ourselves accord to them. It is well to remember always that evil is a nonentity which never had any action of its own, nor ever suspended or accelerated the action of the one infinite and all-inclusive divine Mind. Some may suggest that even although the falsity of one's view-point has been recognized, this recognition carries with it no remedy for the existing state of things. It should not, however, be forgotten, by students of this Science, that a false claim is no claim at all; indeed Mrs. Eddy strongly emphasizes the fact that "to say there *is* a false claim, called *sickness*, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. . . . As it is with sickness, so is it with sin" (Unity of Good, p. 54).

The honest student of Christian Science is endeavoring to gain dominion over the belief that there is any evil power, or any power in evil, or even any claim to such power. In this way Truth drives out error and all its false claims. Jesus maintained scientific facts so faithfully and dwelt upon them so constantly that he performed miracles such as the world had not witnessed before. Christ Jesus has given to humanity evidences of the true, sinless, deathless, spiritual creation, free from all that is material and perishable; he has shown us glimpses of a mountain-peak lying serene above the clouds of mortal belief, accessible to all, and each glimpse of which should heal some traveler in the valley, besides giving joy and buoyancy to the mental footsteps of the explorer in this spiritual realm. Our gaze should remain fixed upon the summit, so that the eternal light may stream through a consciousness that refuses longer to harbor darkness. The reflection of light alone includes no shadows. When the one creation stretches before us, more and more clearly outlined in peace and harmony, our health and happiness will cease even to appear liable to lapse or relapse.

NO BARRIERS IN TRUTH.

MARY GALAHER.

SOME time ago, along with my husband and two children, I spent a delightful holiday in exploring the ruins of Crookston Castle, situated near Paisley, Scotland, which is said to be eighteen hundred years old. The old caretaker declared that we should not go away until we had

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climbed to the highest pinnacle and explored the deepest dungeon. Finally he took us to what seemed a dark recess in the wall, and said he was going to show us a historic chamber. Placing me first, and the others in Indian file behind me, he came last, and called directions to me. Following his orders, I entered the recess, and at the end I found a flight of stone steps. As the place was pitch dark, the caretaker called to me to shut my eyes and mount the steps. This I refused to do, and so keeping my eyes wide open, and my hands outstretched, I began to climb. Up I went, step after step, in the dense darkness, until at last I reached a place where the way seemed to be blocked.

I felt all around, but my hands only came in contact with a rough overhanging wall, and I called out that I could not go any farther. "Why?" asked the caretaker. "Because the way is blocked up," I replied. I heard the old man laugh quietly. "It can't be blocked," he answered; "try again." I began to grope again, toward my left, as the steps I had climbed had all wound in that direction, but only rough stone met my hands. Then our guide understood my difficulty. "Take a few steps to the right," he shouted, "and you will find yourself in the daylight." Without any hesitation I took three steps to the right, and saw a faint glimmer of light; then a few more steps and I entered a narrow doorway and found myself in the room which we had been seeking. The others were soon beside me, and we all had a hearty laugh at what I had supposed to be an impassable barrier.

A few days after this experience, certain circumstances came up in our household which threatened to engulf us in a sea of difficulties. One night I lay awake, thinking and planning as to what was best to be done. I thought of the many testimonies in the *Sentinel*, from others who had been helped in a wonderful manner, when everything seemed dark and discordant around them. "Ah, but," I thought to myself, "I know so little of Christian Science, I am utterly unable to undertake the solution of this big problem." Then I remembered my experience in the old castle, and the knowledge came home to me quite clearly that, as I had found daylight by obeying my guide promptly, so now I knew I must do what would bring me nearest to God, and thus to right, and leave the result to Him.

Next day we acted on this thought, and in two days a letter came which completely took away every one of our difficulties. I had to read it twice before I could believe the good news. Since this demonstration, I have resolved that for me there shall be no more barriers to progress, but that, with my consciousness filled with the wonderful, ever-present, ever-available guidance of divine Love, I will go straight on to the clearer light.

OUR CHURCH MANUAL.

FREDERICK MANN.

THE prefatory quotation from "Miscellaneous Writings" inserted in the Manual of The Mother Church is full of meaning in its explanation of the purpose of our by-laws: "They sprang from necessity, . . . hence their simple, scientific basis, and detail requisite to demonstrate genuine Christian Science." These by-laws are the guide-posts of our spiritual advancement, given to us as the need appeared, to help and instruct us; and we may well ask ourselves if we really understand their mission,—if we are sufficiently acquainted with the Manual to profit by it and to obey in every detail the commands of right whereto it directs the way. Do we all read and study it well, that we may avail ourselves of its blessings?

These rules and by-laws concern not only church officers, but many sections apply directly to each and every one of us. We read further that they were put there not as "arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own,"—by a wisdom we are all trying to obey; and if they are rightly understood and carried out in our lives, they will help us in working out our problems day by day. Many of the rules, too, are intended to facilitate the work at headquarters, and when a few essential rules are disregarded, there results much needless labor, and oftentimes unnecessary expenditure of money, both of which could be used in more profitable ways.

By a more thoughtful study of the Manual we shall arrive at a clearer sense of those rules which pertain to our duties. For example (Art. VIII., Sect. 14, regarding the periodicals): "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church." There are few of us who cannot afford to support the work which has given us, and is continually giving us, all that we have and all that we are. If we ever seem to lack the means to have what helps us, it is because we limit God's power to supply our need. In not obeying this rule, we lose the great benefit to be derived from the study of all our periodicals; and unless we ponder the rules and admonitions of our Manual, we shall not clearly know the great privileges awaiting us.

Again, in regard to the per capita tax (*Ibid.*, Sect. 13), some of us are very careless, and perhaps are not awake to the fact that this tax shall not be less than one dollar, and that it may be, if we wish, two, ten, or more dollars each year. When one sends only one dollar, the treasurer must expend part of it to return a receipt, and thus he actually receives not a dollar but less. Oftentimes, too, he is obliged to spend more of it, in order to find out something which should have been stated by the sender in making his remittance; the church accounts, therefore, suffer for his thoughtlessness. A little carelessness on the part of each member makes a large difference in the added accounts of many thousands, and even if only a small percentage of these require extra time and attention, the treasurer's labors are materially increased.

We can all readily see how much each of us can do, either by regarding or ignoring these small things, to help or hinder the work at "headquarters." A closer study of the Manual, especially in regard to those sections which bear directly upon our personal obligations, will help us all to appreciate our duty and privilege. Article VIII., Section 1, is very helpful to guard and guide us in our daily work. Section 4 of the same article, regarding daily prayer, also gives an invaluable suggestion. We should study each page of the Manual, that we may not lose one word of advice there found. These rules and by-laws have been given to us because we need them; let us therefore give them careful study, to the end that they may daily become more practical, more helpful to us.

[Written for the *Sentinel*.]

MY WORK IS AT HAND.

HELEN E. STUDLEY.

WHY should I wish to face some problem great,
As though to reach the sooner heaven's gate?
For, close at hand, I see there lie in wait
Small problems still unsolved, which hide the way
That leads to larger tasks and brighter day.
Why long for foreign fields and victory,
When yet I have not faced the surging sea
Of stormy thoughts at home? Why vainly try
To push these back, thus to make place
For problems which as yet I cannot face?
Henceforth my work shall be to watch within,
To drive away each erring thought of sin,
And let no thought of evil enter in.
For thus shall I make strong the sword and spear
To vanquish every foe, both far and near.

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SELECTED ARTICLES.

[J. R. Mosley in *Atlanta* (Ga.) *Journal.*]

To say that the practice of Christian Science endangers the health of the community is to say that it is not safe to trust God as the "great Physician" for body, mind, and soul, for this is just what Christian Science does. The Bible not only teaches that this is safe, but that to trust anything less than God is not safe, and experience has convinced thousands of intelligent and good people that it is safest to trust God and spiritual means only. Christian Scientists claim: First, that many cases which were pronounced hopeless by other systems have been healed through the understanding and practice of Christian Science; second, that Christian Science literature, wherever it is studied and its teachings reduced to practice, has a decided tendency and power to improve morals as well as health. Christian Science takes away the desire for whisky and tobacco and awakens a hunger and thirst after righteousness and all the fruit of the Spirit. Its whole motive and effort is to do good and only good. It would bless all and injure none. It prays for its enemies, and does good to them that despitefully use and misrepresent it.

Even such a critical and scholarly physician and psychologist as Professor Munsterburg of Harvard generously recognizes that Christian Science has healed thousands, and he credits a case of almost instantaneous healing of tuberculosis to its treatment. To say that Christian Science does not heal organic diseases because it is impossible to heal organic diseases by spiritual means, is to argue in a circle. Those who believe this, when they encounter those who are confident that they have been cured of such diseases by the means of Christian Science (and there are thousands of such cases), naturally say that these are cases of mistaken diagnosis. Now of all the incompetent people in the world to sit in judgment upon Christian Science it is these. Theirs is the attitude of the skeptic and prosecuting attorney, and not the attitude of the fair and open-minded investigator, juror, or judge. The state of mind that works in this limited as well as vicious circle, in Jesus' time first denied his power, and when forced to acknowledge it said, "He casteth out devils by Beelzebub." In our own time a similar state of mind says that Jesus either did not perform the works attributed to him, or that if he did it was by the means of suggestion, will-power, or hypnotism. It goes without saying that this state of mind cannot deal justly and adequately with Christian Science or anything that claims to work by the power of faith, the power of Love, the power of Truth, the power of God.

[Alfred Farlow in *Greenville* (S. C.) *News.*]

Our clerical friend affirms, in substance, that Christian Science heals by suggestion, which is not essentially a religion, and not according to divine power as the Christian Scientists believe. He does not state in so many words that Jesus and the apostles healed by this same irreligious method, but as in the course of his discussion he declared that "only those who are not hampered by serious organic troubles" can be healed by mental suggestion, we are left to conjecture whether or not he believes that Jesus and the apostles healed by mental suggestion or by divine power, or if indeed they healed organic cases at all. If the gentleman believes that sickness could ever be healed by divine power, upon what ground can he assume that it cannot be done in this age? Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It should be noted that a part of the work which the Master did was to heal the sick. The healing of the sick is therefore included in the command, and in other parts of the Scripture it is specifically mentioned. We will agree with our critic that the healing of sin is of greater importance to the sinner than that he shall be rid of his physical suffering, but we would add that physical suffering is due to sin, and that if sin is entirely destroyed, sickness, which is only a consequence of sin, will also disappear. The Master said: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" thus indicating that he expected the man whose sins were forgiven to be able to walk, and that he did not expect him to walk until his sins were forgiven. It is well to state here that the term sin in this connection is used in its broad sense as applied not only to wilful wrongs but to ignorant errors. To sin is to depart from perfection, to think, speak, or act in a manner not becoming the perfect image and likeness of God. Christian Science proposes to heal a man by regenerating him, proposes to do away with sickness by making the man too good to be sick.

We believe that an individual may be Christian to a certain extent and yet at the same time suffer physical disorders, but we believe that he who is a Christian in the full and complete sense of the word will have attained to that stature of manhood in Christ wherein there is no more pain. Jesus demonstrated what mortals may attain by spiritual growth, while it is the mission of Christian Science to show how mortals may grow spiritually.

While Christian Science differs from some other theories in respect to the nature of sin, it recognizes that sin and sickness exist in erring mortal experience and must therefore be grappled with and overcome by divine power. Christian Science calls disease and sin by the same names that others employ, although it differs in its teaching as to their nature and causation and consequently as to what constitutes the proper remedy for them. Christian Science is in strict accord with the Scriptural teaching in respect to the atonement and also in respect to marriage. It is nothing but a misrepresentation of Christian Science to say that Mrs. Eddy's writings declare against marriage. She teaches that marriage is the only legitimate method of propagating the human species. True, she agrees with the Scriptural teaching, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage;" that is, she believes that the world will eventually have attained to such a degree of perfection that mortality will have been put off for immortality and all will have passed beyond the necessity for marriage as well as the possibility of it.

[William E. Brown in *Salinas* (Cal.) *Journal.*]

Our critic takes us to task for believing in an impersonal God. It may be of interest to know that the Christian Science concept of God is very admirably set forth in the Westminster Confession of Faith which has been substantially adopted by all evangelical Christian churches. This definition of God is, "There is one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, most loving, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin." So, then, if the Christian Scientists worship the God of the orthodox church, there is no ground for criticism.

Christian Science does not teach that man is a part of God, but agrees with John that "now are we the sons of God;" which great fact was established by Jesus, who said, "I ascend unto my Father, and your Father; and to my God, and your God." Christian Science is Christian in foundation, structure, and practice. Mrs. Eddy has not founded a new religion, but has simply awakened the world to the fact that Christianity has lost none of its power and that it is just as available today in the healing of disease as it was in Jesus' time.

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The first tenet of the Christian Science church reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." When Christian Science denies the reality of sin, it does so in the sense that it is not of God and therefore is temporal, unreal. Mrs. Eddy says on page 327 of Science and Health, "The way to escape the misery of sin is to cease sinning. There is no other way."

To sum up, Christian Science believes in the God of the Scriptures; believes in the divinity of Christ; believes that Jesus was the son of a virgin; believes in the inspired Word of the Bible; believes in the redemption of mankind from sin, sickness, and death.

[John H. Wheeler in *Nodaway* (Maryville, Mo.) *Forum.*]

Gibbon's "History of Rome" recites the fact that for three hundred years after the crucifixion primitive Christians healed the sick and raised the dead through their spiritual understanding of God's power over human error. Unfortunately this precious gift was early lost, but almost half a century ago, in the hour of direst need, a godly woman, through unfaltering faith in our Saviour's promises and consecrated prayer, experienced the healing power of God, and was made every whit whole. Guided by this realization of God's loving care, and more than ever convinced of His active living presence, she was led step by step to see and understand more fully His way of undoing the heavy burdens of suffering humanity. In holy humility she consecrated her life to the discovery of a spiritual rule possible for mortals to obey and practise; the missing link between God and man which insures the peace that passeth understanding, and with unerring wisdom she found it, and named this sacred discovery Christian Science.

For years this noble woman, Mary Baker Eddy, traveled about, teaching her fellow-men this revelation of God's active law, demonstrating her discovery by healing the afflicted and preaching the gospel of "on earth peace, good will toward men," "without money and without price." Her discovery occurred at the most opportune time, just when man's span of life had reached the lowest ebb, the shortest average length of life known in the history of the world; for according to accurate statistics the average life of men was then less than thirty-five years. Dating from that period, longevity has increased perceptibly and Christian Science is found to be the stone which the builders rejected, and which has become "the head of the corner." As a religion it has manifold proofs that its teachings regenerate men, sweeten life, soften nature with divine compassion, and turn thought resolutely to our divine Exemplar and Saviour for instruction and spiritual growth.

Mrs. Eddy writes: "I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science" (Retrospection and Introspection, p. 28). Herein lies the test of our sincerity and the endurance of our new-found faith to support us in the hour of trial against the overwhelming fears common to human experience, that we may be able, in Bible language, to endure to the end.

[John L. Rendall in *Dubuque* (Ia.) *Herald.*]

Christian Science depends not upon personal magnetism, hypnotism, mesmerism, or any other phase of so-called human mind-force, but it depends for its results absolutely upon the manifestation of God's power to heal the sick and sinful in accordance with the teachings of Scripture. It is entirely spiritual in its activity or operation, having no element of materiality, human will, mysticism, etc., connected with it. The psalmist said: "He sent his word, and healed them, and delivered them from their destructions." Christian Scientists are daily proving this statement to be true.

[John Ashcroft in *St. Louis* (Mo.) *Republic.*]

The statement that Mrs. Eddy "can modify the faith of Christian Science, and has repeatedly done so during the past twenty years," is not supported by the experience of those who adhere to its teachings. In fact, it would be impossible for any one to modify the faith of Christian Science without first modifying the teachings of Christ Jesus, and of the Scriptures generally, on which it is based.

An examination of the tenets of The Mother Church, to which all Christian Scientists subscribe, reveals no modification of their earlier platform. They still declare our faith in the Bible, as "our sufficient guide to eternal life;" they affirm our belief in one infinite God; in his Son, one Christ, and reiterate our pledge to "watch, and pray for that Mind to be in us which was also in Christ Jesus; . . . and to be merciful, just, and pure" (Science and Health, p. 497).

[James D. Sherwood in *Denison* (Tex.) *Herald.*]

Mrs. Eddy tells us in the Christian Science text-book that the Bible was her only guide in the straight and narrow way when she was engaged in writing "Science and Health with Key to the Scriptures." Mrs. Eddy only claims to be the Discoverer of the method of Christian healing, which Christ Jesus taught and practised, and which his disciples followed up to the fourth century. She has named her discovery Christian Science, and it elucidates the Science of being. Superstition is not Science, and it has no kinship with Christian Science practice.

Science and Health may seem difficult of comprehension to the mind of our critic, because of prejudice; while to another, an unbiased thinker, an understanding of God can be gained by a study of its contents that will enable him to heal the sick as Jesus commanded. Instead of belittling the healing work of Christian Science by unjust comparisons, our Christian brother should remember the frequent mention of healing recorded in the Holy Bible, and that the same accusation he makes was brought against the works of the Master. It was then said that Jesus accomplished his healing work through Beelzebub, the prince of devils, whereas Jesus himself declared it was with the finger of God he cast out devils and healed the sick, and that his method brought the kingdom of heaven to the apprehension of men. In like manner the healing work is being repeated today; and it is a notable fact and one generally acknowledged, that when Christian Science heals the sick it simultaneously lifts the thought of the afflicted, and in doing this makes them better men and women. This kind of healing is spiritual. It is Christian, and through it is coming salvation to the children of men on earth.

Mere words are of but little value. In this age works are demanded and proof is essential. Our critic, if wise, will refrain from an ineffectual attempt to oppose religious sentiment with calumny and abuse. He should recall the struggles of Alexander Campbell and his early followers, and remember how hostility to Campbell only strengthened his purpose and aided him in establishing the church in which our critic now serves and in turn misrepresents a reformer whose only purpose and intent is to lighten the burdens of humanity. It might seem that modesty would suggest to him a forbearance sufficient to allow the Christian Scientists to make proof of their profession. The fact is that Christian Science is furnishing this proof, and persecution is in consequence of the proof given. This is history repeating itself. In the days of the early church persecution came from the Pharisees; and, we find human nature has not changed unto this day. Knowing this to be so, and understanding what is opposing, we may feel justified in being patient with those who oppose us, and say in the language of our Master, "Father, forgive them; for they know not what they do."

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[Arthur E. Jennings in *Northern Echo*, Darlington, Eng.]

Mrs. Eddy's discovery of the Christ-principle and rule in divine metaphysics, which heals the sick and reforms the sinner, does not exalt her personality. On the contrary, Mrs. Eddy has labored to keep personality out of Christian Science, and as a protection, she ordained the Bible and the Christian Science text-book to be the pastor of her church. Mrs. Eddy's teaching has been accepted by intelligent men and women in all parts of the world.

It is reported that Dr. Ballard read from our text-book, "Science and Health with Key to the Scriptures," at his lecture. If that is so, then the quotations he used are a sufficient answer to his criticisms and denunciations, provided he left out his erroneous comment and allowed his hearers to think for themselves. It is impossible for our critic to interpret Mrs. Eddy's teaching in his present state of mind. If he will inquire more closely into the teachings of Christian Science, he will find that our best thinkers are agreeing with Mrs. Eddy as fast as they can. The late Lord Kelvin came nearest, perhaps, to her teaching, when he declared that matter was made up of thought-forces.

Dr. Horton, an eminent thinker in the Nonconformist ministry, disagrees with Dr. Ballard on the subject of Christian Science. Dr. Horton declared a few days ago that "the impetus of Christian Science is served from two truths which have been rediscovered and brought into practical prominence." These truths he defines as follows: "The omnipresence of God, and the overwhelmingly determinating fact of His character as perfect wisdom and love." The other truth, Dr. Horton said, was "a practical application of Christianity as recognized by the early church. The Bible is full of the idea—'who forgiveth all thine iniquities; who healeth all thy diseases.' With the growth of medicine the church gradually slipped into the mistake that while Christ deals with spiritual disease, he leaves physical disease to medicine."

These are historical facts, and a sufficient answer to our critic; but we have a greater authority, the Bible. Mrs. Eddy has not departed in any way from the Bible. We get our concept of God from the Bible, and not from a doctrinal belief. We accept unreservedly what the Bible teaches about Jesus the Christ, his death and resurrection. Moreover, we understand that what humanity needs is the truth Jesus taught, to enable them to put his teaching into practice.

The teaching of Christian Science has been most effectual in the healing of sin. Obedience to physical laws has not lessened disease, but obedience to spiritual laws does. Christian Science declares that Christianity is scientific, and the followers of Christian Science have demonstrated to their satisfaction that Christ is the best and safest healer. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Let us all do this, and our reward is sure and now.

[Howard C. Van Meter in *Medford* (Ore.) *Mail Tribune*.]

Christian Science yields to no other religion greater recognition of the value to humanity of the experience of the Nazarene, and the effort of Mrs. Eddy has been to help mankind to understand it from the standpoint that he was applying an understanding of God as ever present and all powerful. This knowledge of God is Science in the true sense of the word, and explains the operation of His law of good. It is most important, in fact it is necessary, to understand a science in order to demonstrate it, and this involves naturally a consideration of the principal as well as the minor features indicated in Jesus' experience. The Science of salvation is set forth in the Bible, and the object of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is to help the individual to understand the Bible better, and thus prove for himself that God is ever present and all powerful. Good intentions are all right as far as they go, and it is good to emphasize the necessity of right living, but what has been lacking, and what is supplied through Christian Science, is the spiritual understanding of God's law and its operation, so that the good we desire is made available.

["Investigator" in *Columbus* (O.) *Dispatch*.]

I noticed by the morning papers that the Rev. T. L. Lowe, in a speech before the Central Ministers' Association, made a number of statements concerning Christian Science and Christian Scientists on which I am certain he must be misinformed. I have investigated the subject superficially, and think the Rev. Mr. Lowe is mistaken in saying that Christian Science is silent in face of the question, What shall I do to be saved? If I am not mistaken, the "Science" is predicated on the supposition that to be a Christian —that is, to be clean morally and to have one's life fashioned as much as possible after the life of the great Master —is the first requisite of health, or of the power to heal. He also says that Christian Science has no missionaries, but it is a well-known fact that the sect has grown both rapidly and remarkably, and that even Mark Twain, attacking Christian Science, said that if it continued to grow in the future as it had in the past, in fifty years there would be no churches except Christian Science. Isn't it possible, then, that Christian Scientists have taken to themselves personally, more seriously than have members of other churches, the injunction to go into the world and preach the gospel—in short, that they are doing more individual work, and that by their works their Cause has come to be known and has grown?

May it not also be true that they do their philanthropic work personally instead of collectively? How does the number of tithers among Christian Scientists compare with the number in other sects? Do Christian Scientists have church raffles, church fairs, strawberry socials, and send their children out to pester the neighbors to buy tickets, or do they support their own churches?

What do Christian Scientists do for the poor? I don't know. Will some Christian Scientist please answer these questions? Did Mr. Lowe speak after investigating carefully, or did he take a great deal for granted?

[S. Glenn Brown in *Kansas City* (Mo.) *Spirit*.]

Does the state of Missouri intend, through its laws, to create a monopoly of the medical profession, and grant to the members of that profession the sole and exclusive right to cure the sick? Or has the individual the right to choose which method he will employ in relieving his suffering? From time immemorial men have differed in their opinion as to which of the many ways was best. There are failures in all, and successes in all. The object of each patient is to be rid of his particular ailment. The object of the practitioner is to cure him. Are we, the patients, to be deprived of our right to health and happiness merely because one set of men have an idea that their method of curing is the only one?

The administering of medicine is the most uncertain and dangerous of professions. Any one pretending to know the use of poisons, and holding himself out to the public as one competent to administer them, should certainly be examined most thoroughly as to his qualifications. But why should one who does not profess to be a medical doctor be required to qualify as such? It would be a foolish law which required a carpenter to pass a plumber's examination; still they both have the same object in view—both are building a complete house, each one doing his part. A law requiring a non-medical doctor to learn medicine is just as absurd, and to debar them from the practice of their profession on that account is

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creating a monopoly of medical doctors—a monopoly not only detrimental to the public interests, but actually inhuman in its operation.

It may be that the medical treatment is the best method of healing. The writer is not defending or advocating other methods. Neither is he censuring the M.D.'s as such. He is merely asserting that the lawmaking body has no authority to forbid one man to practise a profession or calling for the benefit or profit of another. The law cannot prescribe what method must be employed in the treatment of disease. This is a question that must be decided by the individual, and by him alone. If he can secure relief from some means other than medical, it would be depriving him of his right to think and act for his own good, to say that under the law he could not use those means.

Medicine is not an exact science, but is changing from year to year. If the members of the medical profession admit their faults of yesterday by administering different drugs today, how can they hold that theirs is the only method of treatment? Are we to follow them through their researches, accepting all their discoveries as true and correct to the exclusion of all others? If there are new treatments in medicine, there are new treatments without. Surely, all the learning and all the power and ability of research are not confined to the M.D.'s—still, they would have us believe that our lives depend upon taking their pills.

Dr. Oliver Wendell Holmes once said, "If the whole *materia medica* were sunk in the bottom of the sea, it would be all the better for mankind and all the worse for the fishes." Still, we must pass an examination upon *materia medica* before we are allowed to administer a massage. Before a Christian Scientist could administer divine treatment, he must be familiar with anatomy. The law has the right to say who shall be allowed to use dangerous drugs, or operate with the knife; but must we have an expert knowledge of gynecology before administering a bath?

The object of law is to protect humanity—not to rob the people of their right of self-protection. Laws are properly passed for the benefit of all, and not to make one class rich at the expense of the masses. The Legislature has no more right to establish a state system of healing than it has to establish a state church. If we can decide upon the manner and means of saving our souls, why cannot we have the same right in regard to our bodies? The state church is not, and never has been, an institution of the American Republic. Church monopoly is a thing foreign to our ideas of free government, and medical monopoly will never exist in the state of Missouri.

Every man has the right to live his life in his own way, and do as he pleases, so long as he does not interfere with the rights of others. There is room for every means by which the pains of mankind may be relieved. There is room—and to spare, for every man who can cure the sick. He should be restricted in the use of dangerous methods, but should an aching brow be made to suffer for the want of a tender hand? Christ, the divine healer, when told that other than his disciples were curing diseases and casting out devils, said: "Forbid them not." Can we do more?

THE MANUAL.

The 85th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new by-laws are made or when important changes are made in by-laws already in effect; and due notice of each new edition will appear in the *Sentinel*.

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

AMONG THE CHURCHES.

CEDAR RAPIDS, IA.

From now on there will be but one Christian Science church in Cedar Rapids. Last evening [Jan. 6] First and Second churches effected a union which will be an entirely new organization. Each church formally disorganized for the purpose of uniting as one; and all money, property, and belongings of each was made over to the new church, which will be called First Church of Christ, Scientist.

Following the disorganization of both churches a union meeting was held, a new charter and new by-laws being adopted and a complete set of new officers elected. On Sunday morning next the new First Church of Christ, Scientist, will hold services at the Majestic at eleven o'clock; and both former congregations will be united as one, with the addition of a number who were not members of either of the old organizations.—*Cedar Rapids Gazette.*

HAMILTON, O.

The edifice of First Church of Christ, Scientist, was opened for the first time Sunday morning [Jan. 2]. On this memorable occasion every seat in the neat little church was taken, and the services were very appropriate. The home of the Hamilton Christian Scientists is situated on North Second street, between High and Dayton streets, and was previously known as the Cornell property. Recently the building has been reconstructed into a handsome church edifice. The congregation on Sunday was composed of the members of the church, many of their friends, and some visitors from other cities. All were delighted with the church and predict a wonderful success for the Christian Science organization in this city.

Hamilton Journal.

GENEVA, SWITZERLAND.

The following resolution was offered, and approved by the members of the Christian Science society of Geneva, Switzerland, at their regular business meeting held Jan. 6.

Whereas, at the last business meeting held by the members of the Christian Science society of Geneva, Switzerland, it was decided to discontinue the translation into the French language of their services, and

Whereas, the consequent enforcement of said decision, by holding their services in strict accordance with the order of services contained in the Manual of The Mother Church in Boston and in the *Christian Science Quarterly*, has given cause for satisfaction; be it therefore

Resolved: To express through The Christian Science Publishing Society of Boston their joy and thankfulness for having become, to some extent, beneficiaries of the "privilege" specifically pointed out and promulgated to mankind by our beloved Leader, the Rev. Mary Baker Eddy, in her immortal address to First Church of Christ, Scientist of Chicago, namely: "Christianity and Science, being contingent on nothing written, and based on the divine Principle of being, must be, are, irrefutable and eternal. We are indeed privileged in having the untranslated revelations of Christian Science" (*The Christian Science Journal*, December, 1897).

These statements, which alone elucidate and certify the origin and originality of the Bible, have shown us in this hour how and why no language is comparable to the language of "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the purpose of elucidating its unique idealism, which rests entirely on the spiritual discernment of divine Principle or the "new tongue."

Respectfully submitted,

Christian Science Society of Geneva, Switzerland.
By the Committee.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A WORD TO OUR HELPERS.

An important factor in the advancement of the Cause of Christian Science is its publications, and the progress which has been made along this line, in the way of development, owes its success, in large measure, to those loyal workers, all over the field, who are mindful of our Leader's longtime request that they not only subscribe for the periodicals issued by the Publishing Society, but read them and write for them. In the early days when workers were comparatively few and mere tyros in divine Science, the editorial staff must have been hard pressed sometimes for the requisite "copy;" but with the years not only the corps but the supplies have been recruited, and the editorial function must now be exercised not only to the end that the integrity of the teachings of Christian Science be preserved, but that the high standard of literary excellence set by our Leader be maintained.

Everywhere the loyal and grateful recipients of the blessings of Christian Science are eager to help spread abroad the gospel of the divine healing, and day after day, from all quarters of the globe, come articles, poems, testimonies, news from the churches and the lecture field, reports of the work done by the various committees, etc., —and right welcome they are at headquarters. Every communication is given thoughtful consideration, and while they do not all bear the hall-mark of the scholarly thinker, no one who has a helpful thought for mankind, a vital experience which has made clearer some Scriptural or metaphysical truth, need hesitate to offer his contribution for the general good, even though he feels he can express himself but crudely.

There is one way, however, in which many contributors, unthinkingly perhaps, add to the editor's duties, *i.e.*, in their indiscriminate use of quotations. An established rule is that all quotations from the Scriptures and the writings of Mrs. Eddy must be verified, and in the latter case the place where the passage is found must be stated. This has seemed necessary, because so many otherwise careful writers quote from memory, in which case the passage is seldom verbally correct. This is particularly noticeable when citations are made from Mrs. Eddy's writings, and quite frequently, too, the quotation is introduced with no hint as to its context. When the passage is from Science and Health it can usually be easily found through the Concordance to that volume, but those who are familiar with the extent of our Leader's writings, both in book form and in our periodicals, will understand the task imposed when a single phrase or even a sentence must be located with no other help than is afforded by a thorough familiarity with the text. Again, there must be constant alertness to recognize the phrasing which should be accredited to another, that, unconsciously perhaps, has been incorporated by the writer as his own thinking.

Occasionally a contribution is submitted which proves to be practically a compilation, sometimes of Scriptural passages or extracts from Mrs. Eddy's writings, sometimes of both. These writers are doubtless unaware that in this wholesale appropriation of another's thoughts, even though they be duly accredited, they are offending against the canon of good taste in the first instance, and in the second against the direct wish of our Leader. Quotations have their use—we like to strengthen our own phrases with

> precious thoughts
> That shall not die, and cannot be destroyed;

but unless this is sparingly done we only weaken our individuality of expression.

One cannot fail to be impressed, in studying Mrs. Eddy's writings, with the fact that, while in their brilliancy and forcefulness they bear the unmistakable impress of their source of inspiration, they are nevertheless worked out on original lines, and a quotation is never used except with that fine sense of fitness and appropriateness which drives home and clinches the argument advanced. Can we in our own work do better than pattern after her wise course? It is undoubtedly true that there is no phase of divine Science which she has not elucidated with far more clearness than we may ever hope to do, and that however cleverly or learnedly we voice our thinking we are only giving a new dress to something she has already ably said; nevertheless, if we read and ponder, carefully, prayerfully, and persistently, the Bible and the inspired teachings of Christian Science as set forth in Mrs. Eddy's writings, the fruit of our study and experience will eventually evidence a growth out of error into grace that may well go forth in winged thoughts for the help and encouragement of those who are just entering on the heavenly quest.

Archibald McLellan.

"I WILL ARISE AND GO TO MY FATHER."

One of the most significant features of the story of the prodigal is this, that when understood it is found to be not a far-away Oriental tale, but a near-by experience. We are all prodigals, in a way, for we have turned our backs many a time upon our highest ideals, and sought satisfaction in response to the seductions of material sense; and we have all found, or are sure to find, that this course means rapid expenditure and fleeting joy. It means a deep sense of unworthiness and degradation, of enslavement and shame, all the heart-hunger, humiliation, and despair which filled the swine-feeder's cup with bitterness to the brim.

The experience of all this has been so keen in many a noble nature as to beget a splendidly sincere effort to gain the peace and joy which pertains, as he is sure, to true living. Too often, however, though the endeavor to "arise" has been genuine, he has not gone to his Father, for he has not understood that, if there is no reconciliation with Truth and Love, there can be no home-coming, no entrance into the inheritance of good. In his ignorance and desperation he has tried to find the homeward path in ascetic vigils, in conformities, and in prayers that were mingled with tears. His struggle has been an honest one, but he has utterly missed the way because he has not understood the import of the Master's teaching, that freedom is gained by Truth-knowing, by the right understanding of God and His law, and by this alone.

This has been most clearly instanced in the case of those for whom the penalty of material sense has assumed the form of physical suffering. Prompted by pain, they have arisen, and have bravely tried to find escape from their miseries; but instead of going to the Father, instead of looking to the apprehension of that divine law which was effective in Christ Jesus for the healing of all diseases, they have entered the devious and labyrinthine paths of *materia medica*. This has been the place of stumbling for the great body of Christian people, and in the hour when they knew that no earthly arm could save they have proved again that to be without God is to be without hope.

Human experience and Christian Science are at one in teaching that the most heroic effort to "arise" is forever futile unless it preludes a going to the Father. To this

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Christ Jesus gave persistent emphasis. Indeed his whole history might be epitomized as a continuous endeavor to show wanderers the way home, the way of return to the acceptance and realization of Love's legitimate and eternal rule. So, too, Christian Science teaching is always theocentric. Whatever the prodigal's stage of advance, whatever the nature of his need, its counsel is ever the same: Go to thy Father, and be reconciled. Divine Life is thy only strength, divine Truth thy only refuge. The Christian Scientist seeks ever to define God to his own consciousness, as Mrs. Eddy has said, "by feeling and applying the nature and practical possibilities of divine Love" (Messages to The Mother Church, p. 37). This is the one way home, and happy are they whose feet are following it.

The promise and possibility of the prodigal's redemption lay in his realization that he was his loving father's son, and in his determination to arise and go to him. The moment these were given the scepter, that moment his problem was practically solved, and he had a right to begin his home-coming song. And this is just as true for us as for him. To apprehend God, the undying Life, the omnipresent Truth, the eternal Love, as our Father, is to have immediate and perennial occasion for rejoicing. We have not completed our demonstration, and perchance are still a long way from home; nevertheless, if in every hour we are thus remembering God, and if in every crisis and determination we are arising and going to Him, it is fitting that the days of our mourning should cease, for (so the story reads), when the prodigal "was yet a great way off, his father saw him, and had compassion."

JOHN B. WILLIS.

THE RIGHT ATTITUDE.

IN a recent Lesson-Sermon there was a very telling instance of the relation between certain truths. The familiar and oft-quoted statement, that God is "of purer eyes than to behold evil," was immediately followed by this text from Psalms: "If I regard iniquity in my heart, the Lord will not hear me." If any one is at all in doubt as to the practical value of Christian Science in overcoming the trials and difficulties of human experience, he can always prove this for himself by clearing his own thought of all belief in evil. We may not be able to prove that God does not know evil, but if we take on trust the prophet's words, that God is of purer eyes than to behold it, and from this basis strive to rid our own consciousness of the belief that evil has reality, place, or power, we shall be amazed at the results attained in the overcoming of sin and disease.

As the belief in evil vanishes, the light of Truth pours in, and the mental illumination which follows shows that the divine Life is indeed "the light of men." It gives health for disease, joy for sorrow, strength for weakness, and purity for defilement. It only remains for each individual to conform to the divine requirement, to maintain continually the right mental attitude, in order to become a recipient of the blessings which all desire. It cannot be otherwise if the promises of the Bible count for anything, and if our hopes are not all delusions.

Would not every sincere seeker after Truth prefer to think that he himself was in the wrong (with a chance of being set right), than to believe that God either cared not to help him or could not do so? Unhappily too many do think this, and so wrong God and themselves. They believe that the Almighty has instituted a material order with entailed pains and penalties, and, as an eminent writer has said, calmly looks down from a height above, "seeing it go." It is not likely that any professed Christian would challenge the Christian Science concept of God as omnipresent Love and wisdom; but to stand by this concept, live by it, through the strain and stress of mortal experience, is the all-important thing.

There are some who seek in Christian Science the healing of some tenacious form of disease, and who are greatly puzzled if it be long delayed. The tendency in such cases usually is to dwell upon the symptoms, talk them over, recount the history of "the case," and then wonder why the healing has not been brought about as quickly as in the experience of others. They quite forget the psalmist's admonition, "If I regard iniquity [either sin or disease] in my heart, the Lord will not hear me." Mrs. Eddy says, "Suffer no claim of sin or sickness to grow upon the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin" (Science and Health, p. 390).

There are some who seem to need the help of those more advanced than themselves, but all may prove the powerlessness of evil if they are only faithful in keeping their mental gaze turned steadily toward the light, and refuse to allow the mirror of their consciousness to reflect aught unlike God. All who do this may assuredly say, as did the psalmist, "But verily God hath heard me; he hath attended unto the voice of my prayer." "Blessed be God, which hath not turned away my prayer, nor his mercy from me."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Bucyrus, O., Jan. 17, 1910.

Mrs. Mary Baker Eddy.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Bucyrus, O., in annual meeting assembled, wish to assure you of our love and loyalty, of our gratitude for every rule and every word of guidance you have given, and more than all for the example of infinite love and patience you have shown to all your followers.

Lovingly and obediently yours,

STELLA D. CARY,
CARRIE F. ROEHR,
Committee.

Auburn, N. Y., Jan. 22, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—The members of this branch church, assembled in annual meeting, unanimously voted to send you a message of love and gratitude for the priceless blessing which has come to mankind through your teaching and example of following Christ. We are grateful for The Mother Church, which has made possible the many branches, and realize that the branch must "abide in the vine" to bear much fruit. With the guidance of the Manual, and obedience to its by-laws, daily watchfulness, and consecration to God, we renew our pledge of loyalty.

Faithfully yours,

MRS. EUGENIA L. MASON, *First Reader,*
ORLANDO B. CUDEBAC, *Second Reader,*
HERBERT A. MORGAN, *Clerk.*
First Church of Christ, Scientist.

Detroit, Mich., Jan. 24, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—You will be rejoiced to know that the Cause of Christian Science in Detroit has reached the point where it is necessary to expand by the formation of Second Church. About sixty members from First Church are taking this step, leaving the old church with the loving God-speed of their fellow-workers, and knowing that divine Love is pointing the way. Every step has been an unfoldment of the bounty and love of God. A temporary place of meeting was desired, and when the proprietor of a large establishment was approached for the renting of

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a desirable hall in his building, this was given, and no remuneration would be accepted. First Church has generously and unanimously voted to start the sister church financially by an even division of funds on hand.

We rejoice in the democracy you so wisely enjoin. There will be students of at least five teachers in our charter membership. We are mindful of the beautiful message you sent, in the words of Isaiah, when First Church, Detroit, was dedicated: "Arise, shine; for thy light is come;" and we trust that our light may so shine before men, that they may see our good works, and glorify our Father which is in heaven.

In loving loyalty and obedience to the spirit and law of The Mother Church, it will be our endeavor to follow the example it has set, by following the wise Leader who has inaugurated and directed this great movement for the uplifting of humanity from sin, sickness, and death to the "recognition of practical, operative Christian Science."

Lovingly and obediently yours,
Second Church of Christ, Scientist, of Detroit, Mich.
ALICE CHENEY SMITH, ALICE THRALL NEBE,
MINNIE S. MUNSON, *Committee.*

New York, N. Y., Jan. 23, 1910.

Dear Mrs. Eddy:—Allow me to tell you, dear Leader, how we of First Church felt the power of your thought in the morning service of Jan. 23, when your telegram was read to the congregation. We rejoiced with gladness because we knew that the stand taken was blessed with your approval. God bless you for your loving thought.

Loyally yours,
PHILIP PETER MAJOR.

Sacramento, Cal., Nov. 25, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I am truly thankful to God, and to you, for your gift to mankind of "Science and Health with Key to the Scriptures." This is the first year in my life, since I was sixteen years of age (and I am now forty-seven), that I have been able to pass through without a desire to drink or smoke; and that I have not taken a drop of medicine, is something to be very thankful for. One year ago today I was able for the first time to acknowledge what Christian Science had done for me, and this year has been one of happiness for me. I was healed through the perusal of your writings, and my heart is full of praise to God, and of thankfulness to you, who have done so much for humanity through your inspired writings. That I may live my gratitude is my desire.

Your faithful follower,
THOMAS H. SMITH.

Albany, N. Y., Jan. 18, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is indeed a privilege for us at the beginning of a new church year again to offer our tribute of gratitude to God for the revelation of divine Science which has come to us through your inspiration. We acknowledge that all of good which we possess is the direct result of our increased spiritual understanding, made possible through the study of the inspired Word of God, unlocked to us, dear Leader, by your blessed "Key to the Scriptures." Your untiring efforts for the uplifting of mankind inspire us to a renewed activity; "and we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

Your loyal followers,
First Church of Christ, Scientist, Albany, N. Y.
MARGARET RIGGS COX, MARGARET DUNDEE GIBB,
Committee.

New York, N. Y., Jan. 21, 1910.

Beloved Leader:—With deep draughts of grateful love I thank you for our text-book, "Science and Health with Key to the Scriptures," and your lesser writings, for they have enabled me to find and to adhere to the straight and narrow way during these months of testing. I want to acknowledge and to express my gratitude to the Directors of the dear Mother Church, and for our inspiring publications; particularly the *Sentinel*, and for the loving cooperation of all loyal Christian Scientists all over the field. God's loving support through all these channels has enabled me to stand unflinchingly at my post as Second Reader of First Church of Christ, Scientist, of New York city, and for this I extend my appreciation and gratitude.

Lovingly and faithfully your follower,
ELLA GARRISON YOUNG.

Buffalo, N. Y., Jan. 19, 1910.

Dear Mrs. Eddy:—I love you so much for the wonderful change which has taken place in the Buffalo church. The stone at last is being rolled away from our church door, and will be more like the open book of the Christian Science text-book, which unfolds freedom on every page. We read in Science and Health (p. 223), "Spiritual rationality and free thought accompany approaching Science, and cannot be put down." I cannot express myself or thank you enough for your wonderful text-book, whose Principle is Love, and which works out all harmony.

Lovingly,
MRS. L. M. BARBER.

Portland, Me., Jan. 20, 1910.

Beloved Teacher and Leader:—Today has been a momentous one to the Christian Scientists of Portland, for this morning, with simple but impressive services, the corner-stone of our church edifice was put into place. With hearts filled with gratitude, we, the members of this church, would express loyalty and love to you, our loving, patient guide, knowing that you will be made glad at this indication of the onward steps we are taking. Day by day our consciousness is rising to a clearer apprehension of the church of Christ. We are learning that the stability, strength, and power of the church rests alone on purity of thought, unselfed love, and willing obedience to the divine demands. Reaching far beyond and above this material symbol, we sincerely and earnestly desire to bring forth the fruits of Christliness, that our church may be in deed and in truth, a worthy tribute to Christian Science.

Your loving student,
JENNIE J. CHURCHILL,
In behalf of First Church of Christ, Scientist, Portland, Me.

Twin Falls, Ida., Jan. 6, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—We, the members of the Christian Science Society of Twin Falls, Idaho, assembled at our first annual business meeting, wish to express our deep gratitude for the privilege we have enjoyed in uniting to hold regular services in accordance with the rules in the Manual of The Mother Church. We desire to pledge our love and loyalty to the Cause of Christian Science, and to you our Leader, and earnestly pray that both individually and as an organization we may so progress in the understanding and demonstration of the divine Principle which your faithful work has pointed out to us, that our lives may prove the sincerity of our devotion and serve to help others in their progress heavenward.

Lovingly and loyally yours,
Christian Science Society of Twin Falls, Ida.
MRS. ELIZA L. JONES, *Clerk.*

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THE LECTURES.

MARQUETTE, MICH.

Frank H. Leonard lectured on Christian Science at the Opera House Dec. 11. He was introduced by James Russell of the *Mining Journal,* who said in part,—

We live in a tolerant age, when men have come to believe it wise for each to allow the other to think out the problems of life for himself, and to determine for himself, according to his own judgment and the dictates of his conscience, what he shall accept as truth and what reject as error. We have with us yet those who believe this spirit of tolerance to be but another name for laxity of belief in the truth, who maintain that the world has grown indifferent in religious matters. And yet it seems to me that never before in the history of the race have the teachings of Christ been so universally applied in the every-day affairs of life in all civilized countries as they are today.

From thousands of pulpits tomorrow there will be thundered forth denunciations of the lack of faith among men which is alleged to be characteristic of the world in our day. But is there such a lack? I for one do not believe it. We are making a more direct application to human needs of the gospel of Christ, it appears to me, though we may not mouth professions of faith as much as was done in former days. The preachers of the gospel tell us that it is difficult to attract people to the churches. That may be true, but it is because the people are doing their own thinking to a greater extent than ever before, and deciding for themselves, with minds illumined by gospel truth, what their duty is to God, to their fellow-men, and to themselves. If their independent thinking leads to more correct living, is not that proof that in their own way they are applying the truths of Christian teaching to the problems of life as Christ intended they should when he came on earth to give them his law?—*Correspondence.*

HOUSTON, TEX.

An audience that filled the Beach Auditorium gathered last night [Dec. 13] to hear Prof. Hermann S. Hering expound the doctrines of Christian Science. He was introduced by County Judge Amerman, who in presenting the lecturer said in part,—

I cannot claim to be numbered among that rapidly growing army of earnest men and women who by their daily demeanor appear to have made happiness a business and trouble a lost art, but I do claim that you have in your number certain men and women whose love I have known since infancy and whose hearts are as free from guile as an infant's laughter; therefore, when these people tell me that they know the rock on which their faith is builded, I am convinced that they have set their feet in the trails of everlasting truth. But, even though my slight observation of Christian Science has been through the eyes of biased loved ones, I cannot fail to see the happiness that seems to go with its teaching, and the trouble and worry that seem to fly forever wherever it takes up its abode.

My friends, when we learn that thousands and thousands of thinking men and women are yearly accepting a plan of life and work that fifty years ago was unknown, content to live by it and to die by it, sure in the belief that it is the best that the ages have produced, is it not time for us to consider what this belief is?

Houston Chronicle.

ST. JOSEPH, MO.

An audience which filled the first floor and part of the first balcony of the Tootle Theater, gathered last night [Dec. 2] to hear the Rev. William P. McKenzie deliver an instructive talk on Christian Science. The speaker was introduced by R. H. Abercombie, a member of the state board of charities and corrections, who said:—

To your humble servant has been assigned the honor and pleasure of introducing the orator of the evening. Before doing so, I desire to relate a portion of my observations in relation to the organization and fast growing power of Christian Science. My first observation occurred in 1901. At that time, I was fortunately or unfortunately a member of the Missouri Legislature. During that session, the medical fraternity of Missouri decided that an amendment to the laws governing the practice of medicine was necessary, which resulted in the introduction of what was known as the "Hall medical bill," introduced in the House by the Hon. M. W. Hall of Saline county. A great storm of protest against the passage of the bill resulted in its adoption, the members of both bodies paying but little attention to the protests. Upon the roll-call for the final passage of that bill I had the honor to cast the first vote, and it was recorded "No."

During the year 1909 I again witnessed a scene that occurred in the Missouri Legislature. Another bill had been introduced to regulate the practice of medicine, and certain sections of the bill were regarded as objectionable and infringing upon the constitutional rights of the individual. Representatives of the Christian Scientists were again in Jefferson City to protest; this time not in vain, in fact those in charge of the bill mutually agreed with the protestors that the objectionable sections should be modified or eliminated from the bill. Note the change in eight years. What will be the strength in eight years more I can only predict.—*St. Joseph Gazette.*

LECTURES TO BE DELIVERED.

Muskegon, Mich.—William D. McCrackan, M.A., Woman's Club Building, Feb. 8.

Albert Lea, Minn.—Prof. Hermann S. Hering, Firemen's Auditorium, 3:30 p.m., Feb. 13.

Hamilton, Ont.—Frank H. Leonard, Bennet's Theater, 3:30 p.m., Feb. 13.

Knoxville, Tenn.—William D. McCrackan, M.A., Auditorium, Sunday afternoon, Feb. 13.

San Francisco, Cal.—Miss Mary Brookins, Christian Science Hall, afternoon, Feb. 13; evening, Feb. 14.

Jacksonville, Fla.—Francis J. Fluno, M.D., Duval Theater, Feb. 14.

Caro, Mich.—Frank H. Leonard, Church Edifice, 7:30 p.m., Feb. 15.

Montgomery, Ala.—Francis J. Fluno, M.D., Grand Theater, 3 p.m., Feb. 20.

Bridgeport, Conn.—Bliss Knapp, Hotel Stratfield, Feb. 18.

Maryville, Mo.—Prof. Hermann S. Hering, Empire Theater, 3 p.m., Feb. 20.

Tampa, Fla.—Mrs. Sue Harper Mims, Tampa Bay Casino, 3 p.m., Feb. 20.

Springville, N. Y.—Rev. Arthur Reeves Vosburgh, Goddard Hall, 4 p.m., Feb. 20.

Moline, Ill.—Frank H. Leonard, The Barrymore, 8:15 p.m., Feb. 21.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

HOWARD ARNOLD WALTERS.

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TESTIMONIES OF HEALING.

I feel impelled to write a brief acknowledgment of the debt I owe to Christian Science, but words seem so hopelessly inadequate to express the thoughts of which the heart is full, that I am almost ashamed to send so cold and brief a report. I owe everything I have, and everything I hope for, to Christian Science. I have the honor to be a member of The Mother Church, also of our branch church here. I also had the great privilege of being a helper at the exhibit of the Publishing Society at the Edinburgh exhibition. I am more grateful than I can say for the *Monitor*. For more than twenty years this was the great reform for which I most longed,—that some one should arise who would be powerful enough to purify the newspapers of the world. I thank God for the answer to this prayer!

It is now more than three years since I first heard of Christian Science, during which time I have been steadily benefited. I have had relief from many physical ailments, but the thing for which I am most grateful is the gradual change of thought which the study of the truth has brought to me. I am indeed grateful for Mrs. Eddy's work, which has brought a knowledge of Life to so many—and has shown me the way "out of darkness into his marvelous light."—AIMEE HOCHSTETTER, Edinburgh, Scotland.

In October, 1908, I was watching my football team, when the ball suddenly flew out of bounds and both teams rushed after it. I dodged one boy, but several others coming up together struck me in such a way as to push my feet from under me. My first thought was that I would not be able to rise, but I denied the wrong thought, sprang to my feet, and walked and ran about freely the remainder of the day.

When I arrived home in the evening I told my wife of the accident, and thought no more of it until, on attempting to rise, I found that my knee was becoming stiff and also very painful. My wife wanted me to telephone to a Christian Science practitioner, but I told her that we ought to be able to overcome the trouble ourselves. The pain, however, increased till it seemed almost unbearable and I could not move my leg, even while lying down, much less could I stand. Finally I consented to let my wife telephone the practitioner, and in a few minutes I walked out to supper by holding on to some supports. Within an hour all pain had ceased, and I could not only walk without difficulty, but could even raise myself on that foot. After that, not even the closest observer could notice any evidence of lameness. There were several who had seen me when I was in such great distress and who watched the change as I got better, and they marveled greatly at the demonstration.

We have been students of Science and Health for about eleven years, and feel very grateful for the many proofs of divine Love which we have experienced. We cannot express enough gratitude to Mrs. Eddy.

A. D. GRRIFFIN, Superintendent of Public Schools, Park City, Utah.

Freely I have received, and freely do I give my testimony, trusting that others may derive as much benefit therefrom as has come to me. On the 25th of May, 1907, I was instantaneously healed of blood-poisoning. *Materia medica* had been tried to its uttermost, and only as a last resort did I turn to God, but He was both ready and willing to receive and to heal me! We called a Christian Science practitioner, and before she reached me—in fact, in about ten minutes—I knew that I was healed, for such a sense of peace and rest came to me. The doctors had said I had only about two hours to live, but instead of being arrayed in my grave-clothes, I got up within that time and dressed myself, and never felt better in my life. About this time I began to feel hungry, and on being told by the Christian Science practitioner that I might have anything to eat that I wanted, I ate a hearty meal, although for three weeks I had only been able to take liquids.

While I am truly thankful for this healing, for having been spared to my husband and little ones, it seems almost nothing compared with the spiritual uplifting which has come to me, and of which I am obtaining more and more by overcoming the belief in evil, and through the study of that dear book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Another thing for which I feel very grateful is that I have been led to Truth in the babyhood of my children. Ever since I have been a mother I have prayed more earnestly for God's guidance in rearing my little ones than for any other one thing; prayed that I might bring them up in the way they should go, but I never knew "the way" until Christian Science revealed it to me.

Christian Science is bringing added blessings to me and mine daily, and I do feel very thankful to God, and to all who have helped me in word or deed. I feel that we can never be grateful enough to dear Mrs. Eddy for her purity and for the life of unselfed love which she has given to the world. God bless her, and help us to follow faithfully as she directs.—HATTIE L. TAYLOR, Dallas, Tex.

One day in the summer of 1908, I scalded my left arm very badly, but by steadily declaring that God is the only power, I suffered very little from the injury after the first few minutes. At another time I burned my fingers severely, but the same declaration that God is the only power so freed me from the usual results of a burn that I was able to use my needle in sewing with no difficulty or suffering whatever. Every winter I used to have very severe colds that would last late into the spring, and three times the condition of my lungs was such that the physicians considered me in great danger; but since my healing, eight years ago, through Christian Science, when no one supposed I could live much longer, I have not had more than two or three attacks and they were of short duration.

The testimonies in the *Sentinel* and *Journal* are very encouraging and helpful, and the other contributions often give me a clearer idea of how to work. I am very grateful for Christian Science.

MRS. FRANK ROLLINS, New York, N. Y.

About four years ago some disagreeable growths began to make their appearance on my hands, until both of them were almost covered, some of these excrescences being very large. I was ashamed to let any one look at my hands, and one day my mother, who is a Christian Scientist, said that we must try to get rid of these warts, for God never made them, and matter had no power to produce anything. She told me not to count them, but to realize every time I looked at my hands that discordant conditions did not belong to me. My mother and I together declared the truth, and the result was wonderful. Every trace of the ailment disappeared inside of a few weeks. My hands are smooth and natural again. I have been healed from other ailments under the treatment of Christian Science. For this I am very thankful to God, and grateful to our Leader, Mrs. Eddy. I attend the Christian Science Sunday School.—BERTHA JULIA CHRISTENSEN, Troy, N. Y.

About three years ago I first heard of Christian Science through being healed of a stomach trouble of long standing. I had been treated by a physician, and while I would feel better for a time, I would soon become worse again; and I never knew what it was to feel entirely well until I was treated in Christian Science. Since that time I have had no recurrence of the trouble, and I want to express my

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gratitude for the blessings received through this truth. I purchased a copy of "Science and Health with Key to the Scriptures" and have studied it ever since, and have received help in many ways besides the physical healing.

I have often desired to testify as to the blessings I have received through Christian Science, and am glad to have this opportunity to do so, and perhaps of helping some one else. I thank God, and I am very grateful to our Leader for Science and Health.

LUCILLE HAMILTON, Denver, Col.

[Translated from the German.]

It is with a feeling of deepest gratitude for the help which I have received through Christian Science that I would tell about my healing. Two years ago I suffered terribly with headaches. As they became unbearable, I finally consulted a physician of high repute in Charlottenburg, who declared that growths in the nose were the cause of the malady, and that he could but urge me to submit immediately to an operation. As I was suffering greatly, I submitted to a most serious operation, after which I stayed for three weeks and a half at the private clinique of the physician in question. During that time I suffered dreadfully, as the dressing had to be done twice a day. After I was dismissed I remained under constant treatment for two years, without any prospect of getting better. There was an open wound in the jaw, and further surgical treatment was given frequently, this being extremely painful, as it was done without an anesthetic.

After I had undergone thirteen such treatments, I heard of Christian Science, but could not make up my mind to seek help in it. I did, however, attend a Wednesday evening meeting, and the impression which I got was such a favorable one that I immediately asked for treatment. I at once removed an appliance which the surgeon had deemed necessary, something I never would have dared to do otherwise, but after the third treatment the wound began to close gradually. After the sixth or seventh treatment it closed completely, and has not caused me pain again. I am now a healthy girl of twenty-two, and cannot say how grateful I am to God, and also to our dear Leader, Mrs. Eddy, who has brought us this great Science.

MARTHA THIELOW, Berlin W., Germany.

In reading a testimony in the *Sentinel* I was led to see the mistake I had been making in not expressing gratitude for the good already received. In October, 1904, divine Love led me to take Christian Science treatment for a so-called incurable disease, from which I had suffered severely for twenty years. All that the attending physicians had been able to do was to give an opiate to relieve me, and in this way the habit of using it was formed. This afterward made me its slave. I often tried to quit its use, yet was never able to do so. Today, with a heart filled with gratitude for what Christian Science has done for me, and in the hope that this testimony may help some others to gain their freedom, I can say that in one treatment all desire for the drug was destroyed. This was proof to me that Christian Science is indeed the Christ-healing.

Since then I have passed through some great trials, but always depended on Truth to deliver me, and I have never found it wanting. Although part of my healing has to mortal sense seemed slow, even for this am I learning to be thankful. It is teaching me each day something new about Truth, Life, and Love, which brings the peace that passes mortal man's understanding. I wish to express the great love and gratitude I feel for all the kindly help I have had on my journey from sense to Soul; also for the *Journal* and *Sentinel*, each copy of which brings such help and comfort, especially to those who live in the country, away from all Scientists (as do I), and they are truly appreciated. These are only a very few of the many reasons which I have for gratitude to God, and to Mrs. Eddy for this way of Truth which is revealed through the Bible and the Christian Science text-book.

MRS. EMMA POOL, Hendley, Neb.

It is with gratitude and love that I give the following testimony. Christian Science has done so much for me that I scarcely know what to say. Having been told over two years ago that I could never be a well woman, in my despair I was led through the wish of a cousin to try Christian Science. For eighteen years I had been a constant and intense sufferer with headaches, besides stomach, kidney, and abdominal troubles. I had tried various doctors, some of the best that could be employed, but none of them could give me any permanent relief. After four weeks' treatment in Christian Science, I can truthfully say that I am well, and stronger than I have been for more than eighteen years.

I had always tried to look to God for help, but my spiritual vision had been dimmed. I could not understand how He could be a God of love, and yet permit me to go through such deep waters of affliction. The physical healing is naturally a great deal to me, but far greater is the better understanding of a God who is good, one who does not send sickness and pain. Only the Giver of "every good gift and every perfect gift" could have provided Christian Science for our healing. I gladly join with other Scientists in trying to realize the day when all shall know God and Christian Science; when heaven will have come, and God's will be done on earth as in heaven. The light of Life now guides and illumines my path each day. I feel that I cannot be grateful enough to God, and to Mrs. Eddy; and that each thought as it enters my mental door should be one of love and thanksgiving. If we try to follow our Leader's example, and live up to our highest understanding of good, we can help all those whom our lives touch.

I am indeed grateful to the Publishing Society, and also for our Lesson-Sermons and for every thought that has helped me to find the truth.

MRS. ALVIN A. BRAY, Mt. Vernon, Wash.

I have long felt it a duty to express through our periodicals my gratitude for the many benefits that Christian Science has brought to me and mine, as I have much to be thankful for. The first demonstration made in my family without the help of a practitioner was six years ago. While I was standing on a fence I lost my balance and fell heavily, injuring myself severely. I at once declared the truth to the best of my understanding, and when I reached the house I read Science and Health. I had no other help, and was well in a few weeks. Since then I have relied upon Christian Science for help, and have not found it wanting when faithfully applied. Coughs, fevers, etc., have been overcome in my family.

The most remarkable cases of healing were during 1908. One was that of my little boy. He stepped on a thorn in July, but it did not trouble him much for over a week and then he began to complain. I dressed and attended to his foot, but could not find the thorn. I then had a doctor open it. He also had absent treatment in Christian Science, but at the end of two weeks his foot seemed to be worse and he was in a bad condition, as it then seemed, in every way. He had no rest and was so thin that I was almost afraid to start with him to a practitioner, but as soon as I could get the consent of my husband we took the child to the home of the practitioner and remained four days. We returned home on Sunday, and on Monday he could bear some weight on his foot, and the following day he could walk. He improved from that time, and in less than two months was well.

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The other case was the healing of our little girl in September of what seemed to be a congestive attack. One morning early, she had a spasm. At first I was not much alarmed, but as she did not get over it, I was so overcome with fear that I telephoned for a practitioner, who, as she could not come, gave her absent treatment. The child could not speak until midnight and then she only answered when spoken to. The next morning she appeared to be better, but did not seem quite rational for a few days. She was, however, healed entirely in a very short time. For all this, and much more that I could tell, I am thankful to God, also to Mrs. Eddy, who has brought to us this truth.—MRS. ROSA JONES, Lewisville, Tex.

After having been treated under *materia medica* for several years without any permanent benefit, I at last turned to Christian Science and was healed of severe catarrhal trouble in less than one week, although I took treatment for three weeks before I was thoroughly convinced that I was permanently healed. In realizing that God is no respecter of persons, I felt that I, too, could learn to help myself and others. I then began the study of Christian Science in earnest, and have been studying it for eleven years.

I have found this truth an ever-present help, not only in the healing of physical disease, but in destroying every erroneous thought. "Science and Health with Key to the Scriptures" has taught me that the indulgence of evil thoughts is sin; that such thinking engenders disease, induces sickness, and leads to death; while the persistent thinking of good thoughts, and the doing of good deeds, destroys sin and disease, heals us, and leads to immortality, through the renewing of the mind. I am indeed grateful to God, who has given to us our dear Leader, Mrs. Eddy, and the blessings of this healing truth.

ELIZABETH KNIGHT MELVIN, Memphis, Tenn.

Four years ago Christian Science came into our home, and joy, peace, prosperity, and health was the result. My companion was first healed, and a few months after this I was willing to try it myself. Mine was a case of instantaneous healing. I believe I was healed because I wanted to be, and not because I knew anything about Christian Science, for I did not. Nearly all that I had ever heard of it was from its enemies, but I had seen a number of people who asserted that they had been healed by it. Furthermore, I was far from being satisfied with the religion which I had been trying to live for a number of years. My complaint was heart and stomach trouble, also an attack of lung trouble; but, as stated above, I was healed so quickly that I was certainly surprised.

I found that this great light which had come to me so beautifully was the light for me to walk in, and that it is also free to every one. The earnest seeker can know that these things come from God by their results. Praises be to His name that Mrs. Eddy has given to the world the "Key to the Scriptures."

GREENLIEF SNOW, Hartford, Conn.

I joyfully bear witness to the healing power of Christian Science. From my earliest recollection I never knew what it was to be free from some ill, and it does seem as if I must have had all that flesh is heir to. I was supposed to have inherited lung trouble, also another ailment which manifested itself in an eruption. I suffered untold agony for many years, the eruption at times appearing all over the body. The lung disease was manifested in many forms, and finally, after years of suffering and medical treatment, a council of doctors pronounced it tuberculosis, and said that no more could be done for me. I did, however, get relief through change of climate.

Then I met with an accident, and had an arm severely hurt, besides sustaining injuries which kept me in a hospital most of the time for over two years. I underwent two operations with only partial relief, and my arm gradually became useless. The physicians were advising a more critical operation; but just at this point some of my friends were so anxious to have me try Christian Science treatment that I reluctantly consented. I was discouraged, and felt that death was my only hope of relief; yet in a way I was willing to try anything which offered release from pain. I applied to a Christian Science practitioner, and received relief at once. At the time it seemed to me that my healing was very slow, yet in six months I was perfectly healed of all these discordant conditions, also of many other ailments which I have not mentioned.

This healing was in 1904, and I have rejoiced in good health ever since. My one aim is to live Christian Science, not in words only but in deeds; to love God supremely, and to be loyal to our dear Leader.

MRS. SUSAN E. ARMITAGE, Brainerd, Minn.

I wish to add my testimony, in the hope of helping others. I was a member of an orthodox church and tried hard to be a Christian, but I did not find the help and comfort which religion should bring to one hungering for righteousness. In March, 1906, after seeking relief for physical ills for several years, an aunt sent me two *Christian Science Sentinels*, which were eagerly read. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was soon purchased, and through reading this wonderful book, stomach trouble and several other ailments disappeared. A very obstinate bowel difficulty soon vanished with a little help from a practitioner, and much fear has been destroyed. My daughter came into Science about the same time, and we are both striving to understand more of this truth that makes free.

While the physical help is wonderful, it cannot be compared with the spiritual uplifting, the comfort and peace which come through the study of our text-book and our other literature. I wish to add that when the Lesson-Sermons seem difficult to understand, the words in Matthew 7 : 7, 8 bring the light to my darkened sense. There would not be room to tell of the many demonstrations of the power of Truth, but my daily prayer is to live near to God and to show others the way. Words cannot express my love and gratitude to Mrs. Eddy for Science and Health. I am very thankful to be a member of The Mother Church and for the help it is in our journey from sense to Soul. I am striving to be worthy to be known as a Christian Scientist.

MRS. GERTRUDE QUINER, Manderson, Wyo.

For thirty years I was a great sufferer from chronic rheumatism. I could hardly walk and the pain was most excruciating. I believe I have tried almost every well-known remedy, including a course of baths at a celebrated hydropathic resort. This relieved me for a short time, but I was soon as ill as ever. In August, 1907, I witnessed the most wonderful healing of my dear grandchild through Christian Science, and I thought that what God could do for this little one He could do for me; so I sent for a Christian Science practitioner and had a wonderfully helpful talk, and finally decided to take treatment. In six weeks I was healed. I am over seventy years of age and have recently been able to nurse a sick friend through a very severe illness. I feel most grateful for this wondrous freedom from bondage, and for the new light and true understanding of the Bible, so beautifully explained by Mrs. Eddy.

MRS. E. POOLEY, Rochdale, Lancashire, England.

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Do we realize the opportunity, the blessed privilege given to us when the pages of our priceless periodicals are open for our benefit, that we may give as well as receive? With great joy and thanksgiving I wish to relate some of the many blessings that have been mine since this religion of Love, named by Mrs. Eddy Christian Science, came into my life. It appealed to me as practical as well as beautiful, therefore a necessity; so I listened to all I heard said of it, and read also. Not until a year had passed did I call for help, when a disease, which had seemed a part of me through a number of years but which had been silent for some time, loudly screamed for recognition. This was a distressing bowel trouble and supposed to be hereditary. I was healed of it in three treatments through the understanding of a dear Scientist. This was in 1898, and since that time many proofs of God's loving and protecting care have been mine.

Within the past year, this healing Principle, as made known to us by our Leader, has again been proved in the overcoming of doubt, darkness, and fear, attended by mental and physical pain. Many times, when I could not see a step before me and there seemed nothing to do but bow the head and let the waves roll over, the patient practitioner led and helped me over the rough places until the darkness was dispelled and the practicability of Christian Science demonstrated. Sin has been uncovered and cast out, and I have been set free. In this time I have beheld the whirlwind of anger, the earthquake of hate, and the fire of revenge commanded to be still by the voice of Love, which was obeyed and there was a great calm. I rejoice that Mrs. Eddy listened to the voice when it came to her, and that she wrote down for us what she heard and saw; that her vision of Truth was keen and her hearing of its message acute. Through this same alertness and love of humanity, she has given us today the *Monitor*, whose power for good we do not as yet fully realize. I thank Mrs. Eddy deeply for all she has done for me and mine.—Mrs. Mable I. Gilkey, Dallas, Tex.

It is now more than four years since I sought and found help in Christian Science. I was healed in one treatment of a bowel difficulty of fifteen years' standing. Since that time I have taken no medicine and have had no return of the complaint. Although my progress has not been all that I desired, the following demonstration proves to me that I have some understanding of Christian Science. One night after retiring, I was suddenly taken very ill. I was awake the greater part of the night and constantly declared the truth of being, that man is God's child, and that God's child cannot be ill. About four o'clock I lost consciousness, and two hours later I awakened perfectly healed. I immediately arose, dressed myself, and performed my household duties as usual. I have had other demonstrations, all of which are proofs to me of the power of Truth.

I am trying to gain a better understanding of Christian Science, and am indeed grateful to God, and to Mrs. Eddy for this healing truth.

Lizzie Huntoon, Boston, Mass.

I am not a Christian Scientist, but claim the privilege of giving a little testimony respecting an accident I experienced in February, 1907, and the good result derived from Christian Science treatment. I went to feed my horse early one morning, and unintentionally startled him. He suddenly jumped, and his foot struck my ankle-joint. The pain I felt was so intense that I had to sit down for a while, and when I recovered, I got up and went to the house. After a while my foot felt easy, and I went about my business as usual, but later in the day my limb became very painful and I found that I could not walk without assistance.

I deliberated in regard to calling a physician, and reasoned with myself that in all probability he would bandage my limb and prescribe a week or ten days' rest; so I decided to try Christian Science treatment and called for the assistance of a practitioner, whose prescription was that I should read in "Science and Health with Key to the Scriptures" by Mrs. Eddy, a book I had often seen about the house (other members of my family having been healed through Christian Science), but I had never looked into it. I opened it and read a page or two, then fell asleep; and when I awoke I felt quite peaceful, the limb being heavy, but with no pain. I remained quiet until suppertime, and then got up and with the assistance of a cane walked to the dining-room. I ate my supper, then sat up until bedtime. The next morning I got up as usual, and experienced no pain during that day, nor has there been any since. In appreciation of the good and speedy recovery, I have since that time taken much interest in Science and Health, and I intend to absorb as much of its teachings as possible.—I. Mantoux, Dallas, Tex.

Nearly two years ago I became interested in Christian Science, and since that time I have not enlisted the services of a physician, or depended upon *materia medica* to overcome physical discord. A short time ago, when my little daughter and son were suffering from an attack of whooping-cough (my little daughter very severely, as it seemed), I asked help from a Christian Science practitioner, who is also a friend, and was very grateful to see how wonderfully the power of Truth was made manifest in overcoming the severe paroxysms of coughing and in entirely curing the child in two treatments. The other little one was very much helped by the first treatment and in a few days was also well. It is with sincere gratitude to God that I give this testimony.

Mrs. Marie Lawrence, Park City, Utah.

One day last winter, while hurrying down a steep street, I had a bad fall, and in a short time my back began to pain me. The next day I was so ill that I could not even turn in bed, and there were other evidences of severe injury. A friend of ours, a Christian Scientist, came at my request; she treated me and talked to me for a short time, and after she had been gone a few minutes I tried to get up, and found that I could do so without the least pain and could even stoop and lace my shoes. From that time I never felt any sense of pain.

Emelynn G. Prisk, Park City, Utah.

[Written for the *Sentinel*.]

THE INCOMING TIDE.

MARIE RUSSELL.

When evening steeps the world in rest,
A sigh steals from the sea's deep breast
Like echo of an ocean's roar.
What means this sound from far-off shore,
Brought home by the incoming tide?

Can it be grief for words unsaid?
Is it the pain of tears unshed?
The longed-for truth we never knew?
The ghost of dreams that proved untrue?

The murmur borne across the sea
Is faith that lives eternally,
The hope of things that are to be.—
'Tis Love, unbounded, wide, and free,
Brought home by the incoming tide.

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FROM OUR EXCHANGES.

[*Christian Register.*]

The revelations which had made the spiritual fortunes of prophets and apostles, of saviors and martyrs, of heroes and forerunners of the kingdom of God, were the precious and wonderful things, while the writings in which some of these experiences were recorded were only hints, signs, and symbols of that which passes all understanding and is beyond the wit of any man to record in perfection and transcribe with accuracy. The signs and wonders that attended the lives of holy men and women, and which still puzzle and confound a worldly and gainsaying generation, were and are only outward signs of an inner grace, of an invisible life, of a wonder-working power which resides in the hearts and consciences of those who submit themselves to the divine guidance.

[Pres. Emory W. Hunt in *Standard.*]

It is of prime importance that the Christian thinker, representing the attitude of the Christian church, should be open minded. The church must keep a delicate and keen scent for truth. If the world gets the impression that the church is indifferent to truth, or is not willing to know all it can, it will turn from the church in distrust and despair. We can afford it. If we really believe the truth we shall not be nervous about it. Nothing that is true can shut us out from fellowship with God. God is truth. If it is true, no matter who says it, we want to know it and believe it; for it will bring us into closer relation with Him. There is only one thing to do with a fact, and that is to open our eyes frankly to it.

[Rev. A. H. Alcott in *Universalist Leader.*]

Take Jesus out of the theological clouds which have enveloped and obscured him, let him walk on the solid, man-inhabited earth as a truly divine man, and as teacher and interpreter, exemplar and Saviour, he is multiplied to us many, many fold. He is not diminished. He is infinitely increased. He truly becomes our immortal hope. We may become like him, for we can see him and shall see him as he is. We may not be able, all alone, to interpret self to self truly, in order to live wisely, strongly, purely, happily. Jesus thus meets a need of our life and becomes to us "the way, the truth and the life," becomes our truest, greatest interpreter of self to self.

[*Watchman.*]

The prolonged, repeated, and persistent character of temptation is illustrated in the experience of Jesus. It was continued until its uselessness became evident. The temptations of Jesus were severe and greater than those of common human experience, but they were of the same character with the same elements of subtlety and power. The success of Jesus was due to his use of just those means of protection which are available for every human being. He won by employment of the weapons which are in our armory.

[*Congregationalist and Christian World.*]

The trouble with too many of us is that we want both to be guided and to determine our own way. We do not wholly trust, or wholly doubt. Now we are following on without question; now we are disputing with the guide. In such half-hearted confidence is neither rest of soul nor swift advancement in the way. God is not rightly trusted until He is trusted altogether.

[*Zion's Herald.*]

No man can long continue to do rightly who has consciously allowed himself to believe wrongly. Religion cannot be phrased wholly in emotional experiences; the intellectualistic terms have their place, and must cooperate in its evolution.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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For price of above publications see opposite page.

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

Vol. XII. No. 24.

BOSTON, FEBRUARY 12, 1910

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

A horticulturist has been engaged by the educational authorities of the Canal Zone to give instruction in gardening in the schools for colored children. The effort for the present will be confined to cultivating vegetables that have been raised successfully in the zone. Corn, okra, cowpeas, peanuts, cucumbers, and squash have been planted, and tomatoes, pepper, lettuce, and eggplants will be started in seed-beds, and beans and radishes will be put out. Bananas and papayas will be set out about the school buildings and gardens, and small decorative plants along the fences. It is believed that the bananas and papayas can be made to yield sufficient income to pay the salary of a professional horticulturist. Two one-hour periods each week will be devoted to gardening work, and more time if proper care of the gardens makes it necessary.

Suggesting the creation of a committee on budget to determine at the beginning of each session of Congress the limit of appropriations by each committee of the House in view of the prospective revenues of the Government, Representative Douglas of Ohio insisted that only by such a method could expenditures for preparations for war be kept down in the interest of larger allowances for the advancement of agriculture. In appropriating seventy-one per cent of the revenues for warlike purposes and only two per cent for agriculture, Mr. Douglas declared Congress was not acting for the best interests of the people.

The bureau of American republics has been making special efforts to interest the manufacturers and merchants of the country in the forthcoming centennial celebration and Pan-American conference to be held at Buenos Aires, and has in its bulletin been urging from month to month those interested in South American trade to take up space and arrange for exhibits. English, French, German, Spanish, and other European manufacturers are awake to the advantages of such an opportunity, and have not only appropriated all the space allotted to them, but have been endeavoring to secure increased room for their exhibitors.

The Government has begun an innovation in printing its own postal cards at the Government printing office. Until all of the new presses are installed, the issue will be approximately 1,500,000 a day; afterward it will aggregate 3,500,000 a day. As soon as the special equipment for printing has been established, a new card, to be known as the index or library card, will be issued. This card will be of an excellent quality of paper, flexible, of good inking surface, of attractive design, and will be suitable for use in card-filing index systems.

Errors, amounting in some cases to two or three degrees, in navigation charts which are of importance to all shipping interests on the Atlantic ocean, have been discovered between Madeira and Bermuda by the scientific staff of the yacht Carnegie, which is making a magnetic survey of the ocean for the Carnegie Institution of Washington. The errors are even greater than those found on the yacht's trip from New York to England, systematic in nature, and continuous in the same direction for considerable distances.

As the expansion of the business streets of Seattle, Wash., was interfered with by the presence of hills three or four hundred feet in elevation, a plan has been adopted by which they are being sluiced off into the tide flats. The amount of earth removed would cover to a depth of three feet an area one mile by three and a half miles, or a one hundred and sixty acre farm a depth of forty-two feet.

United States District Court Judge Hanford decided last week that title to ten hundred and twenty-four acres of valuable coal lands in Lewis county, Wash., claimed by several parties, should revert to the Government. This is land referred to by L. R. Glavis in his testimony before the Ballinger-Pinchot commission.

The forest, fish, and game commission of New York state is conducting near Utica a farm for raising game birds and distributing them to the farmers throughout the state. Quail, partridge, grouse, and pheasants will be raised. Illinois has conducted successfully such a farm, as have also many private parties.

An agreement is understood to have been reached between the National Sugar Company and the federal prosecutors by which the company will shortly refund six hundred and fifty thousand dollars to the Government as settlement in full of back customs dues on importations scaled short of the actual weight.

The National Educational Association, it is stated, will accept the rate arrangement offered by the Grand Trunk Railway Company and the New England Passenger Association for holding its next convention in Boston, probably the first week of July.

Dr. Wiley, the Government pure food chemist, wants the District of Columbia to get a uniform loaf of bread for a nickel. He has announced that he will appear before the district commissioners and ask for the recommendation of a law to compel it.

The supreme court of the United States has set March 14 as the date for the hearing of the test case on the constitutionality of the corporation tax provisions of the Payne tariff act. Six other cases on the docket were advanced for hearing as one case.

Not gunnery alone, but general all-round seamanship,—engineering, signaling, and other qualifications,—are hereafter to form the basis of the award of naval trophies for battle efficiency, according to an announcement by Secretary Meyers.

A bridge across the Hudson river from West One Hundred and Seventy-ninth street to the Palisades in New Jersey, to cost ten million dollars, is recommended in the report of the interstate bridge commssion.

The Panama bond bill, carrying thirty million dollars, has passed the House.

International.

Consequent upon a recent treaty between the two countries, Brazil places the sum of ten million dollars at the disposal of Bolivia, to be expended on internal improvements, and also undertakes to build the Madeira-Mamore railroad, which, when completed, will open up for settlement the great valley of the Mamore with its millions of productive but hitherto not easily accessible acres. For 1,660 miles from the sea navigation is possible along the Amazon and its tributary, Madeira. Here, however, rapids and falls obstruct further progress. This railroad will pass around these and give access to the Mamore valley.

The draft of the proposed reforms in the Prussian suffrage has been signed by the Emperor, as King of Prussia. In Prussia, at present, the voters are divided into three classes, according to the amount of taxes paid. Thus the first class, a comparatively small number, through paying the highest taxes, controls as many votes as the third class, which outnumbers the former class some hundreds of times. As a result of this system the poorer voters are a negligible quantity in the Diet elections.

An imperial edict issued at Peking approves the plans of the constitutional bureau for abolishing the traffic in human beings. Another edict denies the petition recently submitted by the representatives of the provincial assemblies asking for the early establishment of a Parliament. The throne adheres to the original plan of an imperial Assembly now and the establishment of a Parliament at the end of nine years, according to the constitutional scheme.

Final election totals in England give the Unionist tariff reformers 230 seats, the Liberals and Laborites combined 227, or a Unionist party majority of twelve, compared with a Liberal-Labor majority of 211 received in 1906. In Great Britain the Liberals and Laborites have 314 seats, against the Unionists' 274, or a Liberal majority of 40. With the 82 Irish Nationalists the Liberals have a majority of 122.

A final understanding between the United States and Germany on the tariff issue has been reached. The practical inhibition of the importation of American live cattle into Germany, and the very rigid microscopic inspection of American fresh meats by the German authorities, have furnished most of the difficulties which have been encountered, and these questions will be adjusted.

At the recent convention of Alberta, Canada, farmers, held at Edmonton, there was a unanimous demand for cooperation in everything relating to the farming industry. The delegates took a stand for government ownership of elevators, pork packing and chilled meat plants, and consolidation of rural schools.

The Campanile of St. Mark's, Venice, after seven years' work, is now approaching completion. The shaft is finished, and only lacks the belfry, the separate pieces of which are ready to be set in place.

Industrial and Commercial.

Another large motor car concern has been acquired by the United States Motor Company, the recently organized sixteen-million-dollar corporation. The latest acquisition is the Columbia Motor Car Company of Hartford, Conn., one of the oldest builders of automobiles in this country. An important feature of the deal is that the royalties accruing from the Selden patent, which is controlled by the Columbia Motor Car Company, will be paid to the old stockholders of the Columbia concern. The Columbia Motor Car Company, which up to about a year ago was known as the Electric Vehicle Company, enjoys a unique position in the motor car industry, as it not only controls the basic Selden patent, but one hundred and twenty-eight other patents fundamental to the structural features of automobiles.

It is expected that a civil suit to dissolve the National Packing Company, on the charge that it is a trust, will be filed by United States District Attorney Sims, as a result of disclosures made before the Federal grand jury investigating the alleged beef trust.

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CHRISTIAN SCIENCE SENTINEL

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

THE FOUNTAINHEAD.

CLARENCE W. CHADWICK.

ALONG nearly every line of human research and investigation the first point to consider is the source of the information desired, and it is very generally acknowledged that the only feasible and consistent course to pursue is to go direct to the fountainhead of information. In the purchase of many of the world's commodities one of the first points of consideration is their origin. If they are of standard make, they are accepted as reliable. Through honest dealing with the public and the handling of goods of recognized worth, the name of many a business house has become a sufficient guarantee of any product that it may offer for sale. The "just as good" article placed upon the market by other dealers is slow in finding recognition until the genuineness of its source has been thoroughly established. When it comes to the subject of religion, however, we witness a most radical departure from general commercial habit. There seems to be an inherent tendency in the human mind to look in all directions except the right one for authentic information upon the subject of the Christian religion. Upon no other is human opinion more eagerly sought and accepted as authority.

Mrs. Eddy, the Discoverer and Founder of Christian Science, has set the Christian world a most commendable example, one that may well be heeded by professing Christians. She knew that the Bible was the recognized text-book of Christianity, and from its inspired pages she sought an explanation of the spiritual light that had been revealed to her. She did not reach out for any human theory or opinion upon so sacred a subject. She confined her research to the sacred word of the Bible; she went to the fountainhead for a scientific explanation of Jesus' healing works, and she found it in its pristine purity and simplicity. She knew that she had found it because she was enabled to prove it in demonstration. To her enlightened thought it was a discovery of the lost art of Christian healing.

This statement may be questioned by those who do not distinguish between faith and the spiritual understanding which alone is able to heal in the way that Jesus taught and practised. The fact of Mrs. Eddy's discovery will, however, remain to be acknowledged by every honest thinker who touches the hem of Christ's garment. As Mrs. Eddy has said: "Truth is revealed. It needs only to be practised" (Science and Health, p. 174); but it would not be revealed without the understanding of how to heal the sick through Mind alone, unaided by the employment of any so-called material means. Had she not gone to the fountainhead for instruction in the deep things of God, she would have failed to grasp the scientific import of Christ's healing, and would have been misled by the opinions of men. Who that has been healed of sickness or sin through Christian Science can express in words his gratitude for what has been given to the world as the result of her having confined her researches to the Book of books!

At this juncture it is well to stop and answer an argument that often presents itself. Why is it necessary to study "Science and Health with Key to the Scriptures,"—why cannot one confine himself to the Bible and learn from it all there is to be known about Christian Science? As its title implies, Science and Health is a key to the sacred Scriptures, in that it unlocks the hitherto hidden meaning of Jesus' words and enables the honest truth-seeker to prove to his own satisfaction that God does "in very deed dwell with men" and that He "healeth all thy diseases." No other book can lay claim to any such title. By virtue of the fact that it is a key to the Scriptures it becomes an inseparable companion to the Bible. A key always belongs to the lock that it is made to fit. Science and Health was not written from a merely intellectual standpoint. Mrs. Eddy spent several years in testing and proving the verity and practicability of her discovery before giving it to the world in Science and Health. This equipped her with a spiritual understanding of her subject and clothed her with the only possible authority vouchsafed to a human being to voice the Word of God with power. The hand of God was with her, leading the way. She was not the exponent of human will-power in giving expression to the great truth of spiritual being which heals, saves, and regenerates humankind.

It will thus be seen that the Christian Science text-book was written from the standpoint of spiritual inspiration, and this proves beyond cavil its intimate relationship to the Bible. No honest heart has ever partaken of its spiritual illumination without having gained a deeper insight into the spiritual meaning of the Bible. If the reading of this book takes one back to the Bible, unlocks its hidden treasures of truth, and revives the spirit of research and prayerful study of the sacred Word, it is reasonable and rational to recognize it as a "Key to the Scriptures." This book could not exist without the teaching of the Bible, and until Science and Health was given to the world scholars and theologians quite failed to gain from their Bible study the secret of Christian healing. What more practical proof does one require of the importance of this book? As a spiritual commentary, penetrating into the great deep of divine truth, it has already accomplished wonders in the way of Scriptural exegesis, and to this fact thousands of scholars and students of the Bible have borne witness.

Still stronger evidence of intimate relationship between the Bible and Science and Health, is the fact that through the study of the latter many infidels and agnostics have become reverential believers in the Scriptures. These would say, Go to the fountainhead for information; study the Bible in connection with Science and Health, and you will find the truth that heals, blesses, and satisfies. Too many there are who are content to read about everything that is opposed to Christian Science, and then to think that they are "posted" as to what it teaches. If it is anything worthy of prayerful study and contemplation, —and there is evidence on all sides to prove that it is,— it certainly has a text-book which presents its claims in a

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dignified, comprehensive, and scientific manner, uncontaminated with the material opinions of those who have not proven the truth of its teaching.

Some of the best people are caught napping on this point, and allow themselves to "look into" all manner of "isms" and "ologies" purporting to be scientific or in "advance" of Christian Science, when they should at once inquire concerning the head waters of the stream to which they are opening their thought. Persistently to ignore Science and Health and imagine that one is advancing in the understanding of divine metaphysics while studying suggestive therapeutics,—"mental science," so called, etc.,—which are in no manner related to nor associated with Christian Science,—is unwise, unfair to oneself. It may be that people have been lured into thinking that they can reach the goal by some shorter route, one that will require less self-denial and permit more intellectual indulgence; or, though they may have seen the handwriting on the wall, they are not yet ready to enlist under the Christian Science standard. Not until all such people learn to look the situation squarely in the face and to go to the fountainhead for a comprehensive explanation of Christian Science, will they begin to understand the subtle working of the error which is keeping them as far away as possible from the authoritative statement of Christian Science, while suggesting that they read various human-mind productions, the most of which are opposed to Christian Science. When the awakening comes they will marvel at the subtle nature of the evil by which they were influenced to travel in devious paths before being willing to study the one and only textbook upon the subject.

The unenlightened human mind, if left to follow its own inclinations, would always be satisfied with the "just as good" or counterfeit article in the world of religion. This is not to be wondered at, since the acquisition of spiritual truth involves the putting off or overcoming of that which is human or mortal. There is no "just as good" substitute for truth or good. There is no "just as good" substitute for Christian Science. There is no human concept that is "just like" the divine idea. The Science of being does not enter into competition with anything; it has no compeer. It is made manifest only through its own ideas, not through human opinions. It can be approached only through demonstration, through the overcoming of that which disputes the presence and power of Spirit; hence the imperative need of getting into touch with demonstrated thought or spiritual concepts if one would acquire an exact or demonstrable understanding of the Science and truth of being.

The Discoverer of Christian Science went to the fountainhead, to God Himself, for the wisdom and understanding which have found expression in her writings, and the true value of her statements of spiritual truth will appear to the honest seeker when he learns to think of Mrs. Eddy as a spiritual channel for revealed truth, and not as an uninspired mortal giving expression to her own human opinions. It is apparent that she rose to a mental height where the divine found its normal expression in awakened human consciousness, and it thus became her duty and privilege to voice the healing truth to others, in terms suited to their present apprehension. Science and Health is an open book to all who are honestly seeking for Truth. When studied in connection with the Bible it is a trusted friend and loving companion, ever ready to save us from the pitfalls along the road from sense to Soul, and to lift thought to behold the angel visitant which says, "This is the way, walk ye in it." To this is added the promise that then "the light of the sun shall be sevenfold" when God binds up the wounds of His people and heals them. Thrice blessed is he who meekly and humbly goes to this fountainhead of Truth for a scientific explanation of the inspired Word, and who is striving to think and to live in accord with the divine requirements of that Word.

THE STATUTES OF TRUTH.

HENRIETTA A. FIELD.

WITH each new by-law that our wise Leader gives to the Field, there must well up in the heart of every loyal student a great sense of love and gratitude, as he joyfully exclaims with the psalmist, "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: . . . the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: . . . Moreover by them is thy servant warned: and in keeping of them is great reward."

David realized that right rules for living—statutes of Truth—were a most necessary and valuable possession for the man who was seeking to know God and follow in His ways. Neither did he leave one in doubt as to wherein lay their value when applied to daily life, but pointed out their effectiveness in "enlightening the eyes," "making wise the simple," and serving as a warning against hidden danger. And surely in close accord with this thought is our Leader's statement in "Miscellaneous Writings" (p. 148), regarding the origin of the rules and by-laws of The Mother Church, that "they were impelled by a power not one's own;" "they sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause."

The basic laws and rules governing the expression of the truth have been given to the world in Science and Health, but the specific application must come by degrees; and so day by day our eyes are opened to some special phase of the truth which at this particular stage of growth must be emphasized and applied to human thought to make wise the simple and warn the unwary. In a degree, at least, every by-law for the members is such an application of the truth. It is a divine Magna Charta of individual liberty and true self-government, a boon of priceless worth, assuring protection in the right and defense against the wrong and involving also the most solemn obligations as to its careful observance.

Too often the new by-law is read and then, in effect, laid on the shelf with a sense of "Well, that is over with;" instead of being accepted in the clear realization that the counsel of the Lord is to us, "Lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. . . . speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

So far as the Field is concerned, the conscious activity of any particular truth may have just begun, and its effectiveness is now dependent upon the earnest endeavor of the individual member, whose duty it is to study carefully each new word of guidance, discern its deeper meaning, and see that it becomes operative in his own consciousness and within the radius of his influence. Instead of leaving its enforcement to the efforts of the so-called "workers," or to some special class of members which the by-law mentions, he should remember that all are "members one of another," and that each must do his part in the establishment of the reign of righteousness.

Regarding those things against which "thy servant" is warned, we are given this comprehensive declaration (*Ibid.*, p. 208): "This is the law of Truth to error, 'Thou shalt surely die,'" and every by-law which contains a "Thou shalt not," is but an uncovering to the Field of some error now at work, upon which this sentence of Truth is to be pronounced. Upon each student, therefore, devolves the obligation to become a faithful administrator of justice, and see that this sentence is executed, by keeping the necessary truth actively in mind, until the error has been annihilated by that divine energy which eliminates sin and its effects.

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In studying the by-laws which relate to any given subject, it is helpful to observe how wonderfully they fit into each other as parts of one great whole. For instance, in one by-law is a specific command that the members of The Mother Church shall daily watch and pray; on the following page is given that comprehensive prayer for self and the world, and on the next page a clear statement of the error against which one must watch, and with it the gentle warning lest forgetfulness or neglect creep in unawares. A few lines farther down the page is indicated the blessed result which would inevitably accompany such watching and praying, even the fulfilment of the golden rule. And so on through the Manual, one may find the silken thread of continuity of thought which binds together these wise statutes, which were framed as the need demanded, proving them to be the expressions of spiritual wisdom.

Divine Love is never content with the mere negative bestowal of good, and we therefore find that not only are His statutes and judgments valuable for enlightenment and defense, but, "in keeping of them there is great reward." "If ye hearken to these judgments, and keep, and do them, that the Lord thy God . . . will love thee, and bless thee, and multiply thee: . . . Thou shalt be blessed above all people: . . . And the Lord will take away from thee all sickness." To the obedient thought shall come the reward of love and peace and health, and the possibility of increased achievements as the truth is more intelligently accepted and applied, for "it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

PROBLEMS.

LR. EDMUND F. BURTON.

THE word problem usually has a hard sound to our ears, and suggests difficulties and perhaps possibility of failure. In truth a problem is neither a Gordian knot nor a snarl to hinder and puzzle the seeker after truth and success. It consists of a plain question, connected by a certain straight path to a definite answer, the whole forming an illustration of and testimony to the truth of a basic law. Moreover, apparent involvement in the statement of the question can never affect in any way the truth that a complete and harmonious answer exists. In fact a question is often but a statement of a truth in interrogative form. The seeming complication therein may be but a manifestation of ignorance in the one looking at it; not something present in the problem, but in the mind perceiving it.

We learn in our school days that the problems in our books are not unanswerable riddles, impossible of solution, put there to exasperate and annoy us; and it is only the suspicious, distrustful pupil who finds in them the "catch questions" believed to be designed to bring to him failure and chagrin instead of enlightenment, development, and increased power. The open-minded, intelligent student knows that they are set down not because there is no answer, but because there is one; and that he who has set down the question has already seen the answer. Such a student sees in these so-called "examples" illustrations of a fundamental law, and follows step after step with alert and expectant mind, until his reason is delighted by the rounding out of the logical conclusion reached. Thus hunger and thirst after truth, together with faith in the honesty and intelligence of the teacher, have led him from the question, by the unfailing route of scientific prayer, to the answer which is eternally harmonious and coexistent therewith.

Jesus taught that when the eye is single the whole body is full of light, and his Science proves to us that when one refuses to see anything but the truth, the problem of being is seen as a harmonious whole, and it is faced with calm and open-eyed fearlessness, based upon the knowledge that wherever there is a question there is an answer in Mind. Such was Paul's mental attitude when he rejoiced in trials, knowing that every test makes more firm and abiding the conviction of the truth of omnipresent harmony and establishes the student more firmly on the rock of the allness of the one Mind whose power and activity is good. Mrs. Eddy's teaching that "every trial of our faith in God makes us stronger" (Science and Health, p. 410), is in harmony with this attitude.

Such living and working is the prayer of faith whose answer is salvation, worked out through the working of God in us; the self-government which reflects the government of divine Mind.

TRUTH'S LOVELINESS.

JESSIE WOOD.

TRUTH illumines mortal consciousness as light dispels darkness, radiating with its beams divine the darkened chambers of the human heart and permeating the musty corners with the sweet odors of frankincense and myrrh. Christ Jesus said: "Ye shall know the truth, and the truth shall make you free." If Pontius Pilate had realized the inherent power of this statement, it would have inspired him with the courage of his convictions in that crucial moment when he washed his hands but not his conscience. Truth understood would have put to flight the Jewish rabble, for error is always a coward in the presence of Truth. "One man of you [one statement of Truth] shall chase a thousand [mortal beliefs]," "and an hundred of you shall put ten thousand to flight."

Truth demonstrates the ideal home. Within its walls, Love entertains the stranger, washes the feet of the pilgrim, and feeds from its sumptuous board those who are hungering and thirsting after righteousness. Truth inspires in man confidence, not only in himself but in his brother. Truth enables woman to find her true womanhood, and man to realize his true manhood. Truth brings to its possessor the innate charm of loveliness and beauty, outshining and transcending all material or physical adornment.

A young lady in conversation with a Christian Scientist was bemoaning her plain face and lack of personal charms. The Scientist said, "I think I can help you along that line. I have a recipe for beauty at home that I use myself and have never known it to fail. I will mail it to you." The next day the young lady received the following: "For the lips, truth; for the eyes, pity; for the voice, prayer; for the hands, charity; for the heart, love; for the figure, uprightness. Apply freely and faithfully."

Such advice, if persistently followed, could not fail to be successful in its results, for it would bring a realization of the truth of our Leader's words: "The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal over age and decay. The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony" (Science and Health, p. 247).

THE TRUE VIEW OF MAN.

EDWARD C. BUTLER.

SIR FRANCIS BACON, who flourished in the sixteenth century, was a mental giant but a moral pigmy, and "pigmies are pigmies still, though perched on Alps," says Pope. The stupendous so-called intellect of Bacon, which elevated him to the distinction of father of inductive philosophy, did not save him from moral recklessness and wreckage. Had Bacon deduced man from God, instead of reasoning from a part to the whole, he would not have entertained the erroneous premise upon which he built wrong con-

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clusions. For instance, he said that there were three ways of looking at a man: the way God looks at him, the way his neighbors look at him, and the way he looks at himself. As a matter of fact, Christian Science shows us but one way of looking at a man: the way God looks at him.

In the Christian Science text-book Mrs. Eddy urges the true deductive philosophy that must sooner or later revolutionize the thought of the world, the thought said to be born in the human brain. Mortals may have a big belief of brain, but, according to Christian Science, the claim that somebody thinks blinds men to the fact that there is but one Mind, God, and consequently only one real thinker and thought, the unique, all-inclusive "infinite Mind and its infinite manifestation," because "the allness of Deity is His oneness" (Science and Health, pp. 468, 267). The manifest fact is that matter cannot think, and this disposes of the human brain, except as a belief of a thinking machine. Such being the case, one mortal cannot have an original thought about another, nor can he have an original thought about himself.

Since God, Mind, does all the real thinking, there is but one way of looking at a man, namely, the way God looks at man; and Mrs. Eddy explains that it was by looking away from mortal evidence that Jesus healed the sick and the sinning. It follows, then, that if we would pattern after our divine Exemplar, if we would break the yoke of bondage and lift the heavy burdens from the sinning and suffering ones of earth, we must do so in the reflection of the divine, and only the divine understanding. As God understands man, so he is,—like Himself,—perfect, despite the errors of human belief. Sin, sickness, and death may seem to pertain to man, but God is never conscious of evil in His creation. Christian Science constantly urges us to accept and be governed by the divine sense, to separate error from our concept of man, our true selfhood. When tempted to personalize evil, let us pray to God for grace to grasp the divine understanding,—the tender touch of pardoning Love.

[Written for the *Sentinel.*]

"CAST THY BREAD UPON THE WATERS."

EDITH C. CARTER.

ONE little seed of Life outsped
Into earth's death-filled thought,
And the roots will strengthen, and grow, and spread,
Till the tree springs up, and the leaves o'erhead
Their healing balm on the nations shed,
Who freedom from fear have sought.

A little leaven of Truth pressed deep
Into earth's stubborn thought,
And dreamers will wake from lethargic sleep;
The persistent leaven will upward creep
Till resistance yields to its tireless sweep,
And Truth its desire hath wrought.

One tiny drop from the ocean of Love
Shed on earth's barren breast,
And the steepest stretch of earth's road will prove
A blossoming lane, a refreshing grove,
Where toilworn travelers the dust may remove,
And climbing may still find rest.

Then speak Love's word, Truth's leaven hide,
And sow the seed of Life,
And though all the world thy faith may deride,
Still helping thy brother, thou shalt abide
In a knowledge of peace so deep and wide
That it drowns earth's phantom strife.

SELECTED ARTICLES.

[James D. Sherwood in *Fort Worth* (Tex.) *Record.*]

Christian Scientists accept unreservedly the teaching of the Scriptures: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made."

Christian Science reforms the sinner by destroying his love of sin, by overcoming his belief of pleasure in sinning, and thus putting a stop to his indulgence in sin. Thus it incidentally heals disease, and in like manner prevents disease. Christian Science has succeeded in healing thousands of cases of sickness that had been given up by the regular practitioners. Sin and disease have been declared associated as cause and effect. Since "all things were made by him; and without him was not any thing made that was made:" and, since "God saw every thing that he had made, and, behold, it was very good," it might be asked whence came sin and disease. Are there two creators? Is there more than one God? "Hear, O Israel; The Lord our God is one Lord." "Thou shalt have no other gods before me." In denying the reality of sin and disease Christian Scientists do this on the basis of the allness of God and the understanding that sin and disease are not a part of God's creation. There is no mention made of sin and disease in the account of Elohistic creation in the first chapter of Genesis, where it is declared that God finished His work and pronounced it very good. Christian Scientists realize that there is all about us evidence of much sorrow and suffering, of poverty and mourning; and they are daily engaged in lifting the burdens of humanity, in relieving distress and in healing the sick. More than a million living witnesses are today giving thanks unto God for their deliverance through Christian Science practice from all manner of disease and sin.

One of the great Texas dailies in a recent issue says editorially: "Men are coming to admit shamefacedly that disease is more of a penalty than a divine visitation. Society is beginning to learn what is usually meant by the dictum that health is the normal and illness the abnormal condition, which thought, when it grows stronger, will lead to the confession that illness is more of a sin than a misfortune." This clearer view of sickness indicates its remedy, and prophesies its final extirpation through reformation and spiritual regeneration and accords with the teaching of Christian Science on this subject. The only radical cure for sin and disease is the way Christ Jesus taught and demonstrated. It is the way known among Christian Scientists, who are furnishing the proof that our Master required of his followers.

[Royal D. Stearns in *Hastings* (Neb.) *Republican.*]

In practising under the rules given in "Science and Health with Key to the Scriptures," Christian Scientists are healing thousands afflicted with all the ills that flesh is heir to, in accordance with the system instituted by Jesus and successfully practised by him during his earthly ministry. It is simply Christianity applied to human affairs; it is the practical realization of the Bible truth that the "effectual fervent prayer of the righteous man availeth much," and is a sole dependence upon the redemptive power of God, readily available now to suffering humanity through the medium of right thinking and right living.

Your critic declared the constant factor in all healing to be suggestion. This is wholly inaccurate so far as Christian Science is concerned. It is, however, a very common assumption with those who have no practical understanding of Christian Science. All Christian Scientists who have a sufficient understanding of its Principle

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and rules to practise it with any degree of success, know that it has nothing to do with suggestion. The redemptive results achieved through the ministrations of Christian Science come naturally from the practice of primitive Christianity as taught in the Bible. Christian Scientists claim that Jesus healed the sick and raised the dead by the same power, and certainly your critic will not claim that he raised Lazarus and the widow's son by suggestion, or that he healed the daughter of Jairus or the nobleman's son by suggestion.

Christian Science is not merely a healing system. It constitutes an ideal religion. It holds to God, who is Life, Truth, Love, ever-present Spirit, wholly apart from materiality; and its ideal man is spiritual, created in the image and likeness of God as the Bible teaches, and this teaching is made practical here and now in the reformation of the sinner, the healing of the sick, and the amelioration and destruction of every form of misery and evil.

[James Phelps in *La Crosse* (Wis.) *Leader-Press.*]

Our critic's sermon shows the fallacy of trying to explain an exact science without first having demonstrated it. One might read through times without number a text-book on higher mathematics and not gain an understanding thereof. In order to comprehend it, it would be necessary to begin at the beginning and work out the problems according to principle and rule.

Our critic speaks of a "gullible public," evidently meaning thereby those who do not agree with his interpretation of things. If he is at all well informed he knows full well that men and women of the highest mental attainments in many professions—clergymen, physicians, lawyers, authors, educators, editors, artists, and actors—have espoused the Cause of Christian Science, have been convinced of the truthfulness of its teachings, and have borne glad testimony to a surcease from pain and an enlightened and satisfying understanding of God and His Christ through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Christian Science is as certainly a religion as were the teachings of Jesus the Christ, who spent a great deal of his time in going about and healing all manner of diseases. What distinguishes Mrs. Eddy's system of metaphysical healing from all others is the fact that it not only cures disease without the use of drugs or medicine, but without the use of hypnotism, the exertion of will-power, or the action of erring human mind on mind or body. It teaches its students to strive for that Mind "which was also in Christ Jesus," and that only by gaining the true understanding of God, and of man made in His image and likeness, can they heal the sick.

Christ Jesus gave this test of true belief or faith, viz., "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is no valid impeachment of Christian Science to show that its practitioners fail to heal disease in certain cases. Judged by that standard what would become of the profession of the clergyman, the doctor, or the lawyer? Has our critic never failed in his attempt to convert a sinner? Is he successful in all his efforts at well-doing? One must compare the number of failures with the number of successes.

Our critic cites a number of sentences from the Christian Science text-book, torn from their context, and endeavors by this means to show that it is not scientific. Let us examine a few of these. For instance: "Man is never sick" (p. 393). This refers to man made in God's image and likeness. Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and St. John assured his followers: "Now are we the sons of God." When any one has attained the exalted consciousness indicated by these quotations, will he be sick? Another: "There can be no hereditary disease" (p. 412). The belief that any disease is hereditary is only a theory, not a fact or a science. When Mrs. Eddy first taught that consumption is not hereditary, and that the belief that it is is erroneous, who agreed with her? How many laughed her to scorn? The medical fraternity now agree with her on this point, as I am told by a physician of good standing. Who can say that the world will not soon agree with Science and Health on every point mentioned by this critic.

[Alfred Farlow in *Boston American.*]

Christianity has quite generally accepted the Scriptural teaching that healing the sick as well as the sinful should attend the Christian ministry, and there is an earnest searching to discover the gospel which heals the sick, and thus reinstate primitive Christian healing.

Jesus said: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." He also said: "He that believeth on me, the works that I do shall he do also." The two texts considered together convey the important lesson that he who understands what the Master understood and deports himself accordingly, will be able to utilize the power of God in the overcoming of everything that is not Godlike; namely, sin and all its consequences. Since a correct understanding of truth is the means of freedom from the bondage of evil, as is stated in our Master's words, "Ye shall know the truth, and the truth shall make you free," it is a logical conclusion that a lack of understanding, a want of truth, is the cause of disorder.

We oftentimes hear it said that sickness is occasioned by violation of the laws of health. With this proposition we agree, and would invite our readers to a thoughtful consideration of the fact that above and beyond the violation of a so-called mortal law, the prime cause of all disorder is a belief in a power apart from God, the infinite Mind. What are the laws of health? What are the laws which govern the health of mankind? We may answer, Nothing more nor less than those conditions of thought which are essential to health, and to which Isaiah referred when he counseled men "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;" adding, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Here the prophet clearly teaches that wickedness constitutes the "heavy burden," the "yoke" of oppression which needs to be broken in order that health may be established or restored. He makes plain the fact that righteousness becomes a protection to the individual and places him where his desire for relief may be answered, not because of much asking but because he has found the light which darkness cannot penetrate, and he has won divine protection by the scientific demonstration of truth over error. Christ Jesus taught the same lesson when he said: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk;" and again when he said, "Sin no more, lest a worse thing come unto thee." The Master did not teach that sickness is occasioned by wilful wrong. He was aware that many good persons are afflicted, but he knew that this is not because of their goodness, but because in spite of a degree of goodness they are still identified with humanity and subject to mortal law.

Jesus understood the word "sin" in its broad sense, as applying to all the errors of life, whether wilful or ignorant. He knew that the requirement of health is a perfect life,

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an existence which is free from sin, in fulfilment of his declaration, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He even knew that carelessness in respect to the material care of one's self was due to a state of consciousness that was unbecoming the wide-awake Godlike man. It is evident to all that the man who is improving his moral condition and is striving for the full stature of manhood in Christ is on the way to health and harmony, though he may not yet have reached it; and it is equally evident that the man who is doing wrong, and is wandering from the path of rectitude, is on the way to discord, even though he may not yet have found it.

It is the mission of Christian Science to awaken the world to spiritual truth, to show man what he has to do in order to be the image and likeness of God, a state which is not subject to suffering. If there is something to do by way of improvement, in order that we may measure up to the standard of divine requirement, that something of necessity involves primarily a better understanding of God, and secondarily a better understanding of man as His image. Such knowledge, though not in accord with the testimony of material sense, must of necessity be true, and therefore scientific and justly entitled to the name Science. Hence the propriety of the term Christian Science. It is the mission of Christian Science to awaken mortals to what constitutes God's likeness, and thus make them too wise and too good to be sick. The psalmist seems to have had a glimpse of this idea when he said: "I shall be satisfied, when I awake, with thy likeness." Man only needs to advance spiritually, until he finally becomes awake in the likeness of God, to reach that individuality which within itself affords all that is necessary to make a perfect, healthy, righteous, and satisfied man.

[Nellie M. Johnson in *Omaha* (Neb.) *World Herald.*]

Mrs. Eddy has presented scientific Christianity to this age. This religion is demonstrable and is available in the degree it is understood. The movement she has so wisely founded and ably guided by her counsel is not controlled personally, but governed through by-laws officially administered. In the past the world has been slow to recognize the worth and work of its reformers, but surely this enlightened age will in gratitude and justice accord to Mrs. Eddy her proper place.

[Gray Montgomery in *Denver* (Col.) *Post.*]

Most cases offered as evidence of failure on the part of Christian Science are found upon investigation to be either fictitious or they are of those who turned to Christian Science as a last resort after all material means had failed. The large majority of those who turn to Christian Science are healed by its divine means, and with the proof of thousands of cases healed by Christian Science after medical aid had failed, it seems reasonable to believe that many die under medical treatment who might have been saved through Christian Science. Many reputable physicians will admit that medicine is not an exact system of healing, but empirical; and that it merely aids in the recovery of the sick.

Christian Science brings health to the sick person, and at the same time it destroys his fears and sins. It has saved many from an early grave, and banished the discordant conditions of sin and sickness from their lives. It has given them a better understanding of God, making their lives happier and more harmonious. It has not only advanced their years of life, but it has taught them to hold steadfastly to high ideals, to think and live purely, thereby bringing an increase of strength, wisdom, love, peace, and happiness. "Thy days shall be multiplied, and the years of thy life shall be increased."

[Frederick Dixon in the *Sunday School Chronicle*, London, England.]

I am sure you will permit me to refer to the lecture given by Dr. Saleeby for the purpose of explaining that Christian Scientists absolutely repudiate any connection between Christian Science healing and mental suggestion.

The ministry of Jesus was to an enormous extent a ministry of physical healing, but that physical healing, though it demonstrated the power of the Christ to destroy disease and pain, was only a means to a far greater end, of attesting, as Mrs. Eddy has written on page 150 of Science and Health, "the higher mission of the Christ-power to take away the sins of the world." Jesus himself made this perfectly clear. "Believe me," he said, "that I am in the Father, and the Father in me: or else believe me for the very works' sake."

It is obvious that healing established on such a basis can only operate by destroying the cause, the belief of evil as a power in the human consciousness. This is something very different from the mere diversion of human thought into another channel, which would be accomplished without affecting the belief of the patient in the power of sin or evil, and so still leave him a prey to all the resultants of such a belief.

[Charles W. J. Tennant in *Glasgow* (Scot.) *Citizen.*]

If there is one thing that Christian Science is doing, it is lifting people out of the quicksands of superstition and ignorance, and placing them on the firm ground of understanding. Christian Science, which is the teaching and practice of Christianity, as exemplified by Christ Jesus, never produced mental aberration. The suicide of Judas in no way reflected on the teaching of Jesus. Our Master said, "Ye shall know the truth, and the truth shall make you free." How few people stop for a moment to consider what this saying really means, and yet it contains the key to the solution of every problem that confronts mankind. The understanding of it includes the overcoming of sin, disease, anxiety, fear, and despair, in fact, everything that keeps man in bondage and deprives him of his rightful dominion as a son of God.

Christian Science, as explained in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reveals the divine Principle of spiritual truth, with the rules for demonstrating it, and, when obeyed, the results are as certain and good as when the basic law and rule of mathematics are obeyed and demonstrated.

[R. A. Magly in *Columbus* (O.) *Journal.*]

Christian Science claims that the teachings of Jesus are applicable not only to the time in which he lived, but to all time, as he indicated by his declaration: "My words shall not pass away." Christian Science claims that Jesus healed the sick and the sinning through a realization of the ever-presence and all-power of God and the use of divine Principle, which, when understood and properly applied, will always produce the same results, viz., the healing of sin and all manner of disease, even to the raising of the dead. We have the words of Jesus to the effect that all those who believe on him (understand his teachings) shall be able to do the works that he did. No healing is performed through the understanding of the teachings of Jesus, as explained by Christian Science, without at the same time raising the moral standard and uplifting one spiritually.

Is Christian Science to be condemned for claiming that not through blind faith, but through a proper understanding of God, as taught by Jesus, and the acquiring of more of that Mind in us which was in Christ Jesus, all can produce the works which Jesus demanded as proofs of discipleship? Christian Science, through its interpretation of the Scriptures and understanding of the teachings of Jesus, enables

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us to cast sin and sickness out of our own consciousness, whereby we remove the beam from our own eye, so that we may see clearly when called upon to help our brother remove the mote from his eye. Does Christian Science claim too much?

[Olcott Haskell in *Oakland* (Cal.) *Enquirer.*]

Our clerical critic, as reported in your columns, took exception in a recent sermon to what he assumed were the teachings of Christian Science; but the fact is that Christian Scientists would heartily condemn the very things this gentleman condemns, for they have no place in the teachings or practice of Christian Science. We agree with this pastor that "there is absolutely no suggestion in any word of Jesus that material and physical well-being is man's chief good," also that neither are "poverty and suffering . . . man's chief ills." Jesus taught, "Seek ye first the kingdom of God, and his righteousness; and all these things [supply for physical needs] shall be added unto you." Scientists are learning to accept this promise and to apply it in their lives, paying special heed to the fulfilling of the conditions specified by Jesus. Should they then be condemned because the promise is to them in some measure fulfilled?

Christian Science helps the poor man more than any other teaching, for it not only relieves his present ills, but gives him health and hope, and such an understanding as will enable him to rise above the conditions which brought him into poverty.

[William E. Brown in *Fresno* (Cal.) *Herald.*]

In regard to diagnosis it may be said that Christian Science is most searching. It has proven that all disease has a mental origin, no matter how remote, and with its knowledge of mental analysis it is competent to make accurate and thorough diagnosis. This accounts for many cures after other methods have failed. Statistics show that Christian Science is the most successful healing agency. No Christian Scientist could expect less of the religion of Christ Jesus. By this means Jesus cured all those who came, and that without asking whether their diseases were functional or organic.

The Master said, "He that believeth on me, the works that I do shall he do also." That this promise was not intended for the disciples only is shown by his instructions to the disciples, who were commanded, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."

Christian Science is not a new belief. It is the religion of the Bible. It teaches and proves that the Christian religion has lost none of its efficacy in redeeming mankind from the bondage of the flesh. Christian Scientists reiterate the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

JOPLIN, MO.

First Church of Christ, Scientist, at Sixteenth and Wall streets, will be formally dedicated at this morning's services [Jan. 2], the last dollar of indebtedness against the building having been paid within the past week.

The church was completed and the first services held on March 5, 1906. Prior to that date the congregation, which was organized in December, 1897, has slowly but surely grown. They first held their services on the second floor at 620 Main street. In 1899 a state charter was granted to the organization, which had increased in numbers until its original accommodations were inadequate. For the next two years services were held at Odd Fellows' hall, corner of Seventh and Main streets, after which the church home was established in the Windsor building. In 1904 the necessity for a permanent church home was recognized, and lots at Sixteenth and Wall streets were purchased and the work of construction begun. Eighteen months later the building was finished at a cost of thirty-five thousand dollars.—*Joplin Globe.*

PORTLAND, ME.

The corner-stone of the new Christian Science church edifice on Neal street was laid this morning [Jan. 20], the ceremony being brief and simple. The building is to be a modern fire-proof structure of granite and Bedford stone, with an interior finish of oak. The foundation is of concrete; steel is to be used extensively in the superstructure. The floor of the auditorium is at such an elevation as to allow for a roomy and well lighted Sunday School room in the basement. Coat-rooms are provided on each side of the entrance and above the entrance is the balcony. The boiler room is unique, it being so constructed that it is entirely outside the building proper, under the sidewalk approach, a design in accordance with the laws of Massachusetts for the safety of public gatherings.

The building is so designed that it may be built and finished off for use in sections. The front portion, which is being erected at the present time, will have a seating capacity of four hundred and fifty and will cost about forty-five thousand dollars, exclusive of the land. The rear portion, including the dome, which will be built when needed, will give a total seating capacity of about eight hundred. The erection of this building is a result of the labors of Mrs. Eddy in behalf of suffering humanity, and the edifice will stand as a testimony of gratitude for the benefits received as a result of her explanation of the Scriptures. The building is on the easterly side of Neal street, between Pine and Carroll. This site is regarded as a particularly good one, since it is in the center of the best residential quarter of the city.

In the copper box in the corner-stone were deposited a copy of the records of the incorporation of the church; a copy of the present church by-laws; several copies of Mrs. Eddy's published works, including "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "Unity of Good," and the church Manual, also copies of all the Christian Science periodicals.

Portland Express and Advertiser.

CORRECTION.

In the Lesson for Feb. 20, 1910, subject "Mind," the third Science and Health reference in Section 1 should be 303 instead of 503.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

MEN IN OUR RANKS.

A LETTER from a student in the field says there is a grave need for more men in Christian Science practice.

I have not infrequently hinted at this. However, if the occasion demands it, I will repeat that men are very important factors in our field of labor for Christian Science. The male element is a strong supporting arm to religion as well as to politics, and we need in our ranks of divine energy, the strong, the faithful, the untiring spiritual armament.

MARY BAKER EDDY.

Chestnut Hill, Mass., Feb. 7, 1910.

"EVERY WHIT WHOLE."

A PECULIARITY that has long been noticed by Christian Scientists is that those who have criticized their faith from a theological standpoint, frequently have been willing to grant the possibility or even certainty of its value as a healing agency, while many of those who have criticized it from the view-point of a physician have been equally ready to admit that its theology is productive of good results. They have also noticed that the present-day layman critic is distinctly inclined to admit that Christian Science both heals and saves, although he undertakes to attribute this healing and regenerating power to the use of suggestion, rather than as resulting from the operation of divine Mind.

These criticisms represent a house divided against itself; therefore, according to Scriptural authority, a house which cannot stand. Criticism such as this is representative of that which would explain rather than understand, forgetting that understanding must precede lucid and convincing explanation. The one class of persons who can explain Christian Science is composed of those who can demonstrate it, and fortunately for mankind the number of those who can and do demonstrate this revivification of the Christ-healing is constantly increasing. Most persons become acquainted with Christian Science through healing experienced by themselves or by members of their family, after which there is usually an effort to understand how the healing is done. Gratitude, too, plays an important part in the spread of this healing, saving gospel, for those who have been rescued from the depths of despair, whether of sickness or sin, are eager to stretch out a helping hand to their brothers who are still struggling with evil. The healing of other persons through the knowledge thus gained follows; and so the good news spreads, in ever-widening circles.

The thousands of testimonies which have been published in our periodicals show that along with the healing of disease a spiritual regeneration of wasted lives is brought about by Christian Science, and though gratitude for relief from physical stress may at first predominate, there is sooner or later a recognition of the profound truth that the physical healing is only a concomitant of the greater work of spiritual transformation. They also show that suggestion has nothing whatever to do with this work, and that the divine Mind alone is depended upon for the healing, as well as for the moral regeneration. As a matter of fact, the results obtained through Christian Science prove that mortals must be healed of both moral and physical defects, in order to be made "every whit whole."

Such is the grand work that Christian Science is doing today, and those who are in touch with the movement know that not only is the world indebted to Mrs. Eddy for the primary discovery of the Principle and rule through which Christ Jesus wrought his healing works, but that its wonderful progress is due to the persistence with which our Leader has called upon her followers to become true Christians in every sense of the word,—to obey Jesus' command both to preach the gospel and to heal the sick. They recognize the obligation which rests upon every Christian Scientist to do this work for himself and for others, and that only to the extent that one does this work, is he worthy to be called a Christian Scientist.

ARCHIBALD MCLELLAN.

SCIENCE AND PROGRESS.

WITHIN the past fifty years the world has undoubtedly made its greatest progress, and this because men have at last come to see that all truth is knowable and that even the quest for truth contributes greatly to the progress of the individual as well as that of the race. The next step taken is the related admission that all good is possible, and with these two propositions as a working basis one has the advantage of a fair start in the journey of life. The Christian Scientist would insist upon adding to the first the sequent statement that as one comes to realize the truth about anything, all false beliefs respecting it must be given up; and to the second, that as all good is seen to be possible, evil can no longer be regarded as possible—as an actuality.

Mrs. Eddy says (Science and Health, p. 492), "For right reasoning there should be but one fact before the thought, namely, spiritual existence." Until this is admitted the propositions already named are scarcely tenable, for only the spiritual man can know all truth, and to him alone is all good possible. Truth *is*, whether we know it or not; but until we do, our progress is at best uncertain, ebbing and flowing in response to the varying phases of material belief. When, however, one comes to "know the truth," to understand the unchangeableness of Principle, for him there is "no more sea," and the new heaven and the new earth, forever known to God, dawn upon his consciousness. When one knows Truth as divine Principle, his knowing is scientific, and he cannot fail to recognize the demand for absolute truth in all things, that thus he may know as God knows.

In Science and Health we read (p. 495), "All of Truth is not understood; hence its healing power is not fully demonstrated." The student of Christian Science does not claim to know all the truth at this period, but if he applies his understanding of Principle to each problem, he will know the difference between truth and error, and this will be a tremendous factor in his progress. We should note that the statement quoted does not limit the knowableness of the truth, it simply states the fact of present human experience. The practical side of the question is this, that at each step of the way we must know God, divine Principle, better. This will enable us to know man better, and thus we shall in turn better understand ourselves and others. Can any doubt that we shall then be in the direct line of scientific progression?

Mrs. Eddy once asked a student if a stone wall transmitted light equally well with a window. She then referred to the passage in Science and Health which points to the necessity for giving up much materiality in order to be "a better transparency for Truth" (p. 295). This query may surely appeal to each sincere seeker after Truth, especially to those who seek the Christ-healing either for themselves or others. On the mount of transfiguration

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the light of Truth shone through the consciousness of Christ Jesus to such a degree that even his garments reflected its radiant purity. Not so with the dull and doubting disciples, who, at the foot of the mountain, were struggling with the problem of an afflicted boy and his distressed parent, in addition to the cold criticism of the scribes. When their Master returned to them, he said to the sorrowful father, "All things are possible to him that believeth," and the truth that Jesus knew healed the lad. So, too, it is our knowledge of the truth that will measure our understanding of Science and our progress.

ANNIE M. KNOTT.

THE STATURE OF A MAN.

IN the kindly and unselfish "Mr. Greatheart," who labored and fought so faithfully for Christiana and her little company of pilgrims, Bunyan has embodied that spirit of brave affection and self-giving which we all feel to be the truest earthly expression of the divine nature. Men instinctively recognize that, above every other presentment of human greatness, there must be ranked that largeness of heart which every one may possess, and which in its activities reveals the impulse and efficiency of divine Love. The one thing that is unfailingly winsome and successful is that grace of goodness which qualifies its possessor for membership in the Greatheart Guild, an order which Christ Jesus established and of which he is universally regarded the supreme head. He who is earnestly seeking to have Truth and goodness rule in him, that he may contribute thereby to their government in all the earth,—this man is of the Greatheart mold, and he is sure to find his place in public estimate as a representative of the Christ-ideal.

Today the American people are honoring the memory of one in whom the tides of this great-heartedness were phenomenally strong. However unique and remarkable Mr. Lincoln may have been as a statesman and political leader, his distinctive greatness, that which when perceived endears him to his political antagonists no less than to his friends, is found in his largeness, simplicity, and gentleness of nature, that compassion by which he won and will ever retain his undisputed place in the veneration and love of humanity. He proved that the sovereignty of loving-kindness cannot be successfully resisted by political bias, social prestige, or race prejudice. It renders its subject great for all time and in the eyes of all men, and this for the reason that it speaks at once for the nature and present manifestation of God. It is the radiation of Truth and Love through the channels of human affection, and its appeal is both world-wide and irresistible. This explains the fact that side by side among venerated Americans stand today the two men who in their antecedents, their social status, their education, and their political convictions represented the greatest possible divergence,—Lincoln and Lee. For these there is now no North, no South, so great have they both come to be known, in their kindliness, their true nobility of character.

In the introduction to the chapter on Christian Science Practice in Science and Health, Mrs. Eddy has given a recognition to the value of this great-heart instinct which Christian Scientists do well to remember. Her words bring a new and inspiring significance to St. Paul's declaration that "love never faileth." True love is Truth's almoner. It knows no caste, and in its all-compassionate insistence to do good as well as be good it smiles at asserted limitations. This explains the universality of its conquest, the continuance of its reward. It leads men to see that "heaven is the perpetual ministry of one soul to another;" and in the years they learn to love him who has given himself thereto, quite regardless of his pedigree, his social position, or his politics.

The world's "Greathearts" have always been called to suffer, and for the reason that, following the Master, they too, with large-visioned interest, have entered into humanity's problem, and willingly yielded their shoulders to that vicarious burden which he so bravely bore. Thus do they prove that love's ministry hath no boundaries either of space or time; and though they be smitten and fall, it will be said of them in the aftertime, as the poet has said of Stephen,—

> He heeded not reviling tones,
> Nor sold his heart to idle moans,
> Tho' cursed and scorned, and bruised with stones:
>
> But, looking upward full of grace,
> He pray'd; and from a happy place
> God's glory smote him on the face.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

[Telegram.]

New York, N. Y., Feb. 5, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Revered Leader, Counselor, and Friend:—The trustees and readers of all the Christian Science churches and societies of Greater New York, for the first time gathered in one place with one accord, to confer harmoniously and unitedly in promoting and enlarging the activities of the Cause of Christian Science in this community, as their first act send you their loving greetings. With hearts filled with gratitude to God, we rejoice in your inspired leadership, in your wise counseling. We revere and cherish your friendship, and assure you that it is our intention to take such action as will unite the churches and societies in this field in the bonds of Christian love and fellowship, thus demonstrating practical Christianity.

FIRST CHURCH OF CHRIST, SCIENTIST,
SECOND CHURCH OF CHRIST, SCIENTIST,
THIRD CHURCH OF CHRIST, SCIENTIST,
FOURTH CHURCH OF CHRIST, SCIENTIST,
FIFTH CHURCH OF CHRIST, SCIENTIST,
SIXTH CHURCH OF CHRIST, SCIENTIST,
FIRST CHURCH OF CHRIST, SCIENTIST, Brooklyn,
FOURTH CHURCH OF CHRIST, SCIENTIST, Brooklyn,
FIRST CHURCH OF CHRIST, SCIENTIST, Staten Island,
CHRISTIAN SCIENCE SOCIETY, Bronx,
CHRISTIAN SCIENCE SOCIETY, Flushing, L. I.,
By the Committee.

MRS. EDDY'S REPLY.

This proof that sanity and Science govern the Christian Science churches in Greater New York is soul inspiring.

MARY BAKER EDDY.

London, England, Jan. 24, 1910.

Beloved Leader:—Your letter has come to me as a great encouragement in the attempt to do my share of the work in England. That you approve of the arrangements which have been made for the distribution of literature, is the best proof to me that some reflection of divine wisdom, however faint, has been manifested in them.

One thing in particular that is being impressed upon me, more and more, in the attempt to make this branch of the work a success, is the incalculable possibilities for good which you have placed in our hands by giving us the *Monitor*. It is destined to be not merely a great paper, but the greatest of papers. Circulating as it does throughout the world, it has already achieved a unique record. It only remains for us all, by our united and unwavering effort and support, to convert the success of the first year into a permanent and increasing one.

I cannot express in words the gratitude and love I feel for what you have taught me of Christian Science. That can only be shown in the attempt to express it in my life.

Your loving follower,

FREDERICK DIXON.

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Joplin, Mo., Jan. 27, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Many times have I felt a desire to write and thank you for your invaluable gift to mankind, "Science and Health with Key to the Scriptures," but have never been able, until today, to yield to the impulse. Words can never express how grateful I am for the good this "little book" is accomplishing in my daily life, leading me out of the by-paths of worldliness into a haven of understanding that gives me strength sufficient for the day in my journey from sense to Soul.

Ever since I began the study of Christian Science, five years ago, I have endeavored to be found worthy of the name of Christian Scientist, and in my efforts have resorted to the habitual study of The Mother Church Manual, together with your other works, besides the Bible. It has always been clear to me that true progress could result only from such efforts, and now that I have recently been elected First Reader of First Church of Christ, Scientist, in this city, I feel that my success in filling this office will be commensurate with my study and application in daily life of the rules laid down in the Manual, together with the Bible and Science and Health, and in the preparation of the Wednesday evening and Sunday services.

That I may prove my faith by my works, and ever be found active in "the wide channels of The Mother Church" (Manual, p. 45) provided by Love, in helping you with your life-purpose—"to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207), is the prayer of one who has begun this work early in life, and who humbly subscribes himself,

Your grateful follower,

ERNEST C. PRICE.

Urbana, Ill., Jan. 23, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—I am glad to report that four lectures have now been given at the University of Illinois under the auspices of the Christian Science Society of the University of Illinois, the last by William D. McCrackan, M.A., today. It is a source of satisfaction that here in a great institution of learning something is being said about the great subject which is the foundation and sum of all learning, the absolute truth about God.

There is increasing interest in Christian Science at the university, and our lectures are seemingly very welcome. Our members are more and more grateful for this pearl without price, and often express their gratitude and love.

Faithfully yours,

A. PHELPS WYMAN, *President*,
Christian Science Society of the University of Illinois.

Kansas City, Mo., Jan. 29, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Teacher:—First, I want to thank you, so far as words may serve, for the "eternal vigilance" with which, in loving kindness and fearless power, you are guiding and safeguarding the movements of our great Cause. I shall further express my gratitude in constant watchfulness and quick obedience to divine Love's behests, as made known in your teachings. Let me specially thank you for that priceless paragraph added to page 442 in Science and Health. It has brought such a sense of refuge and defense; and now, in its restatement, it is even more emphatic and protecting. Again and again, it has been to me "the shadow of a great rock."

Some months ago, I met an English gentleman who had shortly before visited his own country, and he spoke of the wonderful growth of its interest in Christian Science. He says the English people are eager to demonstrate the truth, in working out their own problems, as soon as they have even a little of the true understanding, instead of leaning upon others to do their work. Surely this, to a great extent, accounts for the rapid growth of the movement in that field.

While visiting Seattle, during the recent exposition, I was unexpectedly invited by First Church of that city to lecture for them, and did so just a week from the day the decision was made. They secured their largest and best theater (a thing which before was apparently impossible to do), and it was packed. The closest attention prevailed. I was told of a man who came to the lecture on two crutches and required help in getting comfortably seated. They said that at the close he walked out normally, carrying the crutches in one hand. I was so thankful for this quick proof of the power of the truth uttered.

With tender love and unceasing gratitude,

Your student,

MARY BROOKINS.

Pittsfield, Mass., Jan. 21, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the undersigned, committee on behalf of and in accordance with a vote of First Church of Christ, Scientist, of Pittsfield, Mass., in annual meeting assembled, hereby express to you our increased and increasing love, loyalty, and allegiance, and our hearty appreciation of your recent remarkable demonstration of wisdom, fitness, and God-given right to leadership.

Gratefully and lovingly yours,

GEO. H. COOPER, H. B. DUTTON,
ELLEN N. VAN OSTRAND C. C. COOK,
JESSIE C. ADAMS, W. R. THOMAS,
Committee.

New York, N. Y., Jan. 26, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved and Revered Leader:—It remained, after all the hungry years, for you to found a religion wherein the much criticized theatrical profession might rest and find peace and hope unspoiled by the hand of condescension that is so often held out in welcome. That the immortal Shakespeare was a player did not hinder his vision, but his vast mirror did not reflect the real universe as offered us by you. You have given us the greatest art, that of revealing harmonious, immortal individuality. As you have reflected to us substance, encouragement, strength, love, so may our greatest desire be to reflect them on to minds chastened and ready.

For the churches, reading-rooms, publications, and our ever-present home "Science and Health with Key to the Scriptures," hundreds upon hundreds in the dramatic profession are prayerfully, daily grateful. It is our joy to know that your uplifted consciousness enters seasons of peace as yet not reached by any in this age.

Permit me humbly and happily to subscribe myself,

Your servant in the ranks of Truth,

G. H. TRADER.

Peoria, Ill., Jan. 14, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—At our annual meeting, by a unanimous vote of the members of this church, we send you an expression of our love and of our appreciation of your untiring service to us. Science and Health, which you have given us, guarded on every side by the Manual and our periodicals, has put health and happiness within the reach of all. Your life, devoted to the redemption of mankind, your unselfishness and unworldliness, are a constant inspiration to us. We thank you for this in words, but know that we can best thank you by being true Christian Scientists. It is our constant desire to be loyal to you and to your teachings, and to let our loyalty be attested by our lives. We stand ready to serve you in any way you may direct.

FIRST CHURCH OF CHRIST, SCIENTIST, Peoria, Ill.

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THE LECTURES.

LONDON, ENGLAND.

The Rev. Arthur R. Vosburgh of Rochester, N. Y., lectured on Christian Science in Queen's Hall, London, last Thursday and Friday [Nov. 11 and 12]. Philip Martineau, who presided at the lecture, said:—

I have been interested in Christian Science for over nine years. I came to it for physical healing, and obtained it. I was not content to leave matters there. I wanted to find out for myself why and how I had been healed, and I determined to study the subject for myself. I can only tell you that I was well repaid, and am very grateful for the help I received through that study. In those nine years I have had opportunities of meeting many earnest workers in this movement, and many who have been healed both physically and morally; and, when one sees for oneself and knows what Christian Science has done for these people, it is impossible to doubt the truth of their healing. There are many here tonight in this hall who, if there were time, could tell you the plain unvarnished facts of their healing. These people are not fanatical, not hysterical, but sane, intelligent men and women, strong in their convictions and with a full sense of their obligations to each other and their responsibilities to their country. This experience has forced me to the conclusion—and I should not be standing on this platform if it were not so—that where Christian Science is honestly and conscientiously lived and practised, it is silently, quietly, and surely doing a great work of regeneration, not only in the individual, but in the whole body politic, for it stands for all that is best and highest and noblest in life. But all great movements for reform have, all down the ages, evoked opposition, and Christian Science is no exception to this rule. There has been bitter and hostile criticism of it, much misrepresentation and misunderstanding, sometimes wilful, but more often, I believe, through ignorance of its teachings and purpose. Christian Science does not fear honest investigation; it courts it.—*Christian Commonwealth.*

GRAND FORKS, N. D.

The lecture on Christian Science at the Metropolitan Opera House in Grand Forks Sunday afternoon [Dec. 19] was delivered by Clarence C. Eaton. He was introduced by Dean A. A. Bruce of the law school, who said:—

Though a member of another church, I deem it a great privilege to be allowed to preside on this occasion. I always welcome, and am grateful to, the man or the institution that will honestly seek the truth and honestly present to us the truth as they see it. The Christian Science church has been noted for its dignity of discussion, its intellectual charity, and its lack of sensationalism, backbiting, and vindictiveness, and whether we believe in its teachings or not, we can have no criticism on its educational methods. I had the honor of presiding two years ago, on the occasion when Judge Ewing of Chicago addressed the people of Grand Forks. I did not agree with, perhaps could not bring my mind to follow and to understand, all that he said. I was, however, never more inspired. I have heard many sermons and many addresses, but I have heard none which were loftier, more spiritual, and more uplifting. Why, indeed, any Christian church or any Christian man should feel a hostility toward the Christian Science church is more than I can understand. We all of us see through a glass darkly, none of us see face to face. We all have our own interpretation of the Scriptures. Some of us emphasize some of the reported teachings of Christ, some others. The Christian Scientist, perhaps more than any other Christian, seeks to emphasize all. All of us must admit that, whether that belief is justified or not, it has, somehow or other, brought peace and tranquillity and bodily health to thousands of human souls.

Grand Rapids Times.

EAGLE PASS, TEX.

William D. McCrackan, M.A., delivered a lecture on Christian Science at the Mesquite Club last night [Jan. 7] to one of the largest and most refined audiences ever gathered in that hall. The lecture was a treat to all thinking people. Capt. John N. Shafter introduced the speaker, saying in part,—

Last year a little band of your townspeople formed themselves into a Christian Science society, and by their life, example, and teachings have at least demonstrated that one can live in peace and harmony, granting to all the privilege of seeking Christ according to the dictates of their own conscience. They opened a reading-room and held weekly meetings, where all have been welcome to attend. There are no people better able to tell what the conditions of society are without the influence of the church in its various forms, than many of those within the sound of my voice, who have spent a goodly portion of their lives on the frontier. The church appeals to the human heart, and its religious aspect should always point to the teachings and practices of the lowly Nazarene. To live and love, feel and forgive, as he lived, loved, felt, and forgave, is the sum total of religion; and the church which teaches and helps the coming generations to do this, teaching men to do in thought and deed like the Master, will be the best church.—*Eagle Pass News-Guide.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

St. Thomas, Ont.—Frank H. Leonard, Feb. 14.
Columbus, O.—Prof. Hermann S. Hering, Board of Trade, Feb. 17.
Cadillac, Mich.—Frank H. Leonard, Opera House, Feb. 17.
Tacoma, Wash.—Clarence C. Eaton, Tacoma Theater, 3 p.m., Feb. 20.
Chester, Pa.—Bliss Knapp, Opera House, 3:30 p.m., Feb. 20.
Lafayette, Ind.—Frank H. Leonard, Dryfus Opera House, 3 p.m., Feb. 20.
Memphis, Tenn.—William D. McCrackan, M.A., Lyceum Theater, 3 p.m., Feb. 20.
Cornell University, Ithaca, N. Y.—Rev. William P. McKenzie, Barnes Hall, Feb. 20.
Orange, N. J.—Prof. Hermann S. Hering, Woman's Club, East Orange, Feb. 24.
Lancaster, O.—Bliss Knapp, Auditorium, City Building, 7:30 p.m., Feb. 24.
London, England (First Church).—Bicknell Young, Town Hall, Battersea, March 3.
Meridian, Miss.—Hon. Clarence A. Buskirk, Grand Opera House, Feb. 25.
Norwalk, Conn.—Prof. Hermann S. Hering, Lockwood's Hall, Feb. 25.
Indianapolis, Ind.—Frank H. Leonard, Tomlinson Hall, Feb. 25.
Macon, Ga.—Hon. Clarence A. Buskirk, Grand Opera House, 3 p.m., Feb. 27.
Danbury, Conn.—Prof. Hermann S. Hering, Sunday afternoon, Feb. 27.
Ottawa, Kan.—Bliss Knapp, Robaugh Opera House, 2:30 p.m., Feb. 27.
Augusta, Me.—Prof. Hermann S. Hering, Unitarian Church, Feb. 28.

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TESTIMONIES OF HEALING.

Christian Science has been such a great help to me in business that perhaps my experience may encourage some other woman, who, like myself, goes out daily into the workaday world, feeling often like a mere atom among the toiling thousands in our big cities. Naturally timid and retiring, it was very hard for me to go out into the business world; but I wished not only to be self-supporting, instead of a burden on my brothers, but to be able to help others. I decided to learn stenography, although in the opinion of my family and friends I was not strong enough for a business life, as I had always been rather delicate and easily tired out, with backaches, headaches, and severe attacks of throat trouble almost every winter.

When I completed my course and took my first position (we were then living in Chicago), it was about as terrifying to me to go into an office as if it were an ogre's castle, and although that feeling wore off, and I got along nicely, I really stayed in this position very much longer than I should,—after having advanced as far as I could go there, —through the dread of starting out to find another place and encounter new work and new people. I then knew nothing of Christian Science, but while there heard of it, came across some literature, met one or two who were interested in it, and finally got a copy of Science and Health and began to read it. Much of it I did not understand, and I would often lay it aside for some time; but I could not get away from it, and parts of it would interest me greatly, especially the possibilities that it held out to me of growing stronger, of being all that I desired to be, of conquering faults in disposition, of banishing fear, and of gaining a better understanding of God. I began to realize that because God is omnipresent, good is all present and there is in reality no evil, and that was a wonderful relief; also to know that omnipotence really means all-power and nothing less. So I came into Science, not through direct healing, but by growing more and more interested in it, and by finding that it was gradually making me stronger and happier and helping me in every way.

It was finally decided at home that I should leave my position and take up the study of designing, which I had always wanted to do, and I did so, spending some time in this way, until circumstances changed so that I was confronted with the problem of which was the better thing to do, go on with my studies or return to business. I could not decide, and going down town one morning with a friend who was a Scientist, I mentioned my perplexity to her. She said, "Don't try to decide. God knows what you should do. Leave it to Him, and He will show you." That seemed rather strange to me, as I had always thought I had to make the decision, even when asking for wisdom and help. But the advice seemed so restful that I decided to try it, and every time the perplexity would come up I would put it aside with the thought that God knew and would show me. Later on, when it was about time for the decision, I was offered a very desirable position in an office, so I took that as the answer to my problem, and found the place very pleasant.

I had been in this position for several years when the brother who had assumed the responsibilities of the home after my father's death, was offered what seemed a very fine position in New York city and decided to go there. As my other brother was going to Manila, and as still another brother was already living in New York, and my mother, sister, and myself would be alone in Chicago, we debated the question of remaining or going also. It seemed best in many ways to go, and we would be happier together; but mortal mind asserted that if I went I would be giving up a good position and might have great difficulty in getting another; that I was going to a strange city, knowing no one, etc.; but I thought this was a good time in which to demonstrate over such fears and assert my freedom, as there was no reason why we should not go if we preferred to be together. Divine Love had given me my present position, and could give me another just as easily, if only I trusted. We decided to go, and I resigned my position, and the week before we left for New York, by what would seem the veriest chance,—only we know there is no chance in the infinite Mind,—I was shown an advertisement for a stenographer to go to New York. I went to the address, was given the position at a higher salary than I was then getting, came down to New York, and went right to work, our loving Father finding the place for me in this big city, so that I was spared the trial of hunting for one. My work was very hard and technical, and my employers seemed inconsiderate in regard to the amount they expected me to do; but through the help of a kind practitioner whom I found in a neighboring office building, I was enabled to hold fast to the truth regarding both the work and my employers. I was able to fill the position very satisfactorily, and things became very pleasant and harmonious all around.

I remained in this position three years, when, owing to financial difficulties, the firm found themselves where they could no longer afford to keep me, and told me so the Friday before Christmas, 1908. It certainly did seem hard to be out of a position at the holiday season, and for a little while, in spite of the wonderful demonstration I had had before, I am ashamed to confess I did feel discouraged at the thought of having to start anew. But the study of the Lesson-Sermon for that week brought new confidence and strength, and my brother, who had become a Scientist, and who was the only one of the family to whom I told this problem, helped me in knowing and declaring the truth, that as God's child, His idea, I had my own right place in Mind and nothing could keep me from finding it; also a dear friend, a practitioner, whom I told on Sunday, said she would help me. On Monday, while still at my old place, I began to make some effort toward finding a new position, but was told that everything was very dull, that there would be no openings until after the first of the year, perhaps not until March, especially in high-salaried positions, and in fact there had been little call for such for the past year, owing to the panic. I, however, knew that these laws and beliefs could not govern God's child; that there is but one law, the law of God, good. My employer kindly wrote some letters of recommendation to various men in business, and on Wednesday there came word for me to call the next day at the office of a big corporation. I did so, had an interview with the president, and was given a position in his private office, to commence work the following Monday. This was the day before Christmas, and that was certainly a very happy Christmas day for me, for it was such a wonderful proof of God's care for His children, and of the help Christian Science affords in the solution of all our problems. The position was much better in every way than the previous one, in fact just the kind I had always desired, and I am very grateful indeed for this blessing. The work is important and often comes with a rush, but the thought that man reflects infinite wisdom, takes away the anxiety and gives me confidence and quietude.

Christian Science is the greatest help that a business woman can have. It has enabled me to do a great amount of work and to grow stronger, instead of breaking down under it, as so many in my profession have done. I have been helped in very many other ways, healed of quite a few physical ills, and every member of our family has been healed of some trouble. I am very thankful for each and every demonstration, but realizing my natural disposition, it seems to me that, aside from the thought of supply, the help in the daily business life, the banishing of fear and worry, the understanding that God, as infinite Love, wisdom, strength, is always at hand, is what

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I am most thankful for, and I hope that every girl or woman who goes out to work for her daily bread in any way, will be led to Christian Science, that they may avail themselves of this comforting truth. I also wish to express my deep gratitude to Mrs. Eddy for bringing to us this truth and proving it for us, and for all her bravery in standing alone so many years, through ridicule and abuse, that we might be blessed.—CARRIE E. BOLLER, Bronxville, N. Y.

[Translated from the German.]

I, too, would like to give thanks for all the blessings which have come to me through Christian Science. In May, 1904, I became ill and had to consult a physician. He stated that I had gall-stones and liver complaint, and that I must submit to an operation. I therefore went to the hospital and was operated upon. After the operation, however, the physicians stated that my case was hopeless, that I had a disease which was fatal. They informed my husband and daughter of this, and said that four months would be about the longest I could live. My daughter then heard of Christian Science, and went to see a practitioner, who gave me absent treatment during four weeks. I improved, and was able to leave the hospital, and after four more weeks' treatment I was perfectly well and have remained so. Although I am sixty-two years of age, I can attend to all my housework.

I cannot thank God enough, and I am grateful to Mrs. Eddy, that she has brought to the world this wonderful truth, as explained in "Science and Health with Key to the Scriptures." We gladly look for the *Herold*, as for the coming of a welcome guest.

ELISE LEHMPUHL, Chicago, Ill.

[The above testimony was signed before a notary.—EDITOR.]

I have been healed of rheumatism, catarrh, stomach trouble, and the tobacco habit. Like many others, I came to Christian Science through suffering, after having exhausted all material remedies, having had numerous doctors in this and in many southern cities; besides taking a course of treatment at some celebrated hot springs, with little benefit and no permanent relief. I finally resorted to Christian Science, and while I did not know anything about it or have any faith in it at the time, I have learned to know that it is the truth, and have felt for some time that I wanted to add my testimonial, hoping that it may stimulate and strengthen some weary searcher for health and happiness.—W. P. ADKINS, Richmond, Va.

For the past three years Christian Science has been my only help in sickness and trouble, and I have found it a panacea for every ill. Truly "another Comforter" has come, as the Master promised, and will abide with us forever. I became convinced of the value of Christian Science after my husband was healed of illness of years' standing. He even resorted to the "gold-cure" without avail, and his life seemed not worth living. As a last resort he was persuaded to try Christian Science, but having little or no confidence in its power to heal, he reluctantly read "Science and Health with Key to the Scriptures" by our Leader. Man's extremity is, however, God's opportunity, and his healing came with his regeneration; old things have passed away and the habits of a lifetime no longer find place in his consciousness. Along with his physical healing the tobacco habit left him and his nature was transformed. Now, his most constant companion is Science and Health, which has taught us all the power of Truth, and enabled us to understand the Bible better, for which we can never express half the gratitude we feel. On Christmas morning (1908) I had arranged a visit to my home people at a nearby city, but I waked up with a severe headache, that grew in intensity as the day advanced. On my arrival I was so ill I had to retire and call over the long distance telephone a Christian Science practitioner. I received instant relief; dropped off to sleep, and later enjoyed a delightful evening with my family, not a trace of illness left. I felt no ill effects afterward, as I had formerly done on such occasions. My mother was present, and as she had never quite forgiven Christian Science for supplanting the orthodox church in our regard, she had an opportunity to see what Christian Science does in illness.

Since we came into Christian Science my daughter has become a Scientist and my son is deeply interested, having been healed of a fever. For these and countless other blessings I owe a debt of gratitude, and my desire is to live so that I may be accounted a worthy follower of our dear Leader, who tells us to follow her "only so far as she follows Christ" (Messages to The Mother Church, p. 78). I cannot thank her enough for so living that through her this revelation has come as promised in the Bible,—that the whole world will be led into this truth when human sense has been sufficiently leavened to apprehend it.

MRS. M. S. G. ADKINS, Richmond, Va.

I give my testimony with great pleasure and a very thankful heart, that others may know what the truth has done for me. It is over three years since I first heard of Christian Science and began to study it. At that time I was exceedingly unhappy from a great sorrow that had come to us, but Christian Science brought me such peace and comfort as I never dreamed would be possible in this world. I belonged to an orthodox church, and thought I was a Christian, but my prayers had availed nothing. At last, after months of illness and bereavement, a dear sister and brother led me to Christian Science. I got a copy of Science and Health, and read it almost day and night; then the light came, and I knew I had found the truth that makes us free.

Christian Science has brought to me perfect health and happiness, and the knowledge that Love wipes away all our tears; that now, here on this earth, God binds up the broken heart, giving us peace and comfort. For this blessing I praise His holy name. A short time after I began the study of Science and Health I was taken down with intermittent chills. I felt that I needed help to meet this trouble, as every attack seemed to be harder, attended with high fever and severe pain. A Christian Science practitioner was telephoned to, and she commenced to treat me at once. After the first treatment I slept like a child and enjoyed my rest. In a short time I was entirely healed of this disease, and many other ailments went with it,—headache and stomach trouble, also heart disease from which I had suffered many years.

Since then I have had many beautiful demonstrations. With a little understanding and much faith in God's power, I was enabled to heal a serious stomach disease for a friend, and with this healing came a great desire to know more of this glorious Principle. I learned that only as we become workers in this truth can we reach a higher understanding of the First Commandment, "Thou shalt have no other gods before me," and "Thou shalt love thy neighbor as thyself."

Every day and every hour I shall endeavor to watch and pray for that Mind to be in me "which was also in Christ Jesus;" that I may be "merciful, just, and pure" (Science and Health, p. 497). I know that God is guiding me each day, and it is my daily prayer that I may follow more closely the teachings of our Master. My heart goes out in gratitude to God, and to our Leader, who has led us into this pure path of truth. I should also like to say how grateful I am for having been admitted as a member of The Mother Church.

MRS. SINIE J. SCHMICK, Eastland, Tex.

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Christian Science found me in a hopeless condition, so far as *materia medica* was concerned. I have often thought of my case in connection with the Scriptural record of the woman who had "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse." Since my healing in Christian Science, over seven years ago, my blessings have been many, and I would like to tell a part of what I have received.

I had been studying Christian Science about one year when I was seized with an attack of illness. At that time I did not feel able to work out the problem myself, so a practitioner was called in, who began treatment at once. All pain and suffering were soon gone; then I fell asleep. I slept about two days and nights, and I could scarcely be roused, but the third day brought such an awakening as I had never known before. I was not only awake physically, but spiritually. It seemed as though I was in a new world; and indeed I was in a new world of thought, where everything was bright and beautiful, and I had such a sweet sense of God's power and presence, greater than I had thought possible in this world.

Another demonstration which I would like to give was in the case of some dental work. I had lost several teeth prior to coming into Christian Science, and desired to have the rest of them taken out that I might have a new set; but as I had always held great fear, I hesitated for some time. Finally, however, I made up my mind to have the work done, so I called on the same practitioner for help. She went with me to the dentist's office, and treated me with very favorable results. The teeth were taken out with very little pain and not even a sense of nervousness. When I returned to the dentist's office to have my teeth fitted, the day after my first visit, he seemed greatly surprised to find neither swelling nor soreness, and after the work was finished he declared he had never had so little trouble with any one in all his practice. In three days I was wearing my new teeth, and have worn them ever since with very little inconvenience.

For seven years Christian Science has been our only remedy, and it has not been found wanting. Every member of the family (five in number) has been healed by this truth. I am very thankful for having all the family with me in Science, and not only am I grateful for benefits received in my own family, but I am also thankful that I can be a help to others. While the physical healings have been many, they are as nothing compared with the spiritual uplifting—the peace and rest of mind we have gained in this truth. I am thankful to every one who has helped me by word, deed, or pen, and especially am I thankful to God, and to our beloved Leader, Mrs. Eddy, for this truth.—Mrs. Ava R. Hall, Canyon City, Tex.

I have long felt a desire to express my love and gratitude for the many blessings and privileges I have had through even the slight understanding of Christian Science which I have attained. Instead of being unhappy, discontented, and in constant fear, also in very poor health, because of a complication of diseases from which I had suffered for about twenty-five years, I now understand what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free."

I now have a sense of peace, happiness, and contentment, and I enjoy good health. I am indeed grateful to God, and to our dear Leader, Mrs. Eddy, and my desire is to live this truth so fully that I may be worthy to bear the name of Christian Scientist.—Emma Brown, Conneaut, O.

I give my testimony with a very grateful heart, hoping it may help others. It is over a year since I received my first treatment in Christian Science. I had suffered from severe lung trouble for many years, and the doctors told me that medicine would do me no good, but advised plenty of fresh air and to take a sea voyage. I did so, but was much worse after the voyage and had an alarming attack. I was then ordered into a hospital, where I was attended by seven resident physicians, besides two others. These doctors did their best for me, but told me frankly they could not help me, as my lungs were so seriously affected. At this stage I was advised to try Christian Science, which I did, and I can say with deepest gratitude that all the trouble has disappeared. Christian Science has been a very great help in every way, spiritually and mentally as well as physically, for which I give thanks to God, also to Mrs. Eddy for discovering and showing us the way.

Mary E. Chadwick, Rochdale, Lancashire, England.

We desire to express our gratitude for what Christian Science has done for us. We have not had any material remedies in our home for seven years; we lean wholly upon God. We have found that Truth is the only true and firm foundation to build upon, and Love supplies our every need. We have had many proofs of God's protecting care in stilling of the angry elements, also in overcoming the supposed effect of frost over vegetation, and after weeks of drought and heat grain and vegetation yielded abundantly. Many unpleasant things that the mortal child is heir to, such as disobedience, forgetfulness, heedlessness, and anger, have been overcome.

My parents, also my sister and I, are members of a Christian Science society in this state. We are at present living between sixty and seventy miles from any Christian Science church or society, but we study the Lesson-Sermon daily. Our home is full of joy and happiness, and as we grow in the knowledge of this truth, we rise above every material law, and so fulfil the law of God, which brings health, purity, love, and power. We are thankful to God, and to dear Mrs. Eddy for Christian Science.

Miss Lavina Woock, Griffin, N. Dak.

Every morning a new sense of gratitude leaps in my heart for the blessings I have received through Christian Science. Even freedom from long and seemingly hopeless invalidism is but the smallest part of that wonderful manifestation which Love has brought to me, and will bring to all who faithfully follow in the footsteps of Christ Jesus, "obeying his precious precepts,—following his demonstration so far as we apprehend it" (Science and Health, p. 31). Mrs. Eddy has pointed out the way, and deep is my gratitude to God and to her, for the help given me to find and follow it.—Grace Chadbourne, New York, N. Y.

On the 11th of January, 1909, I was taken with a very severe illness. The pain in my lungs became so intense that I called a Christian Science practitioner at two o'clock in the morning. I was able to go to work that day as usual, and in three days the trouble was all overcome. Usually, with an attack of that kind, I would suffer intensely from ten days to two weeks. This time I did not lose an hour's work.—C. W. Titus, Everett, Wash.

I wish to express my gratitude for Christian Science. I was led to investigate this wonderful truth by the need of physical healing. I had been suffering from throat and stomach ailments for fifteen years, and had tried the best physicians of this city; in fact, I had tried everything I could hear of, with no relief. I was growing worse and was very much discouraged when I called in a Christian Science practitioner. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," was placed in my hands to read when treatment was given. I was completely healed in twenty-four hours. The old trouble has never returned, and it is over three years since God, good, healed me. Divine Love has ever since been my only

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physician. I have had many proofs of the power of Truth over error in overcoming attacks of rheumatism, etc., and for the help received I am indeed thankful.

I am grateful to God, and to our dear Leader, Mrs. Eddy, for all that has assisted me in finding this truth which sets us free from every phase of error. My desire is that I may do much for the Cause of Christian Science, and that by living and reflecting the truth I may bring others to know God.—Miss Addie L. Lewis, St. Joseph, Mo.

Three years ago I was in a state bordering on despair. I had suffered for years with stomach, bowel, and liver affections, also with terrible headaches, which were becoming worse and more frequent, and was so weak and miserable that life seemed not worth the living. One doctor whom I consulted thought there was no help for me. Another told me he thought he could help me, and I did recover somewhat and seemed to sleep a little better, but continued to suffer from the headaches and was obliged to confine myself to a very limited diet, although I remained under his care over a year and a half.

In May, 1909, a kind friend placed in my hands some Christian Science literature. I had heard of this teaching before, but had no faith in it for myself. In fact, I felt somewhat prejudiced against it, as do many others who have formed their opinions from the statements of those who know little or nothing about it. I, however, became interested at once in the literature. The testimonies inspired me with hope, and that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, how eagerly I devoured its pages, never questioning or doubting even where I could not understand. I read and reread, always finding some new truth or gaining a clearer understanding of one already recognized. This book is indeed a "Key to the Scriptures," and I read the Bible with a new vision, realizing that its promises are for us here and now, and the words of an old hymn came to me,—

God Himself shall loose thy bands.

In a short time I went to see a practitioner and commenced to take treatment. Slowly at first, but surely, the old errors were overcome: weakness has given place to strength; I can now work and enjoy it. The other troubles are gone, even the headaches; I have gained greatly in weight. I can eat anything I want, and I enjoy a sense of freedom such as I have never known before. There are errors yet to be overcome, but as I look back over the way which I have come, and to the miry pit from which I was rescued, words cannot express my gratitude to God, to His dear Son who trod the way before us, and to our Leader, Mrs. Eddy, who has discovered this truth and given it to the world. I do not wonder that Christian Scientists love their religion. Aside from the physical healing, it appealed to me from the first as something tangible and practical, something satisfying to the hungry soul reaching out after God. I can truly say, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Mrs. S. A. Jack, Lisbon, Me.

Words are inadequate to express my gratitude for what Christian Science has done and is doing for me. I became deeply interested in Science through seeing and hearing of its healing power from a dear friend, and I knew it was what I needed. Although at the time when this new-old religion was presented I was recovering from an illness in which I had received the kind help and attention of doctors, for whose earnest effort I am grateful, I have now learned that God is our true and only physician. I wanted a comforter, and it came.

In the following December I had an attack of an old complaint (a kidney disease), with alarming symptoms, but I was in no way disturbed and asked for absent treatment from a Christian Science practitioner. During this trial my family firmly insisted on my having medical attention, as they held strong opposition and would not in any way be persuaded to wait a little while; but after this I absolutely refused any more material aid, as I wanted to give Christian Science a trial. With some help and my own study I gradually began to improve. I have never had a return of the trouble, and my health has never been better, as I had always suffered a great deal previous to this time with several serious complaints. In the summer of 1908 I had a bad cold and nearly lost my voice. I was able now to meet this with my own understanding of Truth, and the difficulty disappeared like mist before the morning sun. Also an abscess was overcome and disappeared within three weeks' time. This healing was a strong proof and a great victory won. I am grateful for the help received in many ways, and it has made plain the right road. Though the way seemed dark at times, yet I pressed on, cheered by our Leader's encouraging words, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii.). There are still many obstacles to be overcome, but I know that "God is our refuge and strength," and that "perfect love casteth out fear."

The spiritual uplifting is more than I can explain, and while I return sincere thanks for the physical healing, the former is more wonderful, as the glorious facts of God's creation appear in their true light. I am also thankful to say that several errors, such as temper, irritation, worry, etc., are being overcome, even if slowly. What I owe to our dear Leader for her great love and labor for mankind, words can never tell. It is my desire that in both words and deeds I may show my appreciation.

Miss Gretta Powell, Breconshire, Great Britain.

[Translated from the German.]

I am very happy to have found the way to truth. It has proved a great help to me, especially in my business, as I am the matron of a servants' home. When I began this work I used to get so excited by every small incident that for days I would suffer physically in consequence, but now I manage to remain quiet whatever may occur, for I know that God is omnipresent, that He is Love, and that I have nothing to fear. I thank God with all my heart for the blessings which I have received, and also our revered Leader, Mrs. Eddy, for her great love in clearing the way for us to Truth.

Anna Joeckel, Frankfort on the Main, Germany.

As the years go by, the one passage of Scripture my mother repeated oftener than any other, has a deeper meaning to me, because I see it fulfilled: "Whatsoever a man soweth, that shall he also reap." Give your best and you get the best; give your poorest and it comes back to you, not always in the same coin, but you get paid. If you live long enough, you get where you see how things come out. Do you know, I think that in many minds, at this time when the Sermon on the Mount seems at last to be coming to the front, there are grave doubts whether we have been Christians after all? It seems to me we have hardly touched the outer edge of the glorious truth that we can do all things as if we did them for the Christ. Oh, what a revelation will take place in this world when the Sermon on the Mount is lived out, and the forward movement is simply taking that road! "Whatsoever ye would that men should do to you, do ye even so to them." Nothing less than the Christ-spirit will at all avail for bringing this world back to God.—Margaret Bottome.

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FROM OUR EXCHANGES.

[*Congregationalist.*]

Christians providentially organized in different groups which have already rendered creditable service to the world, need, from time to time, and we believe never more seriously than today, to ask, Does the maintenance of our separate organizations accrue to the advantage or disadvantage of our community? Does it speed forward the kingdom of God as rapidly at it might be expected to move were some new alignments made? But Christian people have a still higher duty than that to the community. They owe it to their Master to ask whether the existing order satisfies the deep desire of his heart when he prayed, "That they all may be one; as thou, Father, art in me, and I in thee;" to ask also whether the world is day by day receiving the convincing token that they are Christ's disciples because of the love they bear one another and the sacrifices they are ready to make for his sake.

[*Watchman.*]

The Magi showed a simplicity of faith and an earnestness of spirit in prosecuting their inquiries which were totally absent from the hearts of the learned rabbis. It was moral earnestness that carried those travelers on their way. They were not disobedient to the heavenly vision given them. The light which they had they followed, and it led them to the supreme event of their age. They illustrate how it is that men of few opportunities may enter the kingdom of light and truth where others at the very door of divine knowledge fail to use their great advantage. This is a truth that often appears upon the page of Scripture, and is emphasized by Christ himself in saying that they shall come from the east and west and sit down in the kingdom of heaven, while the sons of the kingdom are cast into outer darkness.

[*Christian Register.*]

Take it altogether, our country is today not only stronger as a nation, richer in all its component parts as an assemblage of people, but it is also on a higher plane morally and religiously than ever before. Things that fifty years ago existed and were not spoken of, today have been revealed and condemned. There is more criticism, more fault-finding, and more punishment of evil-doers, but not because the evils have increased so mightily in proportion to the increase of our population, but because the people have become in a new way conscious of their rights, duties, and mutual obligations. Therefore we do not hesitate to say that the twentieth century is the best and brightest that ever dawned upon the world just coming to a knowledge of its possibilities and the glory of its future.

[*Christian World.*]

If Jesus was the true democrat, and if Christianity consists in carrying on his spirit and teaching, it follows that its own government and internal regulations should exemplify in the best form the democratic idea. How far in practice the church has departed from it, history offers the sad and shameful record. The condemnation of splendid hierarchies, of the separation of the clergy from the laity, of theological and spiritual despotisms of all kinds, lies most in this, that they are one and all a betrayal of democracy. The church of the past has separated men, instead of bringing them together; has created castes, instead of abolishing them; worst of all, it has governed by force instead of by reason and persuasion.

[*Examiner.*]

We believe in mixing religion with business; but the mixing of business with religion is another matter.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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ITEMS OF INTEREST.

National.

Representatives of the Farmers' Union appeared before the House committee on agriculture last week to urge the enactment into law of a bill which will put an end to cotton "futures" in the cotton exchanges. A speaker for the Farmers' Union declared that twenty-nine states are interested in legislation prohibiting future dealing. The Farmers' Union, he said, was not prepared to express itself in favor of any particular bill, so long as prohibitory legislation of some kind is enacted. He characterized the dealers on the New York Cotton Exchange as "hedgers and speculators," and said that as a result of their manipulation of the market the cotton producers not only had to stand for the losses which followed a slump in the market, but that the people throughout the entire world had to pay increased prices for cotton goods when the market manipulators succeeded in keeping the market at a high level.

Mayor Gaynor has suggested to the tax department that the present plan of levying taxes on personal property in New York city be abolished and that a system be adopted whereby practically all of the city's revenue would be derived from assessments on real estate. His proposal is a slight modification of the Henry George single tax theory. It would eliminate from the tax-book all assessments now levied on estates, resident and non-resident personal property, and resident and non-resident corporations. Officials estimate that the change would add about six points to the tax rate. Whereas the tax last year was $1.67 a hundred it would have been about $1.73 had the amount raised from personal assessment been dropped. The assessment on a residence valued at twenty thousand dollars would have been about twelve dollars more than it was.

Sixty-four defendants in alleged coal land frauds against the Government appeared before the United States land office at Lander, Wyo., last week in cases which have been brought by the Government for the cancellation of their titles to coal lands which are said to be the most valuable in the state. The cases involve ninety-five hundred acres of land, lying in the mineral district north of Lander, and have been appraised by Government experts at $1,500,000. The Government alleges that these lands were filed upon by "dummy" entrymen for the benefit of the Owl Creek Coal Company and the Northwestern Coal Company.

A bill intended to aid the peaceful settlement of labor disputes, has just been presented to the Massachusetts Legislature. The bill provides for the application of the Canadian law to Massachusetts. It provides at the outset for replacing the present board of conciliation and arbitration by a state board of labor, whose duty it shall be "to aid in securing industrial peace" by investigation or arbitration, as the disputants may elect. To that end it is to be unlawful for employers to lock out their men, or for employees to strike before the dispute has been investigated.

Secretary of the Interior Ballinger has withdrawn from public entry more lands supposed to possess valuable water-power sites or deposits of minerals. More than sixteen thousand acres along the Brenau river in Idaho, and about twenty-eight thousand acres along the Salmon river in Idaho and Nevada were withdrawn temporarily in aid of proposed legislation to effect water-power sites. The secretary also withdrew more than a half million acres in Wyoming, supposed to contain valuable coal deposits.

San Francisco expects to open perhaps the largest dry dock in the world about the time that the Panama canal is completed. It will be located at Hunter's point, and will afford commodious berths for any two of the largest liners, merchantmen, or battle-ships of the Pacific. The proposed dimensions of the new marine basin are 1,050 feet over all length, 144 feet beam from rim to rim, and 92 feet across the floor of the dry dock, which will be 40 feet in depth.

Commissioner of Corporations Herbert Knox Smith, in his annual report to the secretary of commerce and labor just issued, declares that the greatest possible check on corporate evils is publicity, and to that end he indorses a system of reports by interstate industries to a federal agency in a rational way. The report is a sharp contrast to the Administration's federal incorporation bill just presented to both houses of Congress.

The necessity for the passage by the present session of Congress of good laws for the protection of the natural resources of the United States, is the key-note of a report just made to the National Conservation Association by Gifford Pinchot, the recently chosen president.

The House committee on foreign affairs has decided to report favorably the Lowden bill providing for the expenditure annually of a sum not exceeding five hundred thousand dollars for the erection of American embassies abroad.

The National Sugar Refining Company has turned over to the United States treasury the sum of $604,304, due the Government for shortage in importations of sugar between 1907 and 1908.

International.

Bolivia east of the Andes is one of the richest regions of the world in timber, rubber, and minerals, and it has some fine agricultural lands, says the *Engineering Magazine*. It has no outlet on the Pacific coast. Its only outlet is through the Amazon and Para, and since peace was made with Brazil, railroad activity in this direction has taken possession of the whole republic. East of Bolivia is the great Brazilian state of Malto Grosso, a territory nearly three times the size of Texas or France. A dozen large navigable rivers pour northeastward out of this state into the Amazon, and its agricultural, mining, and grazing possibilities are very great. It is said that a great deal of this territory will grow as fine long-staple cotton as Mississippi or Alabama. The Brazilian government has matured a plan to connect by canal one of the tributaries of the Amazon with one of the tributaries of the La Plata, thus opening an all-inland water route from Para to Buenos Aires, a distance of nearly six thousand miles. This extensive route would reach the whole interior of the continent.

The fact that the United States and Canada are engaged in a cooperative scheme for the establishment of an international park of about five thousand square miles in extent along the backbone of the continent in the two countries was developed in the Senate last week. It came to the surface in connection with the consideration of a bill looking to the creation of the "glacier national park" in northern Montana. It was stated that negotiations were in progress looking to the establishment of a similar park on the Canadian side of the international line, which, it is intended, shall connect with the proposed American reservation.

The governments of China and Japan have signed a postal working agreement on the basis of the postal union rules, to become effective April 1. The agreement affects Manchuria chiefly. China, by its terms, recovers its monopoly of mail carrying on its own railway, together with equal rights over the Japanese railroad. China recognizes all the Japanese treaty port post-offices and also six exchange offices in the treaty marts of Manchuria.

The press bill designed to suppress the dissemination of anarchistic literature, has just been passed by the imperial council at Calcutta. It requires the proprietors of newspapers and job presses to deposit with the government a sum of money which will be forfeited if the depositor is convicted of an attempt to incite to murder or sedition or to influence the public against law and order.

In Edmonton, Alberta, every lot of equal value with its neighbors, which is held vacant and non-productive by its owner, is taxed at the same rate as the surrounding "improved land." Lands held out of use for speculative purposes are thus made to bear the share of the cost of improvements which are making them steadily more valuable.

A narrow gauge railway is to be constructed to the Harilah district, about one hundred and fifty-five north of Bagdad. The spot is an oasis situated in the center of a vast desolate plain which is traversed by four arms of the Euphrates.

Following the complete defeat of the pro-Russian party in the Finnish elections, the Czar has decided to dissolve the Finnish Diet immediately, preparatory to the suspension of the Finnish constitution.

The great Heliopolis, Egypt, aviation meeting occurred last week. Prizes to the value of fifty-four thousand dollars were contested for.

Industrial and Commercial.

A hearing of great importance to mill owners and lumber men of New England will be held before the interstate commerce commission, Feb. 23, for the purpose of determining what abuses exist in the operation of the "milling and transit" privileges extended by authority of the commission. Under the present arrangement a lumberman in Maine can load his logs on a car in that state, send them to a sawmill and forward them in a finished state to final destination on the same bill of lading. Many complaints have been made to the commission that shippers have abused this privilege.

A large aggregation of capital has been formed in Minneapolis and St. Paul to handle American farm lands, particularly the lands of the Northwest. Divided into two companies, the syndicate just formed has a capital of three million dollars, and the combination represents seventeen different land corporations which have been in business in the twin cities.

With the payments of judgments in condemnation proceedings aggregating $1,234,697.71, the way is open for the beginning of work on the new union station for Kansas City, which is to cost thirty million dollars.

Gold and diamonds have been discovered in Liberia, about thirty miles from the coast.

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CHRISTIAN SCIENCE SENTINEL

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

LINCOLN DAY SERVICE AT THE MOTHER CHURCH.

LINCOLN day was observed in The Mother Church, The First Church of Christ, Scientist, in Boston, at noon Feb. 12. Judge Clifford P. Smith, the First Reader, presided. After the opening service, Judge Smith introduced the special speaker of the day, Col. L. A. Watres of Scranton, former lieutenant-governor of Pennsylvania, who said in part,—

It is said that for three hundred years after the battle of Thermopylæ every child in the public schools of Greece was required to recite from memory each day the names of the three hundred immortal martyrs who fell in the defense of that pass. It is appropriate that a free people should assemble one day in the year to speak the name and to draw inspiration from the life and character of one of the most impressive, commanding, widely-recognized, and best-beloved figures in our nation's history. It has been well said that "the best teachers of humanity are the lives of great men," and we might add, of great women.

The history and the life of Abraham Lincoln belong to the whole world. His marvelous growth and development from obscurity to the exalted position which gave him control of the government can only be accounted for and understood when looked at, not from a material, but from a spiritual point of view. His great heart beat true to the real things of life, and he stamped himself upon the hearts and consciences of men for all time. He loved righteousness, hated iniquity, and was anointed above his fellows. He was as gentle as a child, but as brave as a lion; calm and trusting in greatest trials, and modest and magnanimous in mighty conquests. He was one of God's children who never finished his education, but kept an open mind for truth whencesoever it came.

Lincoln pierced the veil and saw what others failed to see. He knew that some things which were legally right were morally wrong, and he was morally great enough to say so. He knew how "vain are our bulwarks and our towers, but for God's protecting arm." He said, "It is not our frowning battlements, our bristling seacoast, our army and our navy—these are not our reliance against tyranny. Our reliance is in the liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere."

He knew that real knowledge could not be separate and apart from righteousness—from God's law—and that God's law must be written on the heart and stamped upon the forehead. For nearly half a century statesmen and orators have sought to explain and account for his greatness. Some have urged that it was because he had to so great a degree common sense; others, that he had a logical and analytical mind; still others, that he understood himself so well. But all these reasons are superficial. Behind these qualities was the one great truth that he imaged and reflected the God whom he knew and trusted.

From Lincoln's life and deeds the world should note that the incarnation was not an isolated fact, and that the spirit which moved him differed not in kind, but in degree, from that which filled the incarnate One, the Lord and Master of us all. Christian Scientists, under one of the world's greatest leaders, are engaged in the mighty work of setting people free. They know that, as Mrs. Eddy has said, "Love is the liberator" [Science and Health, p. 225], and they accept as authoritative the words of the Master, "Ye shall know the truth, and the truth shall make you free."

[We have received reports of numerous Lincoln day services held in Christian Science churches throughout the country, to which lack of space interdicts further reference.—EDITOR.]

SPEECH AND SILENCE.

HON. CLARENCE A. BUSKIRK.

THE faculty of speech has ever been considered one of the chief distinguishing characteristics of the human race. It is true that it is claimed that a few animals possess the ability to communicate somewhat to their fellow-creatures, but they have nothing like the human articulate speech, and the few sounds which they are able to make, to say the most we can for them, are very restricted in their scope and power of expression. It is inferable that, because of its superiority as a faculty, human speech is intended for noble uses and capable of such uses, and it has been put to such noble use in many ways and in innumerable instances.

During many centuries before the art of writing was invented, speech preserved the traditions and legends which afterward made written and printed history. It thus preserved, likewise, mainly in poetical compositions which were handed down from one generation to another through the wonderful memories of the bards, the religious beliefs and hopes, the emotions and passions, the social, tribal, and national environment and conditions of many primitive peoples, which otherwise would have been utterly forgotten and lost. During innumerable ages, the faculty of speech has been put to the noble uses of inculcating higher standards of conduct, of communicating useful knowledge, of conveying words of affection, of sympathy, of encouragement, of help in numerous ways. It has often assumed the heaven-seeking wings of hymn and ode and psalm.

Such are a few of the noble uses of speech; but it appears to have always been put, as it is now, to opposite uses which have worked immeasurable harm to mankind. These evil employments of human speech are too obvious to need description. They have assisted in making humankind in too many instances more ignoble than the brutes. It is clear, therefore, that it is every person's unescapable duty to watch his speech with the utmost vigilance, in that it is a priceless possession, and yet a constant source of peril. The recognition of this fact has led to many wise and useful counselings. Such counselings are to be found throughout all good literature, and they properly hold a

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conspicuous place in current magazines and newspapers. All good people encourage them in the home-circle and in all public and private speech.

And yet are we not, all of us, far too negligent in this matter? Do we guard our tongues against evil speaking as we need to do? Do we remember, as we ought to, that the angry word first spoken, or afterward spoken, usually begets other angry words? that the kind and wise word may help and brighten another's life; that words of scandal, of suspicion, of discouragement, of malice, etc., are always harmful in varying degrees?

To speak the right word in the right way and at the right time, calls for a good mind as well as a good heart, and we can all improve in this respect, if we earnestly try to do so. Christian Science has been very useful to its students along this line. It is our duty as Christian Scientists to watch our utterances, and to see to it that our tongues shall never become the instruments of hate, anger, envy, slander, or any form of sin or folly. Each owes this to himself no less than to his fellows.

Silence has its uses and abuses as well as speech. There are times when it is a sin to keep silent, and times when it is a sin not to do so. It also takes a good mind and a good heart always to know when and how to preserve silence. It is the duty of Christian Scientists to study the uses of silence as well as the uses of speech. It is unnecessary to enlarge upon the uses of silence in prayer, and in the overcoming of sickness and other phases of evil. It is only necessary to refer to them, since the whole subject is elaborately explained in the writings of our Leader. It is well, however, to emphasize the need of studying most carefully what Mrs. Eddy has written on this subject.

It is not necessary, furthermore, to dwell on the well-known admonitions in respect to the golden value of silence in times of anger and other excited conditions. Silence often affirmatively affects both ourselves and others quite as powerfully as speech, and sometimes more so. Often do we see exemplified the wise saying, "Speech is silvern, but silence is golden." To be able to speak wisely, one first needs to have meditated wisely in his times of silence; for the incubation of our highest wisdom is in silence, and the end of one's tongue is not a good place for the process.

When error seeks to assert itself, either in others or in ourselves, we may find it difficult to talk it down, for it usually is fond of quarreling; nevertheless it will quail and shrink away before the might and majesty of that silence which comes to him who has first accomplished the harder task of conquering himself before he seeks to conquer elsewhere. Often it is shown that the greater our silence the greater is our dominion over error. All of us have seen anger in others die before silence like a fire unsupplied with fuel. And if we have watched ourselves patiently and without prejudice, we have often witnessed our own foolish anger, self-pitying, envying, hatred, or longing to do what we know to be wrong, encouraged into perilous vigor by the mischievous wagging of our own tongues; whereas, a meditative silence would speedily have annihilated them.

The silent power of a noble example or a fine deed affects all who are within the sphere of its influence; while the noblest and finest words make too often but a vain show. In the presence of truth silence is more precious than speech. Silence offers receptivity to the truth. When we maintain silence, all the mysterious and mighty energies of truth may work within us unhindered; while wisdom often flees before a garrulous tongue. It is the quiet listener who gets the most benefit out of what he hears. The babbler may seem to be as receptive as a contribution-basket, but if he will count up afterward he will find that he has received nothing but coppers.

"AWAKE THOU THAT SLEEPEST."

ELIZABETH EARL JONES.

THE old-time message of Christianity is repeated in Christian Science: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is an immense relief to the majority of us to learn, through the teachings of this restatement of Christianity, that human existence, with all its struggles and its woes, is but a passing dream, and that the real God-given life is ideal, —all that is noble, desirable, and lasting; yes, that which satisfies our longings as nothing else can.

After all, it is of small moment whether the dream be pleasant or unpleasant; the main thing is to wake up. The awakening consists of overcoming evil of every kind with good, of patiently and persistently putting the truth in the place of the lie; thus putting off mortality and putting on immortality, putting off corruption and putting on incorruption, until man is seen to be perfect, even as our "Father which is in heaven is perfect." It matters little what our difficulties are or seem to be; the important thing, and the only thing worth remembering, is how to overcome them and gain those glorious glimpses of reality which are like the angels that came and ministered unto Christ Jesus, who, as our beloved Leader tells us, "triumphed in furnace fires" (Messages to The Mother Church, p. 93).

Christianly scientific awakening requires first an understanding of the nature of God and man, and second that we demonstrate this understanding according to the golden rule. Then our eyes begin to open to the joyous realization that there is but one God and universal good,—our good, our brother's good, everybody's good, impartial, universal, impersonal. We begin to comprehend that whatsoever is not our brother's good is not our good, and *vice versa*. Also that there is but one Love, which is reflected in our love, our brother's love, everybody's love,—divine, unchanging, never failing; but one Mind, and that we may all be equally guided, protected, and governed by the same divine unerring Mind, may all desire, think, and act in loving unity and accord. Those who are awakening, like St. John, begin to see about them a glorious "new heaven and a new earth," in place of the old-time struggle and strife, and life takes on new inspiration and activity.

Half the world's ills today come from lack of inspiration and want of confidence that all things really are working together for good to those who love God. Christian Science comes to renew and invigorate weary hope with something better than mere optimism or theorizing; it comes laden with proofs, with salvation from disease, sorrow, care, failure,—all evil. The practitioner of Christian Science, looking away from the dream-shadows of material sense, into the harmonious and unchanging reality of Life, sees in a measure the utter unreality of his patient's difficulty, and sets to work, not to put him at ease in the dream, and thereby prolong his journey out of sinning sense, but rather to waken him to the truth of being that man is the image of God, healthy, holy, immortal. Thus a Christian Science treatment is seen to be thorough and genuine only in so far as it rouses the dreamer out of his dream of pain and pleasure in matter. A Christian Science church, in the same way, is a vital saving power in a community only as it is awakening the community out of the lethargy and mesmerism of lust, malice, mad ambition, dishonesty, devotion to personality, injustice, etc., and these much needed results follow in proportion as the individual members of the church succeed in escaping through Science from these unnatural incumbrances.

It is with the greatest sense of freedom and gratitude that the awakening one looks out upon this new world and exclaims, "In truth every one loves me, and I love every living thing. I do not desire to injure any brother

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man, nor does he wish to injure me. I long to bless and help and comfort every one, and I cannot lend myself as a tool of evil to distress, discourage, harm, mislead, or hinder any fellow-being, neither can any person, thing, or circumstance become a channel through which evil can distress, discourage, harm, allure, or hinder me." Fear, doubt, and hate are attributes of the "carnal mind" which is "enmity against God," as the apostle tells us. Love, mercy, justice, patience, and long-suffering are the heavenly hues with which the Sun of righteousness illumines the heart of humanity and transfigures it.

We read that "Enoch walked with God: and he was not; for God took him." So at-one with divine Love is it possible for us to become, so at-one with all God's creatures, and so ever-present with God, that the dream, with all its claims of limitation of time, place, outline, etc., fades away from thought, leaving man free, as the poet foresaw, to "walk transparent, like some holy thing." The dream is at best a fleeting fancy, and at its worst it is fleeting still, and we should treat it as a dissolving view, which we rejoice to see replaced by the dawning sense, in Christian Science, of the magnitude, infinitude of God, the all-embracing, all-satisfying presence and substance of Truth and its manifestation.

THE ONE THING NEEDFUL.

MATHER ALMON ABBOTT.

WHEN the light of Truth strikes upon a man's consciousness for the first time, showing up in evil's own colors the belief in the attractiveness of sin, a strong revulsion occurs, and the abhorrence of all unlike itself which Truth engenders is so intense that a general purification of character necessarily results. Under the action of Truth, sins and errors that have been lifelong companions fall of their own weight; temptation vanishes before the knowledge of the nothingness of that to which temptation directs its efforts, and a man finds himself in a greater, larger world with perfect freedom in sight.

The contrast between this glorious present, full of untold possibilities, and the past, hopeless on account of its failures and sins, is so tremendous that a certain self-admiration is likely to result, unless a man's defenses are kept strong and well guarded. For the battle has been fought and won, self-indulgence has been throttled and cast out, the myriad forms of sensuality have lost their power, and the victor, filled with the glory and the happiness of it all, keeps it not to himself, but starts out to help his fellows. In his contact with these, as he listens daily to stories of sin, disease, and death, the contrast between the present and the past becomes still further marked, and there is danger lest, forgetting that to which he owes his freedom, forgetting that "none is good, save one, that is, God," almost without knowing it this man is thanking God that he is "not as other men are." Conscious of the vantage-point which he has won, forgetting that he in reality owes all of his victories to divine wisdom and goodness, he thinks that his own purity and grace entitle him to pass criticism, to judge and condemn.

Because of the astonishing success over the so-called laws of materiality which Truth achieves, one may be tempted to feel that his inward goodness is gaining its reward, and that his advance is rapid and sure. Thinking too much of his own virtue, a certain sense of pity for and criticism of others may spring up. Such an one is not content with the knowledge that the Christ is come, he is not content to rejoice that his name is written in heaven, but with too great a personal joy he exults that the devils are subject unto him, demands that others shall see it to applaud, and feels that a certain amount of reverence and respect is due from them. Once there is a breach in his spiritual defense, the step to criticism, jealousy, and doubt of those more successful than himself is likely to follow. The sense of personality has come in, the consequence of which is to bring wide-reaching disaster to himself and others. Let personality gain a foothold, and then jealousy, suspicion, false criticism, slander, with their countless attendant evils, present themselves.

Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you." And St. Paul humbly admitted, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Martha, the busy housewife, was "troubled about many things," and at last, when her self-righteousness had attained the mastery, she broke forth into words and requested that Mary should be made to see her duty as Martha saw it for her. But Martha found, to her sorrow, that what Mary expressed was the "one thing needful." What was it? Love; *agape*, St. Paul calls it, which literally translated means brotherly love.

Have we ever thought what it would mean if each one should carry out strictly the injunction given by St. Paul, "Let love be without dissimulation. . . . Be kindly affectioned one to another with brotherly love; in honor preferring one another." If each one should obey this command, would there be any existence of jealousy, false criticism, gossip, slander? Would there be any room for self-love? any desire that others should think us more advanced than themselves? any wish for adulation or personal aggrandizement? "In honor preferring one another"! Save for a few exceptional individual instances, has history any examples of the carrying out of this command? Has any sect or church thus far accomplished it? Yet is it not the foundation of that brotherly love lacking which St. Paul says we are nothing.

Moreover, to exercise brotherly love means never to think an unkind thought; never to thank God that we are "not as other men are;" never to attach evil to any one or to scorn those who are laboring under conditions involving difficulties of which we know nothing, though in our own case it would seem easy to overcome them. In no case should we speak evil of any one behind his back, but rather —if it is an offense with which we must deal—face to face and lovingly; and if it is not our business, as in most cases it is not, we can at least know that the true man is in Science the child of an all-loving God. Have we thought what it would mean to those great men and women who are on the firing-line, if we of the rank and file should carry out strictly these commands? Under their shadow we find our own work comparatively easy and light, while they for our sakes and the world's are enduring a conflict whose magnitude we can only conjecture.

Finally, have we thought what a hastening of that time there would be, the time when "the last enemy" shall be destroyed, if love were now "without dissimulation"? It is "perfect love" that casts out fear, it is at "perfect love" that we should aim; and we have St. Paul's authority for the statement that all the preaching and the good works in the world are as nothing if we have not *agape*, brotherly love.

MAN AS REFLECTION.

COUNTESS FANNY VON MOLTKE.

IN Christian Science we learn that there is one Principle and one idea; one cause, and one creation as effect of this cause; that God, good, is Principle or cause, and that the universe and man are the idea or creation of Spirit, Life, Truth, Love, Mind. We also learn that man and the uni-

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verse are reflections of God,—the "I AM,"—and that this reflection is man as God's idea, not physique.

As the "I AM" was, is, and will be the same forever, so man as God's reflection was, is, and will be the same forever, because he reflects God. We therefore see that as the real man can only express or reflect what God is, he must ever reflect Life, Love, Truth, intelligence, etc., for the reflection must always give back the original. Reflecting Life, man cannot die; reflecting Truth, he cannot err; reflecting Love, he cannot hate, but must see in his brother God's image. Reflecting intelligence, he understands and cannot misunderstand, nor can he be misunderstood.

For the real man there is neither transformation, regeneration, nor resurrection. Formed by his Maker, he cannot be transformed into another being, for as God is one and the same throughout eternity, His ideas are as eternal as He is, therefore unchangeable. Nor can this man be regenerated, for he is created by God, he is an idea of divine Principle. He is, because his creator is. He therefore needs no resurrection, for he knows no sin, no death, being the offspring of good, in which there is no evil. He is forever intact, the child of the Father-Mother God, reflecting the fatherhood and motherhood of God.

Strictly speaking, mortal man cannot be transformed, for he is not man; he is nothing but the counterfeit of God's man, which disappears as soon as reality is perceived, but through the unfoldment of the spiritual facts of being mortal man is,—to human sense,—transformed, regenerated, resurrected. This is not, however, a development from the material into the spiritual. As matter does not exist in reality, it cannot for this very reason ever be spiritualized; but the false concept of man (mortal man or mortal mind) must be put aside for the true concept —immortal man, the idea of immortal Mind.

Christian Science shows that the counterfeit must be seen as a counterfeit (distinguished from reality) so that the image of God may appear to our human sense. Error must be seen for what it is, in order to prove its native nothingness. This is done through unfoldment, and this process must go on "until the material, transformed with the ideal, disappears" (Science and Health, p. 442). In this way mortal man is transformed by what Paul calls "the renewing" of his mind. Like Jacob, when wrestling with the angel, we must not loosen our hold upon the glorious truth of divine Science until our nature has become transformed. "Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error" (*Ibid.*, p. 191).

Through this unfoldment, which to human sense seems transformation, regeneration, resurrection, the false concept (mortal man or intelligent matter) is put aside for the true concept (immortal man or reflection of intelligence). Then the dream of life, intelligence, and substance in matter vanishes, and God's creation is seen to be intact and perfect. The veil which animal magnetism seemingly throws over this creation is rent, and the "holy place" open for all to enter in.

Animal magnetism is the so-called attraction of matter, and from belief in it result all the "isms," "ologies," "osophies," etc., which have to be done away by the truth. They are to be overcome by knowing that they possess neither life, truth, substance, nor intelligence, because God, good, is All-in-all, and "there is none beside him;" hence there is no other law but His law, the law of Life, of Truth and Love.

In the hour of vision there is nothing that can be called gratitude, nor properly joy. The soul raised over passion beholds identity and eternal causation, perceives the self-existence of truth and right, and calms itself with knowing that all things go well.—EMERSON.

SELECTED ARTICLES.

[From an editorial in *Salem* (Ore.) *Journal*.]

If the Christian Scientists can find a better way to escape the ills the flesh has been heir to from time immemorial, why not let them do it? If they can save drunkards and victims of drugs and patent medicines by a new application of theology, and by striving for a higher plane of mentality elevate the individual into better bodily health and a more joyous spiritual state, let them do it.

The ordinary observer is struck by some peculiarities of these people that differ from the orthodox churches, and if they are good things why rail at them? Their churches conduct few funerals, do not conduct sociables, nor have much business for the divorce court lawyers. They are getting new results out of Christianity which some of the most progressive orthodox churches are beginning to strive after.

[Frederick Dixon in *Central Somerset* (Glastonbury, Eng.) *Gazette*.]

It happens that there is in the New Testament a definition of a Christian upon which all can agree and concerning which none can dispute, since it is the definition given by the Founder of the Christian religion. "He that believeth on me," Jesus said, "the works that I do shall he do also;" and so he made the power to heal the sick a test of a man's Christianity. It is a little remarkable that we have arrived at the time when the very body of people which has accepted the natural meaning of these words is the body chosen for exclusion from the Christian faith.

The miracle was the object-lesson in demonstration of the truth of the gospel Jesus preached. Any one who will refer to the Greek words translated "miracle" will perceive that they have not, and never have had, any supernatural meaning. Jesus himself came preaching the gospel in Galilee and Judea, and when the material instincts of his listeners rebelled against the strangeness of the spirituality of the new teaching, he fell back on the miracle, or object-lesson, with the declaration that if they could not believe for the words' sake, they must believe for the very works' sake. This is why the miracles of healing played so important a part in the spread of Christianity in the first century, and this is exactly why they are playing so important a part in the spread of Christian Science today. The actual healing of sickness is a comparatively minor object. "Today," Mrs. Eddy writes, on page 150 of Science and Health, "the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition;" and she goes on to say: "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." A great natural scientist of the last century defined science as the answer a man makes to the question, What do I know? The miracles of Jesus were the answers Jesus made to the demand as to what he knew of the truth which makes men free; and the healing of Christian Science is the effort of Christian Scientists to answer that question today in accordance with Jesus' requirements and his teaching.

Christian Science is the idealism Jesus preached—not halting half-way as in the theories of orthodoxy, but pushed, as Jesus pushed it, to its logical and extreme conclusion. Idealism from the point of view of natural science is the theory that physical nature is the expression of mind or force; in plain English—that matter is a mere phenomenon, and as such has no independent existence, but is, in the words of Professor Ostwald, something unreal, or only a thing imagined, which we have created for ourselves. Christian Science accepts this definition so far as it goes,

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and demands that it shall be pushed to its logical conclusion, which is this: that sickness and disease—to take them for an instance, though material in their expression—that these are the result of mental causes, and to be healed must be healed not by searching for microbes in matter, but by the destruction of the mental germs taking expression in a sick or diseased body. A Christian Science practitioner does not, consequently, take the temperature of a phenomenon or amputate a symptom. He searches for the mental cause and attempts to destroy it by implanting in the human consciousness not a belief in the operation of physical law, but an understanding of divine law, of the truth that makes men free. To say, as our critic claims, that he does nothing for his patient, is simply to be guilty of talking nonsense. He makes a most searching diagnosis, but it is a diagnosis which has for its object the finding of the mental causes which are producing the physical results.

Now, though Christian Science goes so far with the idealism of natural science, at this point it completely severs its connection with it, and in severing its connection with it shakes itself free from every suspicion of connection with mental suggestion under any of its innumerable aliases. If the theory of the idealism of natural science were true, hypnotism would be the key to the situation, and humanity would lie a prey to the mesmerist, as it once lay a prey to the power of the sword. Christian Science has come to explain that, whatever power may seem to attach to hypnotic suggestion, it is only the power which attaches to a relative human fact until the absolute spiritual law is understood and practised. The claim of hypnotic suggestion comes simply to this: that one human mind is able to suggest to another thoughts of health, and so of sickness, of good, and likewise of evil. It is the old story of the fruit of the tree of knowledge of good and evil, which the writer of the allegory in Genesis explains must inevitably end in death. But death, the Bible says, entered the world through sin. It follows, therefore, that a belief in good and evil, as alike constituting power, is itself sin, as such a belief must necessarily destroy in theory the omnipotence of God, of good. Jesus put the same view, only from a different standpoint, in the declaration that a house divided against itself could not stand, and in so doing placed the practice of mental suggestion forever outside the pale of Christian teaching. "But," he said, "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God never came, and never could come, to any man by means of human suggestion. It comes exactly in proportion as the supposititious power of human suggestion fades away and there comes instead to humanity the Mind of Christ. The dominating fact is this: that evil is not power. The only power it can ever even seem to exercise is the temporary sense of power which exists so long as a lie is successful in deceiving.

The logical result of all this is that causation is placed on a spiritual instead of a material basis. "Spiritual causation," Mrs. Eddy writes, on page 170 of Science and Health, "is the one question to be considered, for more than all others spiritual causation relates to human progress." Healing, in Christian Science, is based on an understanding of spiritual causation, and is worked out in accordance with spiritual law. Now law is that in which no variation can ever take place. Consequently, as Huxley has shown with invincible logic, the miracle, when it takes place, so far from predicating a breach of law, predicates the operation of a hitherto unsuspected law. In the pages of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has explained the operation of the spiritual law as learned by her from the study of the Bible, the only text-book, she has said, she had to work by. Instead, therefore, of terming Christian Science unchristian and unscientific because it seems to conflict with certain preconceived views of dogma and law, it would be wiser to make a patient study of its teaching, remembering the psalmist's declaration, "Great peace have they which love thy law."

[George A. Law in *Winsted* (Conn.) *Citizen*.]

Spiritual things must of necessity be considered wholly from a spiritual basis, for since the material, corporeal, mortal, or temporal have no part in the spiritual and can in no way express Spirit, it is at once obvious that a discussion of the spiritual cannot involve a consideration of the material. This is explained perfectly by St. Paul, who said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Jesus said to the woman of Samaria: "God is a Spirit: and they that worship him must worship him in spirit and in truth." This quotation also shows that since Christian Science gives to man a knowledge of God, His universe and His laws governing the same, Christian Science cannot deal with the material, but must deal entirely with the spiritual.

In the first chapter of Genesis we read that God created the completed universe and that it was good; also that He created man in His own image and likeness and gave him dominion over all the earth. As God was first and therefore the only creator, and as He created all, it follows that He is the one and only power, omnipotence, and that therefore He had this dominion to bestow on man. It then must be true that, if man claims and exercises this God-given dominion (this all-power, omnipotence) understandingly according to spiritual law, surely he will experience that immunity so beautifully expressed by David in the 91st Psalm, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." It must also be plain that, since this power is infinite, the only limitation there can be as to what one can accomplish by exercising this dominion which is his heritage, necessarily arises from one's own lack of understanding and the application of this omnipotence.

It was Jesus' mission to teach men how to exercise this dominion and thereby obtain freedom from the ills of the flesh. Jesus proved not only the possibility of utilizing this God-power, but the practicality of it, by repeatedly healing "all manner of disease." He did not confine his work to specific disorders, but healed all disease. He never refused to heal any one, but the Scripture states that he healed all them that believed on him. Jesus' healing was not miraculous in the sense that it was in violation of law; on the contrary it was in strict accordance with and a natural consequence of compliance with God's true spiritual law. He taught others how to heal disease, and said, "The works that I do shall he do also; and greater works." He also said, "Go ye into all the world, and preach the gospel;" "Heal the sick." There is nothing to prove that this healing work was to be confined to a particular period or time.

History records that for about three hundred years after Jesus' ascension the primitive Christians healed the sick and in many instances even raised the dead. After that time the world became so material that this healing Principle was practically lost sight of, though we find it recorded that down through the centuries occasionally there was one who caught a gleam of spiritual light sufficient to perform some healing work. It remained, however, for Mrs. Eddy to rediscover this lost healing Principle, and she has given this discovery to the world in her book entitled "Science and Health with Key to the Scriptures," the text-book of Christian Science. This book elucidates the Scriptures and gives one an understanding of this healing Principle which enables him to demonstrate it and obtain results for himself and others.

A further proof that Christian Science has a spiritual

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basis is the fact that the simple reading of this text-book has healed thousands of cases of sickness, including acute, chronic, functional, and organic disease. The reading of this book also eliminates the greatest of all promoters of discord and disease, that greatest disturber of the peace, harmony, and happiness of mankind, namely, fear. It also destroys vices and heals morally. No other healing system has been known to heal morally and destroy fear, and nothing but a spiritual healing could accomplish this.

[William J. Bonnin in *Blackpool* (Eng.) *Herald.*]

The Archbishop of York a few weeks ago contributed to a discussion on Christian Science the results of his own observation and experience. He said, with characteristic straightforwardness, that he had rarely met with people better able to comprehend the deeper aspects of truth than Christian Scientists he had had to do with. He added that the critic's task was to account for the results achieved by Christian Science in the shape of transformed lives.

The Christian Science text-book, "Science and Health with Key to the Scriptures," may be read in two widely differing ways. A man may read it with the conviction that there are not more things in heaven and earth than are known to his own private philosophy, and hence with no more than a gracious and condescending intent to correct what does not square with his preconceived ideas. Another, with a livelier sense of the virtue of humanity, may embark upon the study of that book with, firstly, a recognition of the impossibility of there being no good thing in a book claimed by hundreds of thousands to contain a message of practical salvation; and, secondly, with an honest determination to find that good thing. This man invariably gains from his reading some degree of moral or physical healing. The other unfortunately will often gain no more than an incentive to hold forth upon the subject in a spirit of unfriendly criticism.

[Charles K. Skinner in *Harbor Springs* (Mich.) *Graphic.*]

During the past decade, some members of the medical and clerical professions have found in Christian Science a favorite subject for their oratorical knives, regardless of the fact that in the end the edge of their weapons might be turned. One curious thing, however, in connection with their intellectual efforts, is this, that the two professions do not agree in a diagnosis of the case. One well-known physician has been heard to say ofttimes, "Christian Science is a beautiful religion, bringing peace and quiet and a sense of harmony quite unexplainable to all who accept its help; but it can't heal, never did, and it is perfect nonsense to claim such a thing." On the other hand, numerous clergymen have said to their friends, "Oh, yes, Christian Science heals sickness. I have known marvelous cases which have been brought out through its application, but it has not the slightest element of religion in it."

Let me say here, that not all of the clergy or physicians hold these views, for among our friends in this city I call to mind one splendid Christian minister of the orthodox faith, who said in conversation with me, "I know that Christian Science is doing a great amount of good in uplifting and regenerating mankind. I have experienced its beneficence in my own healing; I have learned that true holiness means wholeness. I have a number of people in my church who believe in Christian Science, and I wish there were more of them."

Really there is but one way to test anything, and that is by results. The Master said, "Ye shall know them by their fruits." If Christian Science finds a man at the bottom of the moral ladder,—a total wreck,—and regenerates him into a good Christian, who turns from bad habits to good, becomes sober and industrious, and would scorn to do a mean act, who becomes kind and loving to his family, would it not be fair to assert that Christian Science was a Christian religion, when it wrought such changes? Again, if Christian Science found a man who had wasted years of life in sickness and suffering, after having run the gamut of material remedies with no relief, and it had restored him to perfect health and strength through the understanding of God's power to heal now as of olden times, can it be wrong to assert that Christian Science does heal the sick? There is no disputing of either of these points, for every city and almost every village has its proofs which any sincere investigator can find for himself.

Perhaps the most beautiful thing about Christian Science is the fact that it exemplifies the Scripture, "God is no respecter of persons." None is so poor or simple, none so rich or intellectual, that he cannot receive the token of God's love to man if, as Jesus said to the Jews, he "become as a little child" in his receptivity.

[Alfred Farlow in *Knoxville* (Tenn.) *Journal and Tribune.*]

In a late issue there appeared the following from a critic: "Christian Science does not publish failures. So I wrote to some doctors and other friends, asking them to tell me cases of the harm that it has done. I got back a long list."

The doctor forgot to mention that the most of the persons on his "list" had failed to obtain benefit under medical treatment before they applied to Christian Science. Here is another point too, which the doctor seems to have forgotten, that on this globe every year fifty millions of people die, more than one hundred and forty thousand each day, the most of them under the same sort of treatment which the doctor recommends. In view of such an array of failures, what can be the significance of the doctor's list of Christian Science failures? Is the doctor dissatisfied because a few persons have tried to find health under Christian Science after having failed elsewhere? Does he think it would be more to the credit of this class of persons for them to omit a possible chance of being healed by Christian Science and die in the first instance in the good old-fashioned way, or does he expect that Christian Science, which he declares is not science at all, should succeed better than his method, which he denominates scientific?

Here is another thing which the public should note in regard to the doctor's so-called list, that it gives no names and dates; and this is rather an inconsistent thing in a man who twits Christian Scientists because of the brevity of their description of cures. If the doctor would apply the same criticism to the results of his own kind of practice that he has to the Christian Scientists, and accordingly publish such a list of medical failures as he may be able to procure from the same doctors who have given him the list of Christian Science failures, he would draw an interesting picture for the public. What the public want is the comparative value of Christian Science. It has never been claimed, even by the most sanguine Christian Scientist, that he has had no failures, although those who are at present interested in Christian Science are grateful that they have fared better with Christian Science than they formerly did without it.

The doctor says that Christian Scientists let babies die in pain. There are thousands of Christian Science mothers who will testify that their babies have fared better both in time of health and in time of sickness under Christian Science influence than they did before they had its teaching. He also makes the charge that Christian Scientists allow persons to die slowly. He does not explain why he endeavors to make a distinction between the departure of those who die under medical treatment and those who die under Christian Science. Surely when he makes the charge that some persons die under Christian Science treatment he does not expect his readers to overlook the fact that over a hundred thou-

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sand persons die every day under medical treatment, and that some of them die slowly and some of them rapidly. All this reminds us of the old adage concerning glass houses.

[William E. Brown in *Fresno* (Cal.) *Mirror.*]

To those who understand the Principle of Christian Science there is absolutely nothing inconsistent or fanciful in its teachings. The fact that these teachings enable those who live and practise them to reform the sinner and heal the sick, proves them to be entirely consistent with the teachings of Jesus, who said: "He that believeth on me, the works that I do shall he do also;" and, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

Our critic's conclusion that these commands were intended for the disciples only, is shown to be erroneous by Jesus' instruction to them: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." This clearly shows that all Christians, everywhere and in every age, are commanded to preach the gospel and heal the sick. If, as indicated by Jesus, true belief is to be accompanied by the ability to heal the sick, it is self-evident that there is something lacking in a belief shorn of this ability.

When Christian Science says that miracles are impossible, it is referring to the word miracle as it is commonly understood—namely, wonder-working in contravention of law. In this connection, Mrs. Eddy says on page 135 of "Science and Health with Key to the Scriptures:" "The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law."

If your critic will gain an understanding of Christian Science, he will be able to prove for himself that it is the exact science or knowledge of the religion of Jesus, bringing forth the fruits promised to "them that believe."

[Rev. G. A. King in *Wichita* (Kan.) *Beacon.*]

Of Mrs. Eddy I have only this to say: I consider her a most wonderful woman, and that would be possible looking at her from any conceivable view-point. For her followers I have this to say: I have only the highest regard for the most of them I have met, and consider them to be on a par with if not above the average members of other churches spiritually and intellectually. It seems to me that some are not very broad-minded in viewing other churches and forms of healing, but that may be because I have been somewhat unfortunate in my acquaintance.

With the idea that God heals the body I have no quarrel, as I most firmly believe there is no good thing which is not of God, and that what we call evil is in most instances good misapplied; or, as darkness is only the absence of light, so evil is the absence of good.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

MANCHESTER, ENGLAND.

A Thanksgiving service was held jointly by First and Second Churches of Christ, Scientist, Manchester, England, on Saturday Dec. 18, 1909, at First Church. At this service one Reader from each church officiated. After the reading of the Thanksgiving Lesson many testimonies were given, appropriate to the occasion, and at the conclusion of the meeting the following message from our Leader, through her secretary, to the members of Second Church was read. This message was in reply to a letter from the members of Second Church, informing her of the organization of that church.

MESSAGE FROM MRS. EDDY.

Dear Friends:—Your letter of recent date addressed to Mrs. Eddy has been received and read with interest. On behalf of our Leader, permit me to express to you her loving appreciation of your assurances of loyalty and gratitude, and further to inform you of her pleasure in learning that you have established a new branch in the vineyard whereon is to grow the fruits of healing and regeneration. Second Church of Christ, Scientist, of Manchester, thus starting as the outgrowth of multiplication and not division, is moving forward in accord with the "eternal mandate of Mind" (Science and Health, p. 520).

Sincerely yours,

WM. R. RATHVON, *Associate Secretary.*

Correspondence.

MICHIGAN CITY, IND.

First Church of Christ, Scientist, of Michigan City, Ind., held a service in their new church, corner of Seventh and Cedar streets, on Nov. 14. The property purchased was a private residence, and in remodeling the building an addition of twenty-seven feet was built, which makes the auditorium forty by thirty-one feet, and provides a seating capacity of over one hundred.—*Correspondence.*

KNOXVILLE, TENN.

First Church of Christ, Scientist, will hold its first service in the new auditorium of the Lyceum and Art Building this morning [Jan. 9]. The attendance has been steadily growing for some months, and the hall which they are leaving is too small for the accommodation of the congregation. The new hall will seat about four hundred. The Christian Science Society, which was organized last February, disbanded in October, and many of its members are now attending services with First Church congregation.

Journal and Tribune.

ATLANTA, GA.

At a cost of between fifty thousand and seventy-five thousand dollars, the members of First Church of Christ, Scientist, are to erect one of the handsomest churches in the South at the junction of Peachtree and Peachtree circle. The building lot in question is fanlike in its cut, having a frontage of one hundred feet on Peachtree and one hundred and eighty feet on Peachtree circle on the curve, and running back on one side two hundred and thirty feet and two hundred and twenty-five feet on the other. This lot, in the heart of Atlanta's residential section, is one of the most desirable to be found on the north side. Its location affords ample room for a church one hundred feet square, leaving ample space all around for lawns and other improvements.—*Atlanta Constitution.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"SEEK YE FIRST."

ONE of the necessary conditions for the success of a Christian Science church is harmony, and in order to bring about this condition or to maintain it, it is important to know what constitutes true harmony. The oft-quoted saying that in harmony is strength, inculcates a precept which is generally admitted to be true; yet few seem to understand that harmony in and of itself is not a power, but is rather a condition which expresses power or makes power operative in human affairs; in other words, they fail to see that there can be no real harmony with or between erroneous beliefs, or that there can be no harmonious action if the action taken or to be taken is not a right one.

Strength of numbers is not always an expression of harmony, nor is lack of numbers always an expression of inharmony or an evidence of wrong action. The one point to be kept in view is that the only real harmony there is or can be rests in association with good, and that in this sense and in this sense alone can there be strength in harmony.

For a Christian Science church to be truly harmonious, there must be a condition of union or at-one-ment with divine Principle, and the strongest proof that this oneness, this union with divine Principle, exists, is manifested through those qualities which Mrs. Eddy, on page 465 of Science and Health, denominates "the attributes of God," namely, "justice, mercy, wisdom, goodness, and so on."

In Christian Science we learn that there is no question that can come up in the affairs of any church which cannot be settled in peace and love, and there certainly is no call for a quarrel over differences in opinion. In church affairs as well as in personal matters help can be found in the Master's admonition that we are to seek "first the kingdom of God, and his righteousness."

Some one has sagely said that they who are wise think twice to their once speaking, and along the same line we have the adage that speech is silvern and silence is golden. We might add to these precepts, for the especial benefit of Christian Scientists, that to pray twice and speak once will do more to promote harmony in church affairs than will any other course.

Christian Scientists, under the leadership of Mrs. Eddy, are engaged in a mighty work, no less an achievement than the eradication of all discord and inharmony; and in this work they must march shoulder to shoulder, a united army whose strength is in the brotherhood of man and whose weapons are love and justice.

ARCHIBALD MCLELLAN.

"BEFORE ABRAHAM WAS, I AM."

IN Christian Science faith grows out of an understood Principle, while the world's philosophies and sciences have all begun with the phenomena of experience and reasoned therefrom. In very large measure Christian belief also has found its beginning not in a demonstrable apprehension of the spiritual meaning of Scripture statement, but in that literalism of verbal interpretation which has given birth to the many conflicting creeds of Christendom.

As defined in our text-book (p. 579), the term Abraham stands for "fidelity; faith in the divine Life," and when this meaning is substituted in Christ Jesus' declaration, "Verily, I say unto you, Before Abraham was, I am," the identity of the teaching of Christian Science with the teaching of Christ Jesus is made clear, and the significance of these words of the Master begins to grow apace for all who meditate upon them.

The unfoldment of truth in consciousness must follow that divine order which gives precedence to Principle, the eternal Truth upon which right thought never for one moment loses its hold. Says the psalmist, "Even from everlasting to everlasting, thou art God," and this recognition of God and His idea as the all of being, and as wholly unaffected by the presentments and phenomena of material belief, is logically antecedent to true faith and its achievements. Thus Mrs. Eddy parallels Christ Jesus' exaltation of his Father as the explanation of all his works, with her declaration that "from the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration" (Science and Health, p. 112). A clear understanding that the spiritual realization which heals is a sequent of the perception and declaration of the truth of being, greatly illumines the way in Christian Science, since we may know that God is, that His right doing is constant and unfailing, quite regardless of human conditions; and our ability mentally to voice and maintain our position upon this "rock" remains, though everything else may seem intangible and beyond our grasp.

Realization is the personal embrace and utilization of an apprehended truth, and it is manifestly reached not by that straining and striving of wilful endeavor which so easily degenerates into self-mesmerism, but by looking unto Christ, the source and completion of our faith. In the desert of human sense that immortal truth is lifted up which was symbolized by the serpent in the wilderness, and by the cross, the supreme self-giving of Calvary; and the consecration and continuity of our gaze upon it, the clearness of our truth-knowing, opens the door to freedom.

The Scriptural statement of divine truth is definite and complete regarding all that is essential to our present need, and being undisturbed by mortal beliefs it is, or may become, our eternal refuge, our unfailing joy. Upon hearing Christ Jesus' voice, this unchanging eternality of Truth, the Jews, as St. John tells us, would have cast stones at him! This recalls the Master's saying, "I came not to send peace, but a sword," and Christian Scientists can witness that nothing is so sure to uncover and seemingly excite error as the calm knowing and undisturbed declaration of the right idea. The creedal phrase, "He descended into hell," speaks for that vicarious impulse which led Christ Jesus to enter the arena of human life and there meet the wild beasts of material sense, that he might prove for us the sovereignty of Truth and Love; and for this same overcoming, in the sight of all men, every Christian Scientist is enlisted. This is "the tribulation of the saints," and it calls for a firm hold upon that ground of faith which is revealed in the Master's words, "Before Abraham was, I am."

JOHN B. WILLIS.

"DESPISE NOT PROPHESYINGS."

IN the seventeenth chapter of Acts we read of Paul's visit to Thessalonica, and of the awakening to truth of many "devout Greeks," among them prominent women; as also at Berea. Paul's ministry has been characterized as "entreating, exhorting, rebuking," and while his success in this work was wonderful, we read that he also met with the bitterest opposition from those of his own nation, who claimed that he had "turned the world upside down," as indeed every one must do who declares for the spiritual

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in the face of deep-seated belief in materiality. Paul himself says of his work in Thessalonica: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,"—a splendid model for the Christian worker of today. It was to this church that he wrote, "Despise not prophesyings;" "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

At the present time most Christian people claim to accept, not despise, the prophecies found in the Scriptures, but in most cases they place the fulfilment of these prophecies in a more or less remote future, and thus lessen their value with an element of uncertainty. In Science and Health, prophet is thus defined: "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (p. 593). It is, then, the spiritual fact which we must not despise; and yet, according to Christ Jesus, we shall do this very thing if we choose materiality as our master. He said plainly that no man could serve two masters, for he would surely "hold to the one, and despise the other." Which shall it be with ourselves?

Christ Jesus assuredly declared (prophesied) that the Comforter would come, and with the "signs" which followed the acceptance of Truth in the earlier days; yet we have all witnessed the joyless mirth with which a declaration of the Christ-healing as a present fact is sometimes received. The Master and his work were "despised and rejected" when he was on earth, while the "works" which he demanded of all his followers are today despised by some who profess to adore his name—a strange inconsistency, whose only explanation lies in the fact that material things are so generally regarded as realities, while spiritual things are accorded second place where they are thought upon at all. Yet, who would dare to despise truth and honor and justice? Who would not rather despise the character from which these were lacking, and who can deny that these—yes, and all high and noble qualities—are spiritual, and not material!

Christian Science has come to declare for the grandeur, the stability, the power of the spiritual in healing and sustaining manhood, womanhood, childhood. In its redemptive ministry it stands unwaveringly by Paul's statement in I Corinthians, that God hath chosen "things which are despised, . . . yea, and things which are not, to bring to nought things that are." Long ago Elihu said, "Behold, God is mighty, and despiseth not any." Shall any despise that which God is doing for humanity at this hour, when prophecy is being fulfilled as foretold,—God wiping away all tears, Christ, Truth, healing the sick and sinful?

Thy touch has still its ancient power:
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

New York, N. Y., Feb. 9, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—I know it will gladden your heart to hear of the growing bonds of unity in the New York field. During the last few weeks, several of the testimonies in Second Church closed with "greetings from First Church of Christ, Scientist, New York city," an expression never heard before. Then came another new message of love, a most cordial invitation from First Church to attend a lecture in their edifice, and last Saturday we had such a beautiful love feast, the first of its kind, namely, that meeting of the readers and trustees of all the Christian Science churches and societies in Greater New York, of which you have already been advised.

Among the first fruits of this meeting was the formation of a central committee, and to it were referred a number of subjects for joint consideration. That this will result in greatly furthering the Cause in this city, there can be no doubt. May we always remember the sweet admonition of the beloved disciple, "Little children, love one another."

Very gratefully,

J. F. MÜLLER.

Boston, Mass., Feb. 5, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—All that I have and am and can be, I owe directly to Christian Science and therefore to you. The glory of this day brings me such a deep and grateful sense of this debt that, in addition to living the gratitude, it must also be expressed. If you had helped no other child of man, what you have done for me only would surely entitle you to the dearest blessings that Love owns. Then what must be your reward when I am but one of millions whom you have raised from worthlessness to worthiness.

In earnest gratitude,

EDWARD THOMAS BARKER.

Pittsburg, Pa., Jan. 26, 1910.

Mrs. Mary Baker Eddy,

Revered Leader:—The events of the last few months have aroused me to a clearer understanding than ever before of your remarkable leadership. You, who might have had the adulation of thousands, chose rather to turn us to "adore one supreme and infinite God." With unparalleled patience have you pointed the way, unweariedly saying, "Not my personality, but infinite Principle." Because I am a Christian Science practitioner I am beginning to understand what it costs and how it blesses to follow no one and to permit no one to follow; to turn with unswerving fidelity to Principle and to turn all others there. Because I am beginning to learn this, I am beginning—only beginning—to appreciate what your leadership means to us all. God alone could have kept you clear of the rocks and shoals. Only infinite Love could have been your inspiration. I thank God that you have kept the faith, and I pray that all of us may follow to victory, sinking all personality in the one glorious Cause.

I used to think that the awakening of the world was too stupendous a task even for Christian Science, but as I realize how the constant study of Science and Health has broadened me, how it has changed my view-point toward every problem of life, I see that it will educate, cultivate, and redeem the most illiterate or the most hardened of sinners. It rests with us to help and not hinder you in your God-appointed task, and this I know we can only do by fidelity and obedience.

Since the first week that I began the study of Science and Health, it has been my practitioner, and I have never failed to find in it, and the Bible when interpreted by it, admonition, exhortation, and encouragement, clearer than personality could ever have given me. I have turned many who came to me to the text-book, knowing that earnest study would give them what they sought; and all who went have been healed. I thank you that in your wise mother-love which has come to you from the most High, you have been willing to let us have our experiences that we might learn to stand alone.

Earnestly your student's student,

FLORENCE CLERIHEW BOYD.

Johannesburg, South Africa, Jan. 3, 1910.

Mrs. Mary Baker Eddy.

Dear Leader:—Because of the help received through your words, in a time of great stress and trial, I desire to send you my hearty thanks. The words were these: "All true

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thoughts revolve in God's orbits: they come from God and return to Him,—and untruths belong not to His creation, therefore these are null and void" (Miscellaneous Writings, p. 22). They conveyed to me some idea of His mighty increase—His thoughts returning to Him with unlimited thanksgiving, praise, and glory; my fear vanished, and I saw quite clearly what it was my duty to do.

I thank God with all my being for the glorious light you have revealed through Christian Science.

Your loving follower,
MARY WELLMAN.

Los Angeles, Cal., Jan. 27, 1910.

Beloved Teacher and Leader:—How can I better cheer you in the consecrated life you are leading, than by recounting to you with joyful gratitude the wonderful growth of our Cause on the Pacific coast. My husband, daughter, and myself left Chicago three months ago, stopping first at Portland, Ore., where the growth in Christian Science since our last visit, six years ago, is a marvel. Then, in San Francisco, we were again filled with gratitude because of the large attendance and the spirit of loving unity. In Santa Barbara, where twenty-five years ago we purchased our first copy of Science and Health, there is a dear little white temple with an attendance of over two hundred earnest people. And now, here in Los Angeles, there is further evidence of a marvelous growth. Last Sunday the new Second Church was opened for service. It is a beautiful structure, uplifting and inspiring as exquisite music, a fitting symbol of the definition of church, as you have given it to us in Science and Health (p. 587).

Last night, at the Wednesday evening meeting of Third Church here, there was an audience of at least two thousand persons; and all this is the result of your consecrated life and inspiring leadership. May each and every one who has named the name of Christ as understood in Christian Science, be awakened to appreciate all that you are to the world this day. As a family we join with hearts full of tenderest love.

Most reverently your student,
MRS. MARY A. PACKARD.

Vancouver, Wash., Jan. 27, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At a recent meeting of our society it was decided by unanimous vote to express our appreciation of your wonderful example of patience, wisdom, and love, which is reaching and healing many in all lands. Also, to express in action our gratitude, by securing a more suitable place for services, which is also to be used for the Christian Science reading-room as soon as literature arrives.

Our first service in the new home, which will accommodate about two hundred, was held Jan. 23, amid general rejoicing over the upward step. We know the reading-room will be an open fountain where all may share with us the blessings flowing into our thoughts and lives through your inspired writings and our helpful periodicals, and our effort and desire is to be more helpful to each other and the world by learning how to obey.

Reverently yours,
EMILE E. CHARPIOT,
MATTIE WHEELER,
Committee.

[Telegram.]

Buffalo, N. Y., Jan. 19, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—First Church of Christ, Scientist, Buffalo, N. Y., assembled in the church, in annual meeting, sends loving greetings. In accordance with your wise counsel we have adopted new by-laws insuring a democratic form of government. We pledge to you devoted support and loyalty in carrying forward the glorious Cause which you have founded and continue so wonderfully to direct toward the ultimate blessing of all mankind.

WILLIAM E. ARMSTRONG, *Clerk.*

Concord, N. H., Jan. 6, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—Dwelling among the people of your former home city and the state of your nativity, the people whom you love so well and who love and honor you, we, the members of your beloved church in Concord, in annual meeting assembled, desire to express our love and loyalty to you, and our gratitude and thanks for what you have done and are doing for us.

You have launched this branch Church of Christ, Scientist, "upon the ever-agitated but healthful waters of Truth;" you have encountered "storms;" your good has been "evil spoken of;" but you have—under divine Love, wisdom, guidance, and protection—labored, endured, and achieved. You have taught us "Peace, be still! Our Father's at the helm." You have made plain Christ's way through the revelations of Truth and Love which you have given us in Science and Health, in The Mother Church Manual, and in your example. Through the truth which you teach you have seen the lame made to walk, the deaf to hear, the blind to see, the dumb to speak, and the gospel preached to the poor. You have seen stolid indifference, envy, ingratitude, greed, malice, and revenge give way under the redeeming influence of divine Love. You have given us a spiritual and practical interpretation of the Scriptures. You have awakened us to perceive the living and healing Christ, ever loving, ever present. Your recompense "is assured in the elevation of existence above mortal discord and in the gift of divine Love."

Dear Leader, we love you, and consecrate our lives anew in the endeavor to follow you as you have followed Christ. Only sin in ourselves can separate us from you.

Abiding in increasing love, unity of thought, and harmony, we are,

First Church of Christ, Scientist, Concord, N. H.
CHARLES B. JAMIESON, WILLIAM W. CRITCHETT,
HELEN E. MOORE, *Committee.*

Council Bluffs, Ia., Jan. 28, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Mrs. Eddy:—This week, when the *Sentinel* came to my door, I thought how grateful I ought to be for the Christian Science literature, and how much benefit I have received from these messages that come from headquarters daily, weekly, and monthly. Then my thought turned with a wave of gratitude to you for giving us these periodicals, and through them we see the advancement of our Cause all over the land. I love Science and Health, and am beginning to study it in earnest, also your other writings. For more than ten years I have read them, but now I study them, and I thank God as Love, and you as a pure reflector of Love, for this book which teaches us how to be faithful over the few things. By the daily study of the Bible and our text-book we are made rulers over many things,—over wrong thoughts and errors of all kinds.

I am asking myself daily, Why am I studying? why am I reading? what is the motive back of this? I am sure that until recently it has been to benefit myself. Now I see the real need of helping others, and I am learning how. Your life is a beautiful example, and I thank you for the privilege of expressing it in this way.

Your loving follower,
LAURA COVALT.

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THE LECTURES.

PITTSFIELD, ILL.

A large audience assembled at the K. P. Opera House on Nov. 30 to hear a lecture delivered by Prof. Hermann S. Hering of Concord, N. H. He was introduced by Judge Edward Doocy, who said in part,—

I wish to express my conviction that the time has come when the public, and the Christian public in particular, ought to give Christian Science a candid, kindly, and cordial hearing. It is the faith of a million of people, and the members of this church average high in intelligence and character. They have accepted this faith in the face of much opposition and misrepresentation. They believe they have received large benefits both physically and spiritually. The least we, as fair-minded citizens and as Christians, can give them, is a just and generous hearing. The truth has nothing to fear from the fullest and freest discussion. Let us cultivate courage with respect to the truth, and kindness with respect to all who differ from us, and let us give to others the thoughtful, careful, appreciative hearing which we ask for ourselves.

Correspondence.

VIRDEN, MAN.

The lecture on Christian Science by Clarence C. Eaton in the Opera House on Tuesday evening [Dec. 14] was listened to by an appreciative audience. Peter Biggins introduced the speaker, saying in part,—

With the birth of Jesus the Christ came the glad announcement, "On earth peace, good will toward men." The life of the great Master stands unparalleled in history. He presented to the world the highest standard of righteous living, and he taught men the possibility of attaining that standard, and the necessity of beginning, here and now, to take the first steps toward it. In this practical age there is an insistent demand for a practical religion, and Christian Science is responding to this demand. It has entered and is daily entering into the lives of thousands of the sin-burdened, grief-stricken, sickly ones of earth, bringing them regeneration, comfort, and healing. It is essentially a religion of peace and good will, and it calls forth and encourages a broad, all-inclusive spirit of brotherhood among men.—*Empire-Advance.*

MOBILE, ALA.

Nearly three hundred and fifty people were present yesterday afternoon [Dec. 19] at the Battle House Auditorium and heard Prof. Hermann S. Hering lecture on "Christian Science: The Science of Salvation." John T. Schley, a well-known Mobilian, who introduced the lecturer, said,—

My only regret on this occasion is that in addressing you I cannot include myself as a fellow-member of the Christian Science church, for although my knowledge of its teachings is limited, yet sufficient light has been revealed by occasionally reading the text-book, Science and Health, to disclose to my mind the beautiful lessons of truth therein taught. I have, too, been driven to serious thought by the many living examples of Christian Science healing which have come under my observation. I have been greatly impressed by the strong faith exhibited by members of the Christian Science church, and also by their loyalty to church and church duties.

Love—how beautiful is this teaching! Love, the divine Principle of Christian Science. And it is just this love that its followers possess and display in their Christian duties which is required to soften the hearts of many of us, and ultimately to fill the hearts of all men with that brotherly kindness which must be established throughout the world before it can be said for the Christian religion that it has conquered sin. Love toward one another, pure, true, and sincere, the banishment of evil and envy from your hearts and the substitution of love therefor—this is the beautiful lesson taught humanity by Christian Science, and from my observation practised by its followers.

Mobile Item.

GALVESTON, TEX.

A lecture outlining faithfully the beliefs and work of the Christian Science church was delivered Sunday [Jan. 9] at the Scottish Rite Auditorium by William D. McCrackan, M.A. The speaker was introduced by J. H. W. Steele of Galveston, who said,—

You are here today by invitation to hear a lecture on Christian Science, a subject so important that to be well informed no one can afford to remain ignorant and not investigate what it teaches, what it practises, and what it is daily accomplishing in healing the afflicted.

Christian Scientists, from my personal observation, are the most kindly disposed, the most considerate of people toward the beliefs of others. Whether one believes in Christian Science or not, any close observer cannot fail to be deeply impressed with the fact that this beautiful religion, which is founded on the Bible, does elevate, does teach brotherly love, and make for a better and higher citizenship by refining and raising the standard of mankind. It is an extremely practical every-day religion; it is a power for good, both morally, socially, and spiritually. It has often been said, and truly, that Christian Science, instead of rearranging or altering your Bible for you, helps you to study and read it understandingly; and thus the imperishable truth it inculcates becomes clearer, nearer, and dearer to all.—*Galveston News.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Tulsa, Okla.—Judge William G. Ewing, Grand Opera House, 3 p.m., Feb. 27.
St. Augustine, Fla.—Hon. Clarence A. Buskirk, Jefferson Theater, March 1.
Galena, Kan.—Bliss Knapp, Sapp's Opera House, March 1.
Shawnee, Okla.—Frank H. Leonard, Becker Opera House, 7:30 p.m., March 1.
Americus, Ga.—Hon. Clarence A. Buskirk, Miss Bell's Piano School, 8:15 p.m., March 3.
McAlester, Okla.—Frank H. Leonard, Busby Theater, March 3.
Lexington, Mo.—Frank H. Leonard, City Hall, March 4.
Augusta, Ga.—Hon. Clarence A. Buskirk, Grand Opera House, 4 p.m., March 6.
Minneapolis, Minn.—Prof. Hermann S. Hering, Metropolitan Opera House, 3 p.m., March 6 (postponed from Feb. 6).
Lincoln, Neb.—Bliss Knapp, Oliver Theater, March 6.
Dayton, O.—Frank H. Leonard, Memorial Building, 3 p.m., March 6.
Neligh, Neb.—Bliss Knapp, I.O.O.F. Auditorium, March 7.

So did I learn
The first great lessons; mark ye them, my sons.
Obedience is nobility; and meek
Humility is glory; self alone
Is base; and pride is pain; patience is power;
Beneficence is bliss.

EMMA TATHAM.

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TESTIMONIES OF HEALING.

It is with the deepest gratitude that I send my testimony to the *Sentinel*. When I read our periodicals I feel that I have as much to be grateful for as any one whose testimony I have ever read. All my life I had been very delicate, and as a girl at school I had the sympathy of my teachers and friends because of repeated attacks of illness, three of which lasted from one to six months. Each time there was little hope of my recovery, but I managed to struggle back and resume my studies. At the time of the birth of my little daughter, in June, 1905, there were employed two of the best physicians in Madison and one of the best surgeons in the Northwest. They were agreed that I would not live through the ordeal, but again I struggled back so as to be up and around. After examinations and tests which covered a period of five months, the doctor in charge said that with the greatest care I might live two or three years longer. I was then twenty-one years old.

At this time Christian Science was suggested to me by my mother, who had been visiting an aunt in Chicago who was a Scientist, and had become interested; but I refused even to hear it mentioned, as I was under the impression that Scientists were fanatics. Just a few days after this, however, the extremity which proved to be God's opportunity came. At noon on this day I was taken with great pain, and after trying to reach several doctors by telephone and not succeeding, my mother asked if she might telephone a Christian Science practitioner. I consented, and in fifteen minutes I was able to leave my bed and do some work. Knowing nothing of Christian Science, I allowed false sense to tell me that the pain would have left any way; nevertheless, my curiosity was aroused to such an extent that I would go to my mother's room and read in "Science and Health with Key to the Scriptures," when no one was there.

In August, 1906, I had an attack of throat trouble. I went to a doctor, who burned my throat, after which I became very much worse, until I was unable to speak or take any nourishment. Another doctor was sent for, and upon his arrival he did all he could for me, but without any benefit. The next day he told my mother that what was to be done must be done immediately, as there was no time to spare. He left the house about three o'clock, and as soon as he had gone my mother treated me according to her understanding of Christian Science. Very soon I fell asleep, and when I awoke I called my mother, asking her for something to eat. I had been unable to eat for two days and a half, while I had been unable to speak for one day and a half.

I was given the nourishment, and then my mother told me what the doctor had said and how she felt that she must immediately apply what she knew of the truth. Her explanation of how perfectly she had felt the presence of God and the absence of anything unlike God, brought the truth to my consciousness, and as I lay there looking back over the past, a great light burst upon me. I then saw that the first and only treatment I had in Science, ten months before, had dispelled the terrible belief I had in disease, and made it possible for me to go ten months without needing to consult a doctor, something I never remember having done before. More than this, it gave me a new spiritual birth, and I soon began the study of Science and Health in earnest. I am now in the best of health. I am glad Science has come to me early in life, as it has fitted me for being a better wife and mother than I could possibly have been in the old belief. Our little daughter, though very tiny as a baby, has had the best of health, and is now well grown and much happier than many children.

I want to express my gratitude to God, and to our revered Leader, Mrs. Eddy, and I strive each day to reflect more of the divine truth which she has so lovingly taught us.—Mrs. Amy Ross Hickman, Madison, Wis.

Although I have previously given expression to gratitude for help in Christian Science, through the pages of the *Journal*, I now take pleasure in supplementing that brief statement with a fuller account of benefits received. It was in the year 1899 that I first heard of Christian Science, and some interest was thereby awakened, although I did not consider the subject seriously until three years later. I had been afflicted for five years with an eye trouble which three leading oculists of Texas had failed to relieve. One of these specialists performed several operations on my eyes, and also prescribed the use of glasses; the other two agreeing with him that these were necessary.

With the first Christian Science treatment I put off my glasses, and have not used them since. I was treated about ten days, and my eyes showed marked improvement. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read and studied it, my eyes continuing to grow stronger, until finally after a year or more they were permanently cured. In the mean time I was a pupil in one of the Texas state normal schools, and found that the use of my eyes incident to this work was followed by no ill results.

A few years later a great sorrow came into my life. This, together with the trying responsibilities of my profession, culminated in a stubborn case of nervous illness. I was alone in the Christian Science thought, and still retained my membership in an orthodox church, where I found little encouragement to press on to a fuller knowledge of demonstrable truth. I yielded to the influence of my friends, and for a time tried material remedies as prescribed by some leading physicians. No relief coming to me from this source, I turned unreservedly to Christian Science, and in the course of a year was able to return to my work.

After this experience, I took a decided stand for Christian Science. I became a member of a branch church in a neighboring town (there being no organization in the town in which I then lived) and also, a year or so later, was accepted as a member of The Mother Church. Through class instruction my faith was anchored more firmly on the rock, and now I am striving in Christian Science to live up to the Christ-standard. Just acknowledgment and appreciation are due our Leader, and I can truly say, "Who is so great a God as our God?"

Brigman C. Odom, Dallas, Tex.

[Translated from the German.]

Christian Science was brought into our home a few years ago through a dear friend of my childhood days. Neither I nor my family had ever heard of this teaching before; it therefore made a strange impression upon us, and our attitude at first was not favorable to it. I, however, complied with a request to attend a Wednesday evening meeting, and this service proved a greater inspiration to me than I had ever received before in our own church. I soon attended the meetings regularly, and the Christian Science literature, too, became dear to me. A short time after, my husband also became interested in Mrs. Eddy's wondrous teachings, and today my family is convinced with me that this Science is the truth which makes us free. Innumerable blessings have come to us during the past few years. Our children have been healed within a few days of severe colds accompanied by high fever, and we have been enabled to free other members of the family from troublesome complaints of years' standing. We know now that we need not worry about things material, for God is our infinite source of supply, and He gives us everything we need in His good time.

We are indeed deeply grateful for all the blessings which we have received, and above all for the spiritual enlightenment and harmony which Christian Science has brought us.—E. Richter, Dresden, Germany.

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I am so grateful for Christian Science that I cannot express it adequately in a few words. What used to seem a life filled with darkness and disappointment is now all changed, and I begin to see the eternal harmony and the "light of Life."

As the majority of people are drawn to Christian Science for the physical healing at first, so I was led to try it for slight ailments which at times came up, but I did not begin the study of it until the time came when earthly peace and happiness failed me. I went home from the office one evening tired, discouraged, filled with hatred, and feeling there was no place for me. I picked up "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read. I do not know how long I read, but I know that before I stopped, hatred had given place to love, discouragement and weariness to peace and joy, and I knew I had found the truth that makes free. Since that evening I have never doubted the truth contained in our text-book, and although many problems have arisen, and continue to arise, yet I know there is not one that cannot be solved through Christian Science.

I wish to express my gratitude for the Lesson-Sermons prepared for us in the *Christian Science Quarterly*. They help me day by day, and through their study and application I am enabled to abide in the joy and freedom of life in God.

MYRTLE F. STRINGFIELD, Garden City, Kan.

I gladly testify to the efficacy of Christian Science in healing, as I have been relieved of rheumatism and other ailments. Some of these troubles were met instantaneously, but more recently I had an attack of an eruptive disease, the left side of my face, including my eye, being very painful, swollen, and inflamed. Some time before this a friend had told me of having been given up by physicians, and then being cured by Christian Science. I thought of this, and concluded that I now had a chance to test in a more serious case this new-old doctrine; so I wrote to a friend who is a Christian Science practitioner, that I wanted to come to her for treatment. An appointment was made and I went to her. In a few days the pain was all gone, and in about a week the eruption had disappeared. On another occasion, while visiting a friend, I had a serious cold, with throat trouble, so that I was unable to swallow. The Christian Science friend came and treated me, and I soon felt able to go home; so we started, and made the trip safely. I continued to improve, and in a few days was well.

I thank God for restoring me to health. I am also grateful to Mrs. Eddy, the inspired messenger to this age. I thank her for "Science and Health with Key to the Scriptures," and for making this Science clear to the world.—JENNIE CONGDON, Roxbury, Mass.

Because I desired physical healing so earnestly, I became willing to be interested in Christian Science, but it was perhaps three months before any meaning came to me from my reading. When I became humble, and willing to stand alone if need be, to give up the beliefs of the past and endure temporary separation from friends, then I began to gain spiritual insight, and was able to prove in small ways the power of Truth. To do this I was placed under stress of circumstances with no help but my new concept of God. It was not, however, until five years later that I was healed, though studying and working earnestly and faithfully.

These eight years of work and their ultimate healing —correction—have been an inestimable temperamental discipline; the blessing has been rich, and each day I wonder anew at the sublime wisdom of God's law of good and its gentle leading. I am most reverently grateful for the mental and physical regeneration which this truth has brought me, for I owe to it all the happiness and health I have ever known, and I am even more grateful for knowing this, that Christian Science is the open fount for all, where each may drink and be satisfied, and that nothing can divert the healing stream from its beneficent course.

BEATRICE ENOS, Milwaukee, Wis.

I am nearly seventy-seven years old and have known of Christian Science about twenty-five years, but did not accept it until a little over a year ago. I then began to study the Lesson-Sermon every day, but did not care to take treatment. Later on I decided to ask help for rheumatism, which had troubled me for more than two years, and I was healed in a few treatments. During the time since this experience I have enjoyed better health than for years. Some time ago I fell on a slippery sidewalk. I at once had the beautiful thought that God is Love, and I did not feel the slightest pain but got up and walked up four flights of stairs and washed away the traces of the injury. As my nose appeared to be badly hurt, I took treatment over a week. The injury was entirely overcome, and my teeth which had projected were pushed into place by this fall. I have laid aside my glasses, and am writing this testimony without them.

I am very thankful to Mrs. Eddy for Science and Health, and I study the Lesson twice every day. I hope to join The Mother Church.—ANNA ALLOWAY, Boston, Mass.

In 1902 I was healed of an aggravated case of bladder trouble. It was a return of the affliction, and on the former occasion of its appearance I was under a doctor's treatment in Chicago for a period of between nine and ten months. On the recurrence of the trouble I was advised to seek help from Christian Science; which I did, and within a period of six weeks was completely healed. I afterward passed two medical examinations by two separate doctors, and both pronounced me well, after knowing all the conditions of my case. These examinations were for the purpose of life insurance, and a policy was granted me without difficulty by a well-known insurance company of Milwaukee. I have given verbal testimony to my healing on several occasions, but declined to give one in writing without the consent of the insurance company, which I obtained by asking.

The physical healing does not tell half the story of the benefit which I derived from the study of this glorious truth. My life is much happier because of the different view of existence gained through the healing and in reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is a great pleasure to be of assistance to others who may be suffering as I was, and who do not know what I learned then and now know of the efficacy of this healing truth. Words cannot express my sincere gratitude to God for the blessings received, nor to the workers in Christian Science for pointing out the way.

GEO. D. BOW, Hudson, Mich.

[Translated from the German.]

I have known about Christian Science for several years, and for the past two years I have studied its teachings closely. I can hardly imagine what would have become of me, had Christian Science not come to me, revealing the truth about God and man. It has lifted me out of an aimless, unhappy, and sickly life, without God, to the wonderful recognition of man's vital oneness with eternal Spirit; and this has led me to health and activity.

On the way thereto I have gone through some hard battles with the mortal sense of things and with inharmonious conditions, but I was able to overcome them, because divine Love was guiding me. A kind practitioner helped me to get over many difficulties, and this cleared my vision

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for the discernment of the truth. Never before had I felt that there was an unselfish, compassionate love which would meet my heart's desire and bring me happiness, but now I have found it in such measure that at times I am overwhelmed. Without this wonderful experience I would not yet have recognized that there is such a thing as divine Love. Through Christian Science treatment I was helped to overcome a phase of error which had weighed on my mind during all the years previous. It was with a feeling of deep gratitude that I realized the importance of Christian Science, when I became aware that I was free from this sense of wrong-doing. I have been improved morally, mentally, and physically through Christian Science.

A short time ago, when my father became very seriously ill, and his illness was pronounced most dangerous by the physician in attendance, the power of Truth was visibly manifest, the thought being held for him, although without special treatment, that in God all life is harmonious, and in Him there is no death. The illness lasted one week only, and my father attended to his professional duties after three weeks, to the great astonishment of the physician.

These are some of the most important experiences which I have had in Christian Science. Mrs. Eddy's discovery of the divine Principle of being, and her wonderful self-sacrificing activity in making it comprehensible and practical for the deliverance of humanity from sin, disease, and death, is of eternal import for the world. I long to be able to follow her teaching in the true spirit, and to express my gratitude to her by deeds.

LYDIA JACOBY, Berlin W., Germany.

It will be very gratifying to me if I, through the columns of the *Sentinel*, may add a word of the wonderful help which has come to me and mine through the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and of my longing to know more of the great truth of the Scriptures which is unfolded to me by reading this priceless book. I asked myself this morning if I had given as freely as I have received; and so I should like to add my mite to the great storehouse of love, first by saying that my physical healing was nothing to compare with the mental healing. Medical doctors were ready to consign me to some sanitarium; but, thanks to God, and to our dear Leader, who brought to us this great revelation that sickness and all ills do not belong to man, I can now say, that where once I was blind, now I see; where once I was sick, now I am well.

I experience great benefit through the study of our Lesson-Sermons. A Christian Scientist can be found in the early morning searching the Scriptures, and in all his getting, he gets wisdom. There is no miracle in truth, but we find many marvelous things through the understanding of it, and we, as Christian Scientists, seeking more and more the undivided garment, find also that fountain which sends forth the cooling waters by which we are refreshed daily. I am glad now all the day long that I have found the pearl of great price and the "friend that sticketh closer than a brother," the Bible and Science and Health.

All who are sick and in despair may come to this great fountain, and drink and live. They have nothing to lose, but everything to find.

ANNA O'NEAL MILLER, Omaha, Neb.

I wish to express my gratitude to God for what Christian Science has done for me. To say that I am grateful is putting it very mildly. Christian Science found me in Hades mentally, one day drinking, the next paying my saloon debts; and a peculiar fact was, that the saloonkeeper got his money before the grocer did.

On Thanksgiving day I was able to express my gratitude to God, and to Mrs. Eddy, for the understanding I now have of heaven here on earth. It is over four years since I began the study of our beloved Leader's work, and the knowledge and spiritual understanding of the Bible obtained through the study of our text-book, "Science and Health with Key to the Scriptures," has given me the sense of peace that passeth all understanding. Besides this, drinking, smoking, swearing, and many of the evils that flesh is heir to have been overcome. I enjoy the privilege of expressing my gratitude to our Leader, in doing and living to the best of my ability the way that Jesus requested,—to do unto others as we would have them do unto us.

A year ago some concentrated lye was accidentally thrown into my face, some of it entering one of my eyes. The pain seemed unbearable, and the thought immediately came that I would lose my eyesight. I requested one of my assistants to lead me to my private office and leave me. I commenced to declare that in God was my sight, and within five minutes from the time of the accident the pain ceased and I opened my eyes. I then telephoned a practitioner to help me to overcome the outside thought. I did not lose any time from my business. In five days I looked for the first time into a mirror and examined my face and eye. The physical evidence was still very unpleasant, but on the following Wednesday, which was nine days after the accident, I was able to testify in church that the face and eye were perfectly healed in every way.

I am indeed grateful to God for the many blessings received. With my dear wife and daughters I am daily standing porter at the door of thought, watching and praying for that Mind to be in us "which was also in Christ Jesus."—C. FREDERIC WINDER, Johnstown, Pa.

Nothing but the hope that some one else may be benefited by my experience, would induce me to recall the dark hours of sickness and discouragement which I endured before I was healed in Christian Science. For four years I was a sufferer from stomach trouble, nervousness, and other complications, resulting from an abnormal growth, for the removal of which an operation was being planned. Owing to the aggravated state of the stomach I would retire many nights without supper, and sometimes my husband would spend the greater part of the night applying remedies which the physicians had recommended. I had become such a slave to medicine that we thought it unsafe to be without certain kinds in the house.

I had been a member of an orthodox church for many years, and was trying to live a Christian life. I prayed that God would spare my life, that I might have the privilege of caring for my two children, then very young; but as material remedies were fast losing their power to relieve me, even temporarily, it seemed that I must soon leave my family. No one but a mother can realize what my feelings were at that time, but, thank God, I was spared, and the healing was accomplished in three treatments in Christian Science. That was nearly eleven years ago, and no medicine has been taken, nor any material remedies used since that time, and I can truthfully say that my health is perfect.

Upon returning home, after the healing, like many others I met with a disappointment. I had thought that my friends would rejoice with me in the good news, as I am sure they would have done had the healing been accomplished in *materia medica*. As they did not understand Christian Science, I was bitterly opposed by my dearest friends, but I have since seen prejudice removed and now some of those same friends are loyal Scientists.

The Bible and Science and Health, with the *Sentinel*, *Journal*, and *Quarterly*, are my daily companions. The religious teaching of Christian Science is beautiful; it indeed "lifts the veil of mystery from Soul and body" (Science and Health, p. 114). I take this opportunity to thank God, and to express my gratitude to Mrs. Eddy for the help received in Christian Science.

MRS. NETTIE B. SCOTCHBROOK, Wessington, S. D.

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I have so much to be grateful for that I am at a loss where to begin. First, I am thankful for every tear that brought me to seek the light of Truth. I can now see that God was leading me. I first heard of Christian Science over seven years ago, in Macon, Ga., through my teacher in a business college. I was wearing glasses and had been for seven years. A specialist had said I would require them always, but I went to see a Christian Science practitioner, and my eyes were healed in two weeks' treatment. At another time I had treatment for a tooth which was causing me much suffering, and was healed instantaneously. After a few months I went to my home in Mississippi, where Christian Science had not been heard of. I understood practically nothing about it at that time, and I was shamed away from the truth, although I knew I had been healed of these two ailments through its ministrations.

I had never been considered strong, and in trying to work for my living I seemingly suffered from almost every ill that mortal flesh is heir to. Two and a half years ago I came West for my health, and again God led me. I did not set out for this town, but I finally came here after I had been to several other places and seemed to be growing worse all the time. I had been here only a few months when I was married, and in a short time our doctor told me I would have to be operated upon for a trouble I had had for years. I very reluctantly consented, but the operation was not a success, and I found myself in the same condition that I was before. I had a good husband and a happy home, but I did not know it. I was miserable and sick, and I made others unhappy; but Truth spoke to me again, and I turned to Christian Science as the last resort.

Man's extremity was again God's opportunity, and what God has lifted me out of, through Christian Science treatment, is more than I can put into words. I am now well and happy, and my home as a whole has been lifted up into a purer and more healthful mental atmosphere. I am truly thankful for this Science which is teaching me how to live and to know that all men have one Father-Mother God.

MRS. MARGARET E. BROWN, Bisbee, Ariz.

I should like to add my testimony to that of the many I read each week in our *Sentinel*. For three years I was a great sufferer from a kidney disease, together with many other ailments. I had reached the point where I had given up all hope of ever being well again; but when I turned to the blessed truth which heals all disease, I received such great help from the first treatment that I took up the study of the "little book" (Science and Health with Key to the Scriptures), and it brought me great peace and comfort. I was not healed at once of the kidney trouble, and it took five years to overcome all the diseases from which I suffered. I was, however, so thankful for each day's help that I pressed on, more and more each day, until all was well.

It is now over nineteen years since I was first healed. I am striving to grow more in the understanding of this truth which has enabled me to cast out many old mortal beliefs, to learn to love my fellow-men more, and to see Christ, Truth, as the source of all good. I have indeed much for which to thank God, and also our dear Leader, Mrs. Eddy, for her wonderful works, especially Science and Health. Words fail to express my gratitude for all that Christian Science has done for me in helping me to obtain this freedom.

MRS. JENNIE SAUER, Austin, Tex.

In love and gratitude to God I desire to express my deep thanks for all the blessings He has bestowed on me and my family. By a deep study of the Christian Science text-book, "Science and Health with Key to the Scriptures," and by putting into practice what I have learned therein, I have gained abiding joy and peace, such as I never before knew, a clearer understanding of the omnipotence of God, His nearness, willingness to help, guide, and protect us in time of trouble. One morning, while preparing breakfast, I had a trying experience with the oil-stove, the tank catching fire. For an instant I was much frightened, though the fear left as quickly as it came. I declared the truth, then proceeded to extinguish the flames. In doing so my hand was burned very badly, but in a few moments all sense of pain was gone. The next morning I could not realize my hand had been burned.

My heart overflows with love to our dear Leader for reestablishing this religion of the Master, which destroys fear and brings a clear realization of his gracious promise, "Lo, I am with you alway."

MRS. L. H. MILLIKEN, Levant, Me.

Words fail me when I attempt to express my gratitude to God, and to our dear Leader for Christian Science. Last July, in coming down stairs I fell and seriously injured my leg. At the time there was no one in the house but the servants, and they were in a part of the house entirely separate. As I could not stand or walk, I was obliged to crawl up the stairs to my room, and managed to get on the lounge, where I rested very comfortably until help came. I read in Science and Health, realizing all the time the omnipotence and omnipresence of God. My son was the first to come to me, and he telephoned for a surgeon; also, at my request, to a Christian Science practitioner for treatment. When the limb had been set, the doctor said he feared I would not have much rest that night, as such a fall was a great shock; but despite his prediction I did sleep most of the night. After the first night I had no sense of the injury, although I wore the plaster as directed by the doctor, which seemed best, as none of my family are Scientists. I never lost a night's rest, had no pain, ate well, was cheerful and happy, and gained in flesh. All the treatment was absent. For a few days the nurse telephoned conditions, then I wrote daily to the practitioner. I did not use crutches, and I am now using the limb as usual and am very thankful for the help received in Christian Science.

MRS. IDA L. P. JANES, Baltimore, Md.

[Written for the *Sentinel*.]

THE CRUSE OF PLENTY.

STOKES ANTHONY BENNETT.

I HAVE learned a helpful lesson
Which a sweet assurance brings,—
Just a lesson to be thankful
For the gift of little things.
It has taught me to be patient,
And each day to understand
That to have the cruse of plenty
I must use the best at hand.

I have learned that little blessings
Tell of greater ones in store,
And that he who joys in few things
Always gets full many more.
I have found that small beginnings
Are most often just the ways
Which lead up to high successes
And to happiest of days.

I am sure that richest blessings
Are right here within our reach,
And that I shall not be lacking
If I practise as I preach.
So I'd fain be up and doing,
Lest I fail to understand
That the one whose cruse is fullest
Has used well the things at hand.

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FROM OUR EXCHANGES.

[*Watchman.*]

The church of this twentieth century needs a more profound and pervading assimilation of the peaceful spirit of Jesus. Before it is fully fitted to bear his name, it must come to sing, with the spirit and the understanding also, the song the angels sang at his birth. Before it can complete the work which he began, and which he left to his church to finish, it must be saturated with this world peace. When the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, the glorious victory will be won by a united host of God, in peace and good will bearing throughout the world the banner of the Prince of Peace.

[Rev. John Hunter, D.D., in *Universalist Leader.*]

There was nothing exclusive about the one Master of Christians. To men who, on the strength of their pedigree, arrogated to themselves the position of God's favorites, and claimed the heavenly blessings as exclusively their own, he said, "Many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." God is the Father of all men, not merely of chosen men. The true succession from Abraham was not hereditary, not a tie of blood or descent, but a moral relationship, a kindred spirit and character.

[*Christian Register.*]

The secret springs of the spiritual life are primarily to make us happy. A happy nature, happy not through febrile excitements, but through deep inward content, is one of the best gifts to the world. It spreads its glow not by fussing about to accomplish the impossible, but by being so lovable, so beautiful, that its influence cannot be resisted. The religion of the future must be the religion of happiness, as that of the old Puritan past was, in great part, the religion of gloom. We are not wholly out of the shadow as yet, but we are tending that way.

[*Outlook.*]

A great revival of righteousness has been going on in this country for the past ten years; and those who regard the unrest and disturbance which have characterized those years as mere expressions of discontent with material conditions, are blind to a deep stirring of the conscience of the country, demanding integrity and justice between man and man.

[*British Congregationalist.*]

Whensoever we find ourselves holding back any part of the price of spiritual growth and perfecting, we should take alarm. God's kingdom in this world is His rule in men's hearts and lives, and that rule can endure no veto from the lower self. "Life is just a stuff to try the soul's strength on."

[*Christian Register.*]

More infidels, so called, are made by reaction from the preaching of a personal devil, a literal hell-fire, eternal punishment, and the like, than by the teaching of any of even the most liberal exponents of religion.

[*Universalist Leader.*]

Slowly yet surely, from the wreck of systems and the collapse of ancient formulas, the spirit of man is emerging into a new realm of faith far vaster, infinitely more potent than any narrow, spiritual monopoly of antiquity.

[*Examiner.*]

Prayer is not put on and off like a garment. Prayer is inseparable from love and faith and service. It partakes of penitence and necessitates personal consecration. Prayer involves character.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

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A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

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A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Published every afternoon except Sunday

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Published Monthly.

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches, and is valuable as an authorized representative of the movement.

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

Vol. XII. No. 26.

BOSTON, FEBRUARY 26, 1910

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ITEMS OF INTEREST.

National.

Construction of the entire tri-borough subway system of Greater New York with city money was agreed upon last week by the board of estimate and the public service commission as the transit program to be worked out by the new administration. The cost of the new system will be about one hundred and ten million dollars. One system, to provide for Manhattan, the Bronx, and Brooklyn, has been agreed upon, and will be built in its entirety instead of piecemeal. It is estimated the city will be ready with its contracts in about two months and that the actual construction will be started in the early summer. There is no question as to the ability of the city to finance the proposition, the officials stated yesterday. The expenditure will cover several years, and the total appropriation needed for one year probably will not exceed fifteen million dollars.

Notwithstanding the discontinuance of payment by the Government of the expenses involved in the collegiate education of the forest rangers, about sixty pupils have continued their courses at their own expense. This represents the proportion of a total of approximately two hundred who were attending the schools when the order to discontinue the Government payment, which involves the loss of salary, was made. All the rangers who were at the schools when the recent order of discontinuance of allowances by the Government went into effect, have been given salary increases of one hundred dollars by the Secretary of Agriculture.

The aqueduct commission of four, which had been in existence since 1883, has just been abolished by Mayor Gaynor of New York city. The mayor said: "The work which the commission was created to do was substantially completed a good many years ago, and there has been no excuse since that time for the commissioners not so reporting and ending their official existence. Meanwhile they have been costing the city the useless expense of about three hundred thousand dollars annually for high office rents, their own salaries and those of their entourage of engineers, secretaries, etc. Such expense was even $224,273.53 last year.

It is claimed that the lighthouse establishment of the United States Government is the most complete and efficient in the world. On June 30, 1909, the service included no less than 1,643 lighthouse keepers; and during the fiscal year of 1910 sixty-one additional lights, requiring the services of forty-seven keepers, will be established. Legislation is being sought for the establishment of three additional lighthouse districts, covering Alaska, Porto Rico, and the naval station at Guantanamo and the Hawaiian Islands. The cost of the establishment last year was $5,357,000.

Assurance has been given by President Mellen of the New York, New Haven, and Hartford railroad, one of the big factors in the transportation service of the country, that electrification of the steam railroads is bound to come speedily, and that Boston will shortly enjoy the advantages of this type of service.

Mayor Busse of Chicago has appointed a committee of nineteen men to lay plans for the first national convention of city officials and engineers for the purpose of standardizing paving specification. The convention meets this week, and it is expected that forty cities will be represented at the gathering.

Ex-President Roosevelt on his African trip reached Gondokoro, Soudan, last week. He will take two weeks or more in making the trip from there down the Nile by easy stages to Khartoum. Here Mrs. Roosevelt and her daughter Ethel, who have just sailed from New York, will meet him.

The financial report of the city of Boston shows that during the second year of Mayor Hibbard's administration the treasury was enriched by $914,602. This makes nearly two million dollars saved to the city during Mayor Hibbard's two years in office.

Headquarters for the arrangements for the welcome to ex-President Roosevelt have been shifted from the White House to the New York custom house, President Taft having turned over to Collector Loeb all of the details of the affair.

Governor Hughes has ordered a thorough investigation into the management and affairs of the state forest, fish, and game commission and the purchases of land made by the state within the forest preserve.

International.

M. Vélain, professor of physical geography at the Sorbonne, has drawn up a report on the causes of the French floods, which he attributes, in the first place, to exceptional rainfall during the last six months, and secondly, to the wholesale destruction of forests. In this respect M. Vélain voices the unanimous opinions of French scientists. The three most important affluents of the Seine above Paris are the Yonne, the Upper Seine, and the Marne. During the last thirty years the forests have been cut down to a most alarming extent on the plateaus where these three affluents of the Seine arise. The pastures and cultivated soil, which have replaced the forests, no longer retain the rainfall, which is now sluiced off, as if from the roof of a house, directly into the rivers. The forests until recently absorbed the rainfall and diverted the greater part of it into the soil, whence it percolated gradually into the great natural subterranean sheets of water. Most of the forests have now disappeared. Their destruction is thus a national calamity, the consequences of which have just been demonstrated by the recent floods.

On Nov. 27, 1909, workmen on the Transandian railway, approaching from opposite sides, broke through the heart of the Andes mountains in tunneling the rock which separates Chile from the Argentine Republic. The concession was obtained twenty-seven years ago through Clark Brothers of Chile from the Argentine Republic to connect Buenos Aires with the Chilean frontier. Later a construction company secured a concession extending from Los Andres on the Chilean side to the boundary line of the two countries. The two sections between Valparaiso and Buenos Aires now form a complete transcontinental line of 888 miles. The old pack route over the Cumbre pass was 12,576 feet above the sea level, but the engineers have brought this down 2,500 feet lower by tunneling the mountains. The Transandian railway tunnel is the same size as the Simplon in the Alps. The line is nearly straight. Regular communication will be established, it is expected, by May 25, 1910. The practical advantage of the tunnel lies in the reduction of time between Valparaiso and Buenos Aires to thirty-five hours.

The Japanese minister at Peking has notified China and the United States that Japan withdraws her objection to the Chinchow-Fu railway conditional upon Japanese participation in financing it, and also in the construction of the work to such extent as all who are interested may agree. China must engage to build at some future date a connecting link between the Chinchow-Fu line and the South Manchurian, the points of connection to be hereafter determined.

It is reported that more than four hundred and thirty thousand dollars were paid by the government last year in payment of damage or loss to the luggage of tourists traveling in Italy. A general investigation as to the causes of this damage or loss of luggage has been ordered by the minister of the interior, and, from the results already obtained, it is believed that a very much more satisfactory condition of affairs will hereafter prevail.

According to the statistics issued by the government statistician, the total area of the state of Victoria is 56,246,760 acres, of which 27,053,071 acres are held privately. After excluding state forests, reserves, roads, etc., the area of crown lands available for selection is 12,647,010 acres, including 6,412,500 acres of mallee land, held mainly on annual grazing licenses.

Britons are ceasing to look to the United States for their beef and are turning more and more to Argentina for their meats and cattle. Prominent English shipowners and Argentine cattle raisers have organized a company which will undertake to ship supplies of chilled meat regularly each week from the River La Plata to London and Manchester.

Congressman Manuel Calcre expects at the spring session of the Mexican Congress to bring up a bill that will prohibit bull fighting. Half a dozen states of the Mexican union, in reply to letters sent their governors by the Mexican Society for the Prevention of Cruelty to Animals, have advised that the fight is forbidden within their limits.

A report has been issued by the department of lands on forestry in New Zealand, from which it appears that about 17,047,000 acres of the total 66,568,867 acres in New Zealand are still covered with forest.

Industrial and Commercial.

The first practical use of the new Edison storage battery is to be made on a line of electric cars to run from Port Jefferson across Long Island and through Medford to Patchogue over a loop route, according to plans of Long Island capitalists. The company to run the line is already financed and incorporation papers have been applied for. It is intended to start the operation of the line early in the summer. Five cars are to be put into service at first.

The stern frame, rudder, and brackets for the new White Star liner Olympic, which were recently supplied by the Darlington Forge Company, are the heaviest ever cast for a steamship. Their total weight is 280 tons, made up as follows: Stern frame, 70 tons; after boss arms, 74 tons; forward boss arms, 45 tons, and rudder, 100 tons. The total weight of the same parts as cast for the Mauretania was 220 tons.

The Baltimore and Ohio railroad will begin work directly on plans for advancing the operating efficiency of the road. The expenditures sanctioned amount to more than eight million dollars, of which five million dollars is to be used upon the roadway and for the improvement of points where congestion is likely to occur.

Manila electric street cars carried 10,701,859 passengers in the last fiscal year.

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CHRISTIAN SCIENCE SENTINEL

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

THE BLAZED TRAIL.

REV. WILLIAM P. MC KENZIE.

OUT in Colorado lived a woman whose people had been pioneers, so she loved the mountains and found delight in wandering through the pine forests that clothed their sides. On one occasion she had, with a company of friends, been enjoying the seclusion of a camp built among the pines and reached by a trail traveled only by those who were seeking this particular lodging-place. Hence it was not a beaten track, to be followed with eyes downcast upon the earth, but a blazed trail, to be followed only by observation of the marks deeply bitten into the pines by the axe of the explorer who had first marked out the way—not for the feet of those who might follow, but for their minds.

This group of friends had been for a visit at some distance from their camp, and were returning home in the stillness of the late afternoon, when one person turned aside into an easier path, and the rest of the party followed in the way, with some congratulation over the fact that it was a well defined and beaten path. Thus they let their feet guide them until, as the golden dusk of evening glorified the spires of the trees, the path became more and more indistinct, and finally faded out in a glade among the trees. Then fear came upon the party, for they knew now that they had been following the track of grazing animals seeking pasture, and were lost in the forest, where they had no protection or shelter for the night. At first there was bewilderment, but the daughter of pioneers quickly reminded herself of the only thing to be done, which was to follow back carefully the path made by the animals, until the place was discovered at which they had left the trail made by the intelligence of man. At last they found the blazed trail, and with care followed the course indicated by the incisions in the trees, though it was difficult walking and rough underfoot, and at last they gained the shelter of their camp. When the tale was told to an old-timer, he smiled and said, "It is strange to think of the daughter of a pioneer forgetting to follow the blazed trail."

Through a hitherto unexplored region, a way for man's escape has been found by the pioneer discoverer of Christian Science. Carefully she has marked the trail for those who, following, are seeking the peace and refuge of home. The way once opened, none other need open it. The directions once recorded, what have others to do but be guided by them. Some who walk the way thoughtlessly talk of themselves as pioneers, and bid for sympathy as they tell of their toils; but in the nature of the case there can only be one pioneer, and if the way is rough for those who follow it, then let their gratitude be the deeper for the bravery of the one who first found it, and with love for mankind made it a blazed trail to be followed by the mind, so that every man in earnest may avoid the misleading beaten path of custom, error, and animalism. It is the way of hope for the bewildered and lost, for the weary and homeless, and one more incident will illustrate this.

This woman of the West, who had remembered what she had been taught in time to lead her friends into the right path ere night overwhelmed them in the forest, was once waiting to receive inquirers in one of our reading-rooms. She was enjoying the peace of fellowship with the goodness of God, and the joy of gratitude, when into the room came a young woman storm-tossed and despairing. She had come from a consultation of physicians, the verdict of which had been that she was the victim of a cruel disease. For this cruel disease there was no bland remedy, no soothing, no comfort; only the dreaded prescription of an operation. Even this merciless remedy did not promise a cure; it might of itself prove as quickly fatal as the unchecked disease was predicted to be in time.

It was no wonder that the young woman was as one who had lost the trail. She had a home to keep and children to think about, and in the face of this trouble which darkened her life, she was as one bewildered, stretching out her hand for guidance. Thus, frantic with fear, she came into the presence of one whom she had never seen before, yet one who was indeed her friend for the reason that she had learned to be the friend of God. She said that she had heard of healing as being in some way connected with Christian Science, and asked if there was any hope for one in her case. Her new-found friend looked steadfastly in her face and assured her there was both hope and certainty of healing. She said she knew this because she herself had been healed of the very same cruel disease which now affrighted her visitor. Then she testified concerning "the very God of peace," until divine comfort brought peace instead of tumult, and the visitor began to desire to find for herself "the way of peace."

She was directed to the chart and guide for life which the Christian Science text-book explains and illumines, and before leaving she procured a copy of Science and Health. By means of this book, and with occasional help from the friend who had already found the way, the distressed sufferer received healing and renewal of life, and so escaped the pain and danger of the proposed operation which had so terrified her. She found that for every distress there is a remedy bland and comforting, even that divine Love which comes "to revive the spirit of the humble, and to revive the heart of the contrite ones." Through understanding aright the Scripture testimony concerning God, she was able to realize the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

Think how many people have already been brought through Christian Science to the path which leads out of darkness toward the light of home! Not by mere numbers can you estimate the multitude of those who have found the blazed trail, nor is it possible to measure the gratitude of the people who walk in the way once found and first explored by the Discoverer and Founder of Christian Science. Mrs. Eddy is indeed the pioneer of this movement, and "the restorer of paths to dwell in." She writes in the Preface to Science and Health: "It is the task of the sturdy pioneer to hew the tall oak and to cut the rough

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granite. Future ages must declare what the pioneer has accomplished." Through obstructions apparently inflexible and adamantine, the way has now been opened. Are we to leave to future times the due appreciation, and to men who shall be, the joy of gratitude? Rather let us now be happy in giving our grateful love to the one who found the right path and blazed the trail for all who come after, seeking the way of peace and finding it. In "The Mother's Evening Prayer" (Miscellaneous Writings, p. 389) our Leader has beautifully referred to this way and the happiness therein:—

Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
"Lo, I am with you alway,"—watch and pray.

THE ELIMINATION OF PERSONALITY.

FRANK H. SPRAGUE.

It is sometimes assumed by persons who observe the workings of the Christian Science organization from a standpoint outside the ranks, that the form of government provided in the church Manual tends to hamper individual growth; that any system of external regulation interferes with spiritual progress; and that dependence on organization is contrary to the teachings of Jesus. As with every great institution, the Church of Christ, Scientist, must be viewed in its proper perspective and historical setting before the meaning and utility of the relative measures employed for its furtherance can be rightly estimated. It is essential, in this connection, to consider not alone the absolute end contemplated in the movement, but the exigencies to be met in attaining that end as well.

The avowed standard of Christian Science practice is the ideal of God and man presented by Christ Jesus. The Mosaic law, which was the dominant influence in shaping the character and destiny of the Jewish people, was designed to confirm and conserve the sense of divine presence and power gradually unfolded to the awakening consciousness of the "peculiar people." Without the aid of this code, crude and materialistic as were many of its ceremonial features, the Messianic ideal would have been lost to the world, swallowed up amid the superstitions and abominations of the age. Paul declares: "The law was our schoolmaster to bring us unto Christ." In other words, the exactions of the Judaic code were necessary, at that period, to awaken and perpetuate a moral and religious sense which should lead the way to the later manifestation of the spiritual idea or Christ. The coming of Christ Jesus was in itself, however, but a preliminary step in the redemption of humanity.

So little prepared was the world, even then, for the Galilean prophet's absolute teaching and demonstration, that the understanding and realization of the truth he proclaimed disappeared from the lives of his professed followers after a comparatively brief period. Yet once implanted in human consciousness, the leaven of truth continued to work, enlarging and purifying experience until centuries later, as promised by Jesus, the Christ, or spiritual idea, was again revealed. What, then, was the essential truth brought to light in the career of Christ Jesus, and elucidated in the works of the Discoverer of Christian Science? Nothing less than this, that man is the reflection of divine Mind—is spiritual idea governed by divine Principle.

From the earliest times the problem of government has engaged the attention of mortals. Since the awakening of the world from medieval darkness, the trend of social, political, and religious forces has been toward democracy —"the government of the people, by the people, for the people." The democratic ideal, developed as it has been primarily along the lines of material experience, does not take into account the requirements of man as the spiritual idea of divine Mind. It represents human interest as revolving around personal sense. No order of society is fundamental, none offers a right and permanent solution of the deeper problems of humanity, which does not proceed from an understanding of the Principle of man's being. Any attempt to harmonize a multitude of independent minds, view-points, interests, so that each unit shall find its proper relation and adjustment to the whole, is sure to fail in the long run, because it springs from a misapprehension of the factors to be dealt with—a misunderstanding of man's nature, needs, capacities, destiny. Though the radii of a circle be multiplied indefinitely, no two conflict, since the relative position of each line is determined by the principle of geometry. But let us attempt a harmonious adjustment of the lines within the circle on any other basis, and we soon become involved in difficulties. So is it with ideals and schemes which ignore the Principle of man's being and accept mortal man, human personality, as the unit or basis of society. Spiritually understood, the brotherhood of man stands in the relation of a corollary to the fatherhood of God, as Mrs. Eddy has tersely pointed out on page 340 of Science and Health.

Peter's discernment of the Christ, or ideal man, "the Son of the living God," led his Master to define the true order of society as based on this unit, the spiritual idea tributary to divine Principle. "Upon this rock," declared Jesus, "I will build my church." The underlying bond in the association of individuals indicated in this reference is imperceptible to "flesh and blood," personal sense. This ideal is theocratic rather than democratic in its outlines. Throughout the history of the Jewish race, the impelling force of this ideal had been felt, though imperfectly understood, by spiritually-minded prophets who sought to turn the thought and affections of the people to Jehovah as their rightful sovereign.

This ideal is the incentive of the Christian Science movement. The accessories employed in the work are calculated to aid the receptive thought in gaining and retaining the standpoint of Principle, which alone makes a realization of this ideal possible. In order that spiritual understanding may obtain a secure and permanent foothold in human consciousness, it is essential that the steps leading to this end shall be so taken that the good already attained shall be conserved and converted into the channels of scientific demonstration. Hence the mission of the Manual. On page 359 of "Miscellaneous Writings" Mrs. Eddy says: "Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. . . . Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters." The by-laws are the temporary staging which wisdom has placed around the visible manifestation of the church while it is taking form in human consciousness and rising to the proportions of the spiritual model. The intent of their counsel and admonition is to enthrone Principle in human thought and affection, and thereby eliminate personality, which is but a false sense of man's individuality. Personal influence and domination, on the one hand, and the apotheosis and reliance on personality, on the other, tend to retard spiritual progress by interfering with a realization of man's relation to his divine Principle.

After making known her discovery to the world and establishing the necessary means for safeguarding and perpetuating an understanding of the truth thus presented, the Discoverer and Founder of Christian Science withdrew from the scene of outward activities to devote attention to the higher spiritual interests of the Cause, and each successive step in the unfolding of the church polity has made for the exaltation of Principle above personal sense. Among these mile-stones of progress may be mentioned the

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substitution of the Bible and Science and Health for personal preaching; the limitation of the Readers' terms; the discontinuance of the pilgrimages of Christian Scientists to the home of their Leader at the Communion season, and later the doing away altogether with the Communion in The Mother Church; the closing of the room of the pastor emeritus in the church edifice; and numerous recent changes in the by-laws relative to personal following, church fellowship, etc. In following the spirit as well as the letter of these rules, the student finds his thought and affection unclasping little by little their hold on personality and inclining more and more toward Principle. As spiritual sense gains ascendency, personal sense wanes.

The New Testament accounts give no intimation that the risen Lord was seen by any save his own followers—those whose thought had been attuned in some degree to recognize and respond to the impersonal truth he inculcated. Clearly, as indicated in these records, it was his spiritual presence rather than his personality that enabled his disciples to identify him after the resurrection. The writer to the Hebrews declares that "unto them that look for him shall he appear the second time without sin [*amartia*, error] unto salvation." In other words, the second coming is fulfilled in the individual apprehension of the Christ, or spiritual idea, apart from the limitations of personality.

TRUTH NEVER FAILS.

MAUDE M. GREENE.

A CERTAIN experience brought the writer face to face with the question, Has Christian Science failed to heal? After considerable meditation and prayer, the answer came in an illumination of consciousness which made applicable this passage in Science and Health (p. 513): "To material sense this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light." This pointed to the fact that the work of Christian Science is salvation. Full and complete salvation is the attainment of perfect spiritual consciousness, made up of divine ideas, and this consciousness we know is only reached by the disappearing of the false material beliefs which make up the mortal or supposititious consciousness. What conditions or experiences these material beliefs may require before they yield themselves to the divine ideas, depend upon the nature of the beliefs.

The efficacy of a Christian Science treatment is determined by the measure of the attainment of this spiritual consciousness. It heals because its thoughts are God's thoughts; God is their Principle and power; God invests them with authority. A God-invested thought cannot fail, it must be the annihilation of the supposititious opposing material concept. A material belief of disease may have a hundred different names from the one it calls itself; it may even try to conceal its self-ascribed name and nature. There are grades of human belief, and a better belief yields itself more readily to the divine idea. This better belief indeed is the first evidence of the recognition of its own falsity, and the first step in that betterment process which means its ultimate disappearance. Physical healing is often the first manifestation of an improved belief, but not always; it may even sometimes seem to be the last. This physical healing, for which suffering mortal sense cries out, may be deferred until many other beliefs have been "improved" and brought into subjection.

The answer to the question why some people are healed more quickly than others is, then, that they are not healed more quickly; it is only that the nature of the belief has made its first improvement manifest in physical healing. The deferred manifestation of healing may mean that when it does appear the belief is so bettered that it is at the very doors of heaven. Our work in Christian Science is to reach heaven,—immortality, eternal peace and joy; to attain to the perfect consciousness wherein nothing can enter that defileth or maketh a lie, wherein is no concept of sin, disease, or death. Physical healing is only an incident in this work, and if it be our only aim, the work is incomplete and falls far short of being our Father's business.

Suppose, in this betterment process, this turning from sense to Soul, the human consciousness seems to pass through the shadow it calls death before the improvement in belief named physical healing is manifested, have we, as Christian Scientists, any right to be discouraged or depressed with the sense of failure? No! This human consciousness is that much nearer healing, that much nearer heaven, that much nearer God, than if it had never felt the touch of Truth. Have we any right to say that Christian Science failed to heal? Death is but one phase of the belief of life in matter, and while it is of itself an error which must and will be finally overcome, and is not in any sense to be considered "a stepping-stone to Life, immortality, and bliss" (Science and Health, p. 203), it may, like many another human experience, be the very circumstance which will lift this human consciousness to the realization of the allness of God and His creation, and the consequent nothingness of the very belief which has seemed to result in death; and it can be said, "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain."

Our work in Christian Science is for eternity. No matter what material sense may declare, no matter what evidences it may seem to present, our work is to know that it only presents evidence to itself, not to Truth—not to Spirit—not to God, nor to God's man. Our work is to know the truth, and to know that the fruit of this knowing must be healing. Time is a mortal standard and is no measure or part of eternity. There is no "quick" or "slow" in the processes of Spirit; there is only the eternal now. We must know the truth now, and leave the increase to God; the work is in our own consciousness, and we must begin to enter the kingdom of heaven now. If we have aught against our brother, any belief in the reality of his disease or death, we must first cast out this beam from our own eye, and gain the true idea of man as God's child, perfect and pure, sinless and deathless, before we can bring our gift of healing to the altar. Mortal mind dare not impute failure to divine Mind.

[Written for the *Sentinel*.]

THE SUM OF MANHOOD

KATHARINE J. SMITH.

A SEER of Teman counseled one in woe,
  Whose cup of blight and banishment severe
But seasoned faith to bide the bitter flow
  Till tale of loss should ring with saintly cheer,—
Man, like a leaf unnurtured, shall not stay,
But quaking, seek his doom of sodden clay.

Eternity's serene undialed hours
  Prove vain the time-fixed riddles of the wise;
Doth mortal glory range above the flowers?
  The helmsman's answer is the seas that rise;
And woodsman, by his evening ember, marks
The destiny of upward-going sparks.

Not as the destiny of drifting leaves,
  That flutter down to russet autumn's web;
Nor doom of floodtide shock, that shoreward heaves
  And by recession's instant law doth ebb;
Nor quick-quenched spark is manhood's holy sum;
For man, with Being blent, hath death undone.

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SELECTED ARTICLES.

[Frederick Dixon in *Weekly Mercury*, Birmingham, Eng.]

It is fair, I think, to say that our friendly critic has based his objections on the idea that Christian Science accepts the theory of verbal inspiration so literally that, like a certain famous lady, it would not spare a letter of that blessed word Mesopotamia, and that on this basis it has erected a scientific castle in the air. As a matter of fact no conception could be more mistaken. The idealism of Jesus was not the idealism of a dreamer, and the ideal of Christian Science is the idealism of Jesus. The world is apt to picture idealism as a thing of "shreds and patches," the dreams and fancies of those who live tilting at windmills, or burying their heads in the sand lest they should catch sight of the facts of existence.

Christ Jesus, it has been finely said by a Christian Science lecturer, "brought the vision of the mountain down into the experience of the valley," and showed by healing the sick and feeding the multitude that he was no dreamer, but, as Mrs. Eddy has said, on page 313 of Science and Health, "the most scientific man that ever trod the globe." Idealism, from a scientific standpoint, is the antithesis of materialism, it has been defined by Huxley as the theory that "nothing exists beyond the facts of consciousness and the substance of mind." Jesus, Mrs. Eddy has written, in the paragraph just quoted, "plunged beneath the material surface of things, and found the spiritual cause," and so, on page 123, she has explained the idealism of Christian Science as the teaching which "excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." The miracles of Jesus and the healings effected by Christian Science are the object-lessons in demonstration of the truth of the theory that all causation is spiritual. In the latter case that theory is founded on the teaching of the Bible as explained by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," a book which is the Christian Science commentary on the Bible.

The question therefore arises as to whether the Bible is really a sort of *olla podrida* of myth, magic, and morals, or whether, as Mrs. Eddy insists, the world has commonly misread it, owing to its failure to grasp the fact that the text, whether in its figurative, historical, or ethical phases, is never anything but a vehicle for the conveyance of spiritual ideas. Every great book must be considered from the point of view of its own unity. In no case is this more true than in that of the Bible, the very name of which signifies that it is not the product of a single author or a single epoch, but a collection of writings gathered together to illustrate the evolution of an idea, which in this case is the spiritual progress of humanity, on what Mrs. Eddy has described as "their passage from sense to Soul" (Science and Health, p. 566). Now the fact is that the Oriental thinks and writes in metaphors as naturally as the Westerner avoids them; and as it is apparently beyond human reason to be consistent in the use of metaphor, he mixes his metaphors with an indifference which could not have been surpassed by Sir Boyle Roche himself.

The Bible is full of these mixed metaphors, which the reader scarcely notices because he has grown so familiar with them. The writers, writing for another people, in another age, crowded their text so thickly with metaphors, that it has been truly said, by a great scholar, that they never opened their mouths without emitting one and never conceived it even necessary to indicate the fact. Especially true as this is of the Old Testament, it is also in a less degree true of the New; the hands which wrote it may have been the hands of a Greek; but the mind which conceived it was the mind of Israel. It never even occurred to these writers when they said that the sun was turned to blood that the banal unimaginativeness of the west would see in this "a violation of a law of nature by an interposition of the Deity," instead of a simple picture of an eclipse. It never dawned upon them when they wrote of evil as a serpent, or personified it as the devil or Satan, that untold millions of western people would one day portray this literally in a man with cloven hoofs and a spiked tail.

These statements, which are the truisms of the Biblical criticism of today, Mrs. Eddy has been contending for, in the face of the most violent and unreasoning opposition, for the last forty years. The difference, however, between Mrs. Eddy and the scholars is this, that whereas the latter have only found in the Bible another expression of the human folk-lore which has enveloped the earth with the meshes of a net, Mrs. Eddy has found in it, as she has explained in "Science and Health with Key to the Scriptures," the secret of the idealism of Jesus, as demonstrated practically by him in the object-lessons or miracles.

Christian Science may be described as the idealism of Jesus preached no longer as a theory, but again reduced to practice. It is exactly as mystical as the writings of the New Testament are mystical. That is to say, it seeks the spiritual fact behind the mist of physical phenomena. It insists that there is a spiritual law, and that the knowledge of this spiritual law constitutes the truth which Jesus said would free the world from the fetters of the purely relative reality of sin, disease, and death. The opponents of this teaching attempt to deny the science of it by confining the term science to the study of what they describe as material phenomena or secondary facts. Now to place primary facts outside the range of science, on the ground that they are unknowable, is to succeed in being not only entirely unscientific, but in begging the question on the most comprehensive scale.

Huxley, criticizing Hume's theory of miracles, pointed out the hopeless absence of science in describing a hitherto unobserved phenomenon as a violation of natural law. "If," he said, "a lump of lead is observed suspended in the air without any apparent support, instead of describing it as supernatural, it would be at once more intelligent and more scientific to accept it as a phenomenon hitherto unobserved and unexplained, and to devote your energies to solving the problem." The miracles of Christian Science healing are, from the point of view of natural science, just such a phenomenon; and to insist that, because they are professedly based on a grasp of primary facts, they are outside the range of science, is to be guilty of the very error Huxley exposed in the reasoning of Hume.

[Charles M. Shaw in *Blackpool* (Eng.) *Times*.]

It is absolutely incorrect to say, as our critic does, that "the therapeutic side of Christian Science dominated everything else." Christian Science healing is based upon the knowledge of God as divine Principle, Love; attained by the spiritual faculties and applied to every problem. It asserts that this was the Principle by which Jesus did his mighty works. His works of healing were not manifestations of supernatural power, but were "signs" of his spiritual understanding, for when explaining to his disciples their failure to heal the lad afflicted with epilepsy he said, "This kind can come forth by nothing, but by prayer and fasting," clearly intimating that their power to heal was not a supernatural gift but a spiritual acquirement. Consequently it is a fundamental article of the Christian Science faith that true healing power is dependent upon spirituality, and the text-book, "Science and Health with Key to the Scriptures," is full of such injunctions as these: "Man's moral mercury, rising or falling, registers his healing ability and fitness to teach" (p. 449); "Love for God and man is the true incentive in both healing and teaching" (p. 454); "The Christian Scientist . . . must prove, through living as well as healing and teaching, that Christ's

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way is the only one by which mortals are radically saved from sin and sickness" (p. 458). If, as is freely admitted, the healing works seem more prominent, that is not to say they are regarded in Christian Science as more important. It is to be remembered also that men are far more sensible of pain and disease than of sin, and therefore rather disposed to seek help on physical grounds than on spiritual.

But of supreme public interest is the question: Is this claim of Christian Science valid? Does it really heal? Our critic has no doubts; he implies that Christian Science is "all quackery," yet with strange inconsistency he admits that "in a certain rather restricted class of cases benefit might be derived from Christian Science treatment." In support of his case he tries to impeach the evidence of Christian Science healing. First of all, he implies that the persons who give testimony are not to be relied on, for various reasons. It is quite amusing to picture to one's self the sort of person our critic imagines Christian Scientists to be. If he were to meet them, I am sure he would find them to be fairly sensible and estimable people. Indeed, if he is anxious to be fair-minded in his investigations, I should be willing to introduce him to a few people who have been healed of serious diseases, diagnosed not by practitioners, but by medical men of good standing. And afterward I am sure he would smile at himself for having entertained the thought that they had not the necessary knowledge to say whether the improvement was real.

[Frank Bell in *Norristown* (Pa.) *Times.*]

On page 345 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam."

Since the distinction is made by Christian Science, it must be made by those who would attain an understanding of this teaching. To attempt to apply to human beings and to the conditions of material existence Mrs. Eddy's definition of immortal man and spiritual creation would be productive of conclusions most absurd. The fact that some persons still undertake to apprehend Christian Science from this utterly erroneous standpoint accounts for their belief that it is confusing and contradictory.

Christian Science does not now and never did contend that evil does not exist as a belief in the human mind and the material world, but it does offer what thousands have found to be a practical method for overcoming evil, whether manifest as sin or sickness. No claim is made that Christian Scientists are perfect. On the contrary, the effect of Christian Science often is to awaken its disciples to a livelier sense of the evil in themselves that is to be overcome.

[Charles W. J. Tennant in *Glasgow* (Scot.) *News.*]

Our critic refers to Christian Science as though it came under the category of systems, devised by the human mind, for the attempted removal of the discords of its own production. The human or "carnal mind" contains the source of all its suffering, but it does not contain the remedy for such suffering. The remedy must come from without, from the divine Mind, God. Christian Science has nothing in common with suggestion, for it acts through the operation of the Mind which was in Christ Jesus, bringing to the consciousness of the patient a knowledge of the truth that makes man free. It brings with it a spiritual awakening which gives one an insight into the kingdom of heaven, and an understanding of the method by which Jesus healed the sick. When the Pharisees accused Jesus of casting out devils through Beelzebub, he told them quite plainly that evil cannot cast out evil, and added: "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." This is the method by which Christian Science heals the sick and sinning.

[James Phelps in *Beloit* (Wis.) *News.*]

God means more to Christian Scientists than to other denominations; so also does Jesus and every event of his career and every word of his teaching. Thousands upon thousands of earnest men and women who were honored members in the older churches are bearing insistent testimony to these facts. Most of these have been won over from a state of opposition quite as intense as that of our friend, and they now have the advantage of having examined the subject from both sides and are therefore more competent to judge.

[George Shaw Cook in *Centralia* (Ill.) *Democrat.*]

While Christian Science claims to be a reinstatement of primitive Christianity, and submits as one proof of this claim the healing works which are similar to those performed by the early Christians, physical healing is not the fundamental purpose of Christian Science, and is not therefore, as our critic seems to believe, the only proof offered of its truth or of its Scriptural basis. Mrs. Eddy says on page 150 of Science and Health that "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

The purification of thought which results from the study of Christian Science naturally leads to increased demand for increased cleanliness and improved surroundings. Christian Scientists, while less dependent than they formerly were on material conditions, and believing that righteous living is the paramount necessity, are nevertheless in favor of all ordinary means of sanitation. As a denomination they do not maintain hospitals and other institutions of a similar nature. Their work is with the individual and is essentially spiritual, and it is obvious that such work may be generally carried on more satisfactorily in the home than in a public institution. Sufficient means are provided, however, for those seeking help from Christian Science to find it easily, and to receive it freely, if necessary.

Christian Scientists do not, as some believe, regard their text-book, Science and Health, as a substitute for the Bible. On the contrary, they understand that it is a Bible commentary, as its secondary title, "Key to the Scriptures," implies. The careful student of this book will, I think, find no lack of conviction on the part of its author that she was inspired by God in the discovery and revelation to this age of Christian Science.

The statement that Christian Science encourages one to believe he may sin with impunity, is unjust, because Christian Science teaches that while sin is unreal in the sense that it is unlike God and foreign to the man made in the image and likeness of God, it is to the human sense something which must be contended with and overcome. It teaches mortals how to overcome sin; that they must forsake it in all its forms, and that the punishment for sin will last until they are willing to give up all for Christ.

Our critic's fear that some one of his fold "may go after these things" (in Christian Science), "and lose his Lord," is not well founded. In Christian Science we find that the Lord Christ cannot be lost, for, according to Christian Science, Christ is the universal, indestructible, eternal, spiritual idea of God which is ever present with men and ever ready to deliver them from the sin, disease, sorrow, and suffering of mortal existence. Mrs. Eddy's writings point invariably to Christ Jesus as the master

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Christian, the Wayshower to mankind, whose example, if followed in thought and deed, will inevitably lead to unity or at-one-ment with God, who is the sole cause and creator of all that really exists. In this manner the kingdom of heaven, or harmony, is being established within men, here and now; thus verifying the words of Jesus, who said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." This would seem to be good Christian authority for the teaching that heaven is not a place, but a state of mind or condition of conscious harmony.

[Alfred Farlow in *Middleton* (N. S.) *Outlook*.]

I agree with the writer of this article that mental treatment of the sick, as it is ordinarily understood, and which deals exclusively with the carnal will, is not in accord with the practice of Jesus Christ, who said, "The Father that dwelleth in me, he doeth the works." Christian Science recognizes no power but God, and relies exclusively upon divine power in its ministrations. The teaching of Christian Science concerning the nature of matter is not a fundamental "principle," but a conclusion. The major premise of the Christian Science syllogism is the Scriptural declaration that God is Spirit; the minor premise is this, that God is the only creator, that everything He made is very good, and that man was made in God's own image and likeness. The conclusion is that sin and sickness, being no part of the very good things which God created, have only a mythical existence.

In regard to the constituency of matter, Christian Science also agrees with the Scriptural teaching as given in the Master's words: "It is the spirit that quickeneth; the flesh profiteth nothing." Here we have a plain declaration that Spirit only gives life and existence to its creation, that flesh (matter) is altogether unprofitable. This declaration of the allness of Spirit and the nothingness of matter is as sweeping as any declaration which Mrs. Eddy has made in her text-book, "Science and Health with Key to the Scriptures." However, Christian Science recognizes that sin and sickness have existence in what Solomon calls the errors of life, and calls these evils by the same name that is used by others and recognizes that they must be grappled with and overcome by divine power. No one will admit that a ghost is anything but an apparition, but it is not considered "silly" to explain it away to the untutored who believe it to be a reality. A false charge in court must have attention; witnesses must be heard *pro* and *con* before the judge is ready to say, "There is no cause for action;" and this proceeding is looked upon as reasonable. So disease and sin have a hearing at the bar of Truth, and must be disposed of according to Truth's verdict.

[Royal D. Stearns in *Hastings* (Neb.) *Republican*.]

Our critic says, "I cannot believe the method of Christian Scientists and that of Jesus the same." That is true quite generally among the critics of Christian Science, and quite naturally they do not have a demonstrable knowledge of Christian Science and consequently cannot know what the healing process involves. But certainly the Christian Scientists—at least those who are able to practise Christian Science successfully—do know what the *modus operandi* is; they do know that suggestion, hypnotism, etc. is wholly eliminated from the metaphysical operation, and an inexperienced person can hardly advise them intelligently as to what they actually do or do not do.

[W. E. Fell in *Bradford* (Eng.) *Telegraph*.]

I have just laid down a newspaper where I read the following words, written by a non-conforming minister, the Rev. L. G. Morony: "We have not the time to be tearing down some other man's religion. It is not a Christian act to attack the belief of another. I would not join in this movement were it against the Jews. If there is nothing in the belief of the Christian Scientist, it will come to nothing; and if it is true only in part, that part which is true will remain. I do not believe in encouraging an attack on any denomination, and will not join in this one." The broadness of this reverend gentleman's view is certainly justified by the teaching of the Master himself. On more than one occasion Jesus deprecated, I may say condemned, the tendency to attack the religious beliefs of others. "Judge not," said he, "that ye be not judged." There was only one legitimate basis for judgment, he declared; it was not creeds, dogmas, nor doctrines, but "fruits." "By their fruits ye shall know them." Whatever may have been the opinion in the past, when people were less well informed as to what Christian Science is doing for humanity, there can be no doubt that to-day its beneficent results on the human being are universally acknowledged. On one occasion his disciples approached our Lord and told him they had forbidden a man to cast out devils in his (Christ's) name, "because he followeth not us." Did our Lord commend this officious zeal? By no means. Jesus said: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Christian Science names no other name than God and His Christ when casting out sin and sickness.

Let our religion be constructive. Let us give those who wait upon our words, our example, and our works something that will satisfy, something in the nature of that which Jesus gave to his followers, a gospel that heals both sin and sickness, a gospel that preaches a kingdom of heaven "at hand," here and now. Let there be the widest religious freedom, for only in such an atmosphere can the flowers of truth unfold in sweetness, beauty, and innocence. There should be no difficulty whatever in understanding the Science of Christianity. There will be no difficulty when people cease to try to force things spiritual to the tribunal of a so-called material law. Mrs. Eddy says, "If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly" (Science and Health, p. 145). Mrs. Eddy's reasoning is consistent throughout; the rationale of her teaching is unescapable.

[W. C. Williams in *Baltimore* (Md.) *News*.]

Christian Scientists believe in the omnipotence of God; that He has as much power to replace sickness and disease with health as He has to replace darkness with light, and that He is no more a respecter of diseases than He is of persons. The editor of the *New York Times*, in commenting on a certain movement, said: "The founders of great religions have never discriminated between the 'functional' and the 'organic' in healing the sick, and for the follower of one of them to do so involves, in some opinions, a curious inconsistency." Another writer in the same paper made the statement that "either divine healing is a fact, or it is not. If it is, then setting selective limitations to omnipotence by restricting its operation to a short list picked from the myriad ills the flesh is heir to, constitutes such a contradiction of logic and of Bible history that it is surprising to see pious and learned ecclesiastics advocating it." An irrational theology is not one that brings good results, nor is a false science capable of being proved, but Christian Science is ready to be judged by its fruits, and it gives daily proofs to those who practise it that it is based on demonstrable Truth.

Our critic makes the statement that "change of thought invariably produces a corresponding change of body." Literally true is it that as a man "thinketh in his heart, so is he." Where is the limitation to nervous diseases or to any disease in this? Yet he scores Christian Scientists for not limiting their treatments to certain diseases, for not limiting

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the "very present help" of God. Yet he is right when he states that his above-quoted words are not Christian Science unless coupled with the understanding that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning:" but he is wrong in stating that Christian Scientists base their work on human suggestion, as that is exactly what they are working to overcome.

When Science and Health is earnestly, honestly studied, its "religious thought" is not vague or baffling, but "clear and convincing;" and when understood it is not crude, for its teachings bring undreamed-of regeneration to its students; and it is not superstitious, for its whole basis is the Word of God.

[William J. Bonnin in *Blackpool* (Eng.) *Herald*.]

Christian Scientists do not boast that "Christian Science has turned Christianity upside down." What this scientific Christianity shows to be in need of straightening is a Christianity which disregards the very test that its Founder imposed, the test of works and demonstration. Jesus was constantly demonstrating the truth of his teaching by those manifestations of God's perfect law of harmony and love that we call miracles, and which we have been taught to look upon as supernatural and impossible for man, instead of as divinely natural and the legitimate outcome of a knowledge of the truth. Jesus implicitly promised that whoever believed on him, or, in other words, accepted and understood the truth he taught about God and His creation, should do the works that he did. There is no question what those works are. They were set out by Jesus himself to John's disciples who came asking for proof that the Messiah was come. "By their fruits ye shall know them," becomes in Christian Science a declaration of the utmost significance.

The reverend gentleman says that Christian Science is based on a false conception of reality. Now it is just the Christian Science concept of reality that one gains from a meditation upon the understanding of Paul's words to the Corinthians, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Which are real? Both cannot be. If the preacher insists that the materialistic view of reality is the correct one, we must agree to differ. It is, however, by the raising of his consciousness above the mere materialism of sense testimony into some measure of an understanding of the immutable love of the ever-present God, that the Christian Scientist is enabled to that degree to accomplish the healing of sin and sickness in obedience to the Master's mandate. And in ever-increasing numbers men of all ranks and classes, rich and poor, professional and artisan, Christian and agnostic, are today gaining an understanding of this teaching reality, are proving it to be true, and are rejoicing for the blessings that follow in its train.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*.

Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

NEW HAVEN, CONN.

Plans have been drawn and contracts awarded for the erection of a church edifice for First Church of Christ, Scientist, on the lot owned by that church, corner of Winthrop and Derby avenues. The contractors will begin work at once. The plan calls for a structure of classic Grecian design, eighty-five feet long by sixty-two feet wide. The auditorium will seat five hundred and fifty people, although the seating capacity can be increased to six hundred.

The site is considered ideal, as it faces Monitor park, presenting a beautiful and picturesque outlook. This building is considered only a temporary structure, to provide immediate accommodation for the fast growing congregation of this church and so fill the need until a permanent edifice is built. The building complete will cost approximately fifteen thousand dollars.—*New Haven Journal-Courier*.

LOS ANGELES, CAL.

The new Second Christian Science church will be opened for the first time tomorrow morning [Jan. 23], and will be formally dedicated as soon as all the debt incurred in its construction is paid. This elegant and artistic structure has just been completed on West Adams street, near Hoover, at a cost of over three hundred thousand dollars. It occupies a ground space of 100 x 150 feet, and stands on a lot 220 x 250 feet. The main auditorium has a seating capacity of twelve hundred, without galleries or obstructions of any kind. There is a Sunday School room, with seatings for eight hundred scholars.—*Los Angeles Times*.

In an editorial the *Los Angeles Herald* says,—

A handsome new church edifice has been added to the architectural attractions of Los Angeles. One of the most important and costly Christian Science buildings west of New York has been opened, and the Scientists, with characteristic frankness, say it will be dedicated "as soon as the debt is paid off." We do not think its formal dedication will be long deferred, because the Christian Scientists are enthusiasts and they do not procrastinate. The older Christian churches cannot withhold admiration of the spirit of absolute confidence, of demonstrated, trustful dependence upon the heavenly will in which our Christian Science friends go forward from triumph to triumph.

Great is their faith, and it is exhibited in their works, for the Christian Scientists act not only as if they believe every word of the gospel message is as true and as vital today as ever it was, but as if they realize thoroughly that "faith without works is dead," and that by their fruits we must know them. No matter what personal opinions may be held regarding the great new movement for a revival of the first principles of Christianity, there can be only one opinion as to the earnestness, the sincerity, the devotion, the piety, and the success of all those engaged in it. Great is their faith. Those who cannot share it admire it.

What a difference it makes when one begins to realize that one is not striving for mere self, or family even, or country, or race, but for the supremacy of good! When one realizes that God, not mankind, is one's employer, His interest one's own, His standard the common standard, His truth an unfailing guide for all, His wisdom free to men, His love the only power in the universe, His glory one's own salvation; when one sees that the only real service is the service of humanity, and that what serves all best, serves ourselves best also, he knows that there is only one service worth while,—the service divine!

H. F. PORTER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"SERVANT OF ALL."

We have recently been asked by a member of a branch church to state whether it is proper and in line with good practice to designate and regard some one member of a branch church as its "head," and we have answered that there is no warrant in the teachings of Christian Science or in the by-laws of The Mother Church for anything of the kind.

In theory at least, each member of a branch church is on precisely the same footing as every other member. In practice, however, the members of the church elect from their own number such officers as are necessary to a proper carrying on of the work of the organization, these officers to perform those duties which manifestly cannot be performed by the entire membership. The persons so elected thereupon become the servants of the church; that is, they are thereby set apart to do certain acts or perform certain services for the church. They are delegated such authority as they must possess in order to do these acts and perform these services, but no more. They do not through their election become masters of those who have elected them, nor do they become proprietors of the church which it is their duty to serve.

Nor have we far to seek to find the precedent for this ruling. When the sons of Zebedee besought the Master that he would promise them the chief places when he should come into his kingdom, the rebuke to their self-seeking was prompt: "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister." In "Miscellaneous Writings" Mrs. Eddy says: "The true leader of a true cause is the unacknowledged servant of mankind" (p. 266); and again (p. 303), "We are brethren in the fullest sense of that word; therefore no queries should arise as to 'who shall be greatest.' Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves."

The repository of all authority in the affairs of a branch church is the membership and those (if any) who are given the right, by state law, to vote at church meetings. It is their will and pleasure which is to be exercised in the management of the church affairs, and not the will and pleasure of those whom they have elected to act only in a representative capacity. The by-laws of The Mother Church enjoin upon all branch churches that their government shall be democratic; therefore for some person to arrogate to himself the title and supposed authority of "head" of the church, would be for him to violate the spirit of these by-laws. For a branch church to permit such a condition to exist would be to violate directly Section 10 of Article XXIII. of the Manual.

That there should be occasion for an inquiry such as the one above referred to simply indicates that Christian Scientists are still more or less in bondage to the beliefs of mortal sense, and still have much to do before they arrive at that state of spiritual understanding which will enable them to perceive the church which Mrs. Eddy defines on page 583 of Science and Health as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

ARCHIBALD MCLELLAN.

WHEN GOD SPEAKS.

In the 33d chapter of the book of Job, that wonderful drama of human suffering, hope, and aspiration, we read that "God speaketh once, yea twice, yet man perceiveth it not." Then comes the discipline of suffering,—the necessary resultant of the belief of life in matter,—and there follow the days and nights of pain and unrest, until the sufferer turns with abhorrence from the once craved dainties, for he can no longer eat even the food which is supposed to sustain his life; his flesh consumes away and he draws near unto the grave. This dreary picture did not cease to repeat itself with Job's time, it has been alas, too familiar in all mortal experience, but the inspired writer did not leave its gloomy outlines before his readers. He tells us what divine Love says, and the word is, "Deliver him from going down to the pit: I have found a ransom."

At this point we have presented a contingency which is of peculiar interest to the student of Christian Science, namely, "If there be . . . an interpreter, one among a thousand, to show unto man his uprightness" (the revised version has it, "to show unto man what is right for him"). All at once, after the coming of this interpreter, the vision changes, the erstwhile sufferer awakens from his dream, he sees God's face with joy; the wasted flesh is "fresher than a child's; he shall return to the days of his youth: . . . and his life shall see the light."

This experience, told in the language of a bygone day, has been the experience of unnumbered thousands to whom Christian Science has come as the "interpreter" of God and His ways, of His infinite compassion and mercy, and His no less infinite power to save from sin, disease, and death, all who accept His omnipotent aid. No longer does a dense wall of material belief shut out the voice that calls and calls, not once or twice but ever, till the wanderer is safe within the walls of the city where is neither sin, sorrow, pain, nor death. The pity is that so few listen when God speaks. They think that God does not hear their prayers for help, when instead they do not hear when God says, as to ancient Israel, "In me is thine help." Jesus said to his Father and ours, "I knew that thou hearest me always." He also said, "The Father hath not left me alone; for I do always those things that please him." His work was the establishment of God's kingdom, with its laws of health, holiness, happiness, and its wholesome atmosphere of truth and love, and if we are truly his followers this should be the business to which we devote our lives.

Our revered Leader tells us that "the Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man" (Science and Health, p. 308). St. John heard "a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." That same loud voice may be heard in all the years—the question is only how many hear and heed. The voice of Truth said to the church at Laodicea, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Those who never fail to heed Love's rebuke will have an ever larger realization of "salvation and strength;" of the power of God and His Christ. This being true, we may well ponder the words of our favorite hymn (Miscellaneous Writings, p. 398),—

I will listen for Thy voice,
Lest my footsteps stray.

ANNIE M. KNOTT.

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"THIS IS LIFE ETERNAL."

THAT fine, high living is impossible to those entertaining a false concept of life is so manifest as to be a truism. Equally manifest is it that, with respect to origin, governing Principle, and moral obligation, there can be but one true life for all to know and live; and yet, if mortal thought and conduct were looked to for the definition of life, few human terms would be found to have been given so great a variety of meanings.

In the thought of the multitude life is indissolubly associated with matter, in which it finds embodiment and expression. It is believed to be both the cause and the consequence of normal physical conditions, and if the senses are satisfied, and the customary course of experience is run, life is thought to have been completed, and death is accepted as a legitimate part of its history. In addition to all this, life means for many the satisfaction of ambitions for social distinction, public preferment, the gain and exercise of money power, artistic or professional rank and success, etc. Thus through the entire gamut of human experience the aspirations and doings of men are witnessing to the unnumbered concepts of what life means.

Christ Jesus expressed the purpose of his earthly ministry in his statement, "I am come that they might have life," and his every wondrous word and work may be said to have contributed to the enrichment of the content of this statement. He came to separate the thought of life from every flavor of imperfection and unideality,—to make it appear in all the beauty and tenderness, the strength and sovereignty of a divine idea, and Christian Science is redefining and redemonstrating the meaning which he gave to it.

Mortals have insisted that life springs from a seed or cell. They have identified its beginnings with material processes, and have refused to recognize it apart from a matrix of matter. Christ Jesus said, however, that the life of man is a truth-knowing, a state of spiritual consciousness, and Christian Science reiterates this teaching in declaring that it is the reflection of infinite Mind, the expression of an omnipresent and omniactive intelligence, and as independent of matter as is the life of God; and though wholly opposed to the "common sense" of humanity, this point of view is fully supported by the prevailing religious belief in a future life which is purely spiritual.

Furthermore, mortal thought links life to organization, asserting that it cannot survive its disruption or breakdown, and this belief rules with a rod of iron in human experience today. But the science demonstrated by Jesus stood for the supremacy of life over every claim of mortal sense, and the healing of organic disease through Christian Science is the reaffirmation and exemplification of this eternal truth. The logic of life's divine origin points to its sufficiency in God. It witnesses that the asserted subjection of the divine idea to material form and order is utterly false and incongruous.

Yet again mortal thought has denied the unity and continuity of life. It has practically insisted that human consciousness cannot embrace the "life eternal;" hence the teaching of Christian Science that the spiritually awakened have already entered upon it is a strange doctrine to many, and yet Christ Jesus' word is that we enter upon "life eternal" in the measure of our demonstrable consciousness of Truth, which consciousness is to free us from every human fetter. Christian Scientists are rejoicing in this new-old truth, that "now is the day of salvation;" that in so far as they can prove the healing efficiency of their understanding of the divine nature and presence, in so far they have entered upon the life everlasting, and in this they have attained to an inspiring sense of the greatness, the dignity, and the dominion of man.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Kansas City, Mo., Jan. 26, 1910.

Beloved Leader:—I want to express to you a renewed sense of gratitude for your recent messages to the Field, touching on church government. They have given me a new and broader sense of freedom to worship God.

Thankfully,

ELMORE W. MURRAY.

Chicago, Ill., Feb. 14, 1910.

Rev. Mary Baker Eddy, Pastor Emeritus.

Beloved Leader and Friend:—I know you must be happy to see what a fine response your church throughout the country is making to the noble example set by The Mother Church, in celebrating the birth of Lincoln by paying a meed of respect to his memory. All Chicago did it justice! I enclose a sentence from a preacher, showing what Lincoln would do were he here today, religiously. How his great heart would rejoice at the founding of that church which has the Sermon on the Mount and the Lord's Prayer for its creed. Perhaps he does know that you have founded exactly so. God grant he may.

Faithfully yours,

GEORGE H. KINTER.

Paris, France, Jan. 30, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass., U. S. A.

Beloved Leader:—Your timely word to the troubled waters of New York city gladdened the hearts of all of your loyal followers here. The same thought in another part of the state brought forth, through your secretary, further words of wisdom and counsel that will be of important value to the Field—even abroad. The Cause of Christian Science in Paris now stands firmly for your advanced ideas on democratic church government, and we hope you will continue to direct and lead us, as you alone can.

With sincere gratitude and love,

THOMAS R. CONGDON, *Second Reader.*

Columbus, O., Feb. 14, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Your letter encouraging men to enter the ranks of workers in Christian Science, is most welcome. Many men in Ohio give largely of time and means to advance the Cause, who are prevented from embarking wholly in its work owing to restrictive legislation, which makes the practice of Christian Science for a livelihood a crime in this state. These men are with you heart and soul, "save these bonds," which divine Love will surely loosen.

With great respect, and deep regard,

Your student's student,

E. HOWARD GILKEY.

Ashtabula, O., Feb. 10, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, of Ashtabula, O., while assembled in annual meeting, unanimously voted to send loving greetings and express their loyalty and gratitude to you for the wisdom and loving guidance manifested through the recent new by-laws in the Manual, which are proving an ark of safety from the waves of personal sense and the tempests of mortal mind which would have engulfed them; also for the request for more democratic government in branch churches,—losing sight of personality in the greater love for the Cause. That the members of this little branch of the Vine may prove their love to you by their growth and unfoldment in this direction, is their sincere desire.

First Church of Christ, Scientist, Ashtabula, O.

SOPHA CHURCH HALL, *Clerk.*

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Milford, Utah, Feb. 3, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At our regular monthly meeting, we all felt so uplifted and free that the clerk was asked to send an expression of grateful acknowledgment for the new by-laws and the article by George Shaw Cook in the *Sentinel* of Jan. 8. Unity and peace reigned supreme at this meeting, and we all saw how the uncovering had been made. Realizing that the advice given for democratic government in branch churches is not intended for any one organization alone, the help and strength we have gained from this source yet impels us to acknowledge the benefits, express our gratitude, and after hearing and receiving, to follow in obedience. The "daily strength for daily needs," which we are all receiving, is bringing to this little field much peace and prosperity, and is opening up avenues for us to help other seekers for Truth.

MRS. ANNIE JONES ATKIN, *Clerk.*

Newburgh, N. Y., Feb. 4, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Newburgh, N. Y., desire to send you assurances of our love and loyalty. We especially thank you for the events of the past year and the steps you have shown us. We are striving to bring out the purest form of democracy, in accordance with your advice to the churches. We always find success and happiness in following your precepts as you give them to us. Our love must be a constant prayer for your well-being and success.

Sincerely your followers,
First Church of Christ, Scientist, Newburgh, N. Y.
MISS ALIDA PHILLIPS, *Clerk.*

Moline, Ill., Jan. 31, 1910.

Dear Leader:—Permit us to express our deep gratitude to you for your unselfish labor of love in leading sinning and suffering humanity into a higher plane of thought, where we may see and realize the value of obedience to the divine Mind—that Mind which "is the source and condition of all existence" (Science and Health, p. 181). As a church we are trying to show our sincerity and our loyalty to you, not by personal adoration, but by devotion to the Cause of Truth and Love, whereby we may overcome sin, sickness, and death in proportion to our understanding. Our unity of thought and purpose is made manifest in the growing interest and larger attendance at our services.

First Church of Christ, Scientist, of Moline, through their committee, send loving greetings to you from their annual meeting.

Loyally and lovingly your followers,
ALICE C. WALKER,
EDITH BAYNE GAINES,
Committee.

Chicago, Ill., Feb. 18, 1910.

Revered and Beloved Leader:—Having left Boston a few days ago, after a very helpful visit of nearly twenty days, my thoughts return to it so often with deepest gratitude, that it is my great desire to send you a few words. It makes me so happy to have seen the great work which is being accomplished in the publishing house. It is an inspiration to see the activity, harmony, quietness, peace, and brotherly love expressed through your faithful followers. Coming from a foreign city, I felt at home in our church and our publishing house. I felt it proven, that the truth is uniting all nations. For the past three years it has constantly become clearer to me that "Science and Health with Key to the Scriptures" is solving all questions and that it has to be understood in the way it was revealed to you. Translation into another language would mean a division.

I know it will be a joy for you to hear that more and more the German people are taking up the study of the English language, and I rejoice whenever I hear a testimony given in English from a German who did not know one word of English two or three years ago. What do a few years of hard work mean, in comparison to the infinite blessings that we receive?

Inexpressible gratitude and love to you, dear Mrs. Eddy, who have shown us anew the way to salvation.

Obediently yours,
LOUISE HERGENHAHN.
From Berlin, Germany.

Amsterdam, N. Y., Feb. 8, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—First Church of Christ, Scientist, Amsterdam, N. Y., at its annual meeting, Feb. 7, unanimously adopted the following resolution:—

Resolved, That this branch church, at its yearly business meeting, does hereby declare its unswerving loyalty, devotion, and love: First, to our revered Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science. We recognize and gratefully acknowledge her matchless leadership in the promulgation of the truth, and fully appreciate the fact that, although meeting with so much opposition, misrepresentation, and persecution from the carnal mind, she has never yielded to adversity or error, but has ever remained the one true guardian of this great Cause. Second, to the Board of Directors of The Mother Church. All the work of upbuilding and disseminating Christian Science, and all the activities of said Board during the past year in the elimination of erroneous conditions in the branch churches, we most heartily approve and support. We realize and rejoice that, because of the work already accomplished, there has come to all Christian Scientists a renewed inspiration to be more alert and more active in all good works, and to strive more and more to incorporate love into their lives and into the church.

Lovingly yours,
CARRIE QUIRI QUANT, *Clerk.*

Denver, Col., Jan. 1, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Dearly Beloved Leader:—I cannot tell you with what reverence and love I write you this letter, nor how great a privilege it seems to me. During recent events, the great scope of the usefulness of the Christian Science Board of Directors has been brought to the attention of the entire country, and all have surely felt grateful for the work they have done, and to you for appointing such capable, conscientious men. The result of their work is felt far and near. At the very time they had many momentous questions to solve, our branch church here felt obliged to call upon them to help us with a grave problem. In our darkest hour, we were helped, encouraged, and enlightened, and I thank God, as one of the Readers of this organization, that we have been upheld by His outstretched arm, in our answer to your prayer, "Enable us to know" (Science and Health, p. 17). We are now starting with glad hearts upon a year which will undoubtedly show the greatest growth in the history of Christian Science.

Just a word in closing, that I may tell you of my deep appreciation of the privilege of being a student of one of your early students, who has proven her faithfulness and loyalty for twenty-three years.

Humbly your follower,
MRS. GRACE O. GIVEN.

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THE LECTURES.

JACKSON, MISS.

Prof. Hermann S. Hering lectured on the subject of Christian Science Dec. 20. He was introduced by Judge Edward Mayes, who said,—

It is now somewhat more than forty years since Mrs. Eddy promulgated that view of religion which is known as Christian Science. Since that time it has progressed. It has encountered much opposition, and has confronted many enemies—a fact which in itself means nothing, since I believe that to have been the history of all new religious movements. However that may be, it has so far recommended itself that its doctrines have met the hearty approval and the zealous advocacy of a vast multitude of the best and most cultivated people in this country and in Europe.

Whether one accepts the special views of its adherents or not, it cannot be denied that their plane is sure and lofty, and their aims most praiseworthy. To make men happier, to make them healthier in body and mind, is a splendid mission; and when this end is sought by the dissemination of a religious philosophy which is consistent with our accepted ideas of the true God and of Christianity, most certainly its teacher is entitled to the careful attention, and will receive the serious thought, of all right feeling and right thinking people.—*Correspondence.*

EAST ST. LOUIS, ILL.

The Christian Science church edifice on Washington place and Summit avenue was filled to overflowing yesterday afternoon [Jan. 23] half a hundred or more standing, to hear Miss Mary Brookins of Minneapolis, who spoke for an hour and a quarter on "Christianity is Science, and Science is Demonstrable." She was introduced by Mrs. Laura E. Milleson, a former Second Reader of the local church, who said in part,—

Mankind has ever felt an impulse to rise to the consciousness of better things, and whenever that impulse has broadened into an honest desire and a receptive thought, there is then an opportunity for God's answering message of truth and love which is ever ready to bless mankind. From out the distant scenes of unrecorded ages comes the song of the prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Centuries later, over the hills of Judea came that angel message: "Behold, I bring you good tidings of great joy." And that heavenly message was one of "on earth peace, good will toward men." "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." To this heavenly messenger was entrusted the God-given mission of bringing to a weary world peace, and a knowledge of the measureless love of God and His infinite goodness and power.

Christian Science is bringing to the world today the same message of life and love which Jesus taught and practised, and there are thousands who are bearing grateful testimony that this same old sweet story has come to them, in the light of understanding which Christian Science gives, and lifted them from sorrow and sickness and sin into brighter and better lives.

When we remember that God's law is unchangeable and eternal—"the same yesterday, and to day, and for ever"—we see that the same law which existed nineteen hundred years ago exists today, and will exist throughout all eternity. It is but a natural consequence that, if this law is understood and practised, it will bring the same results as when used by the great Wayshower. Through Christian Science we are learning that divine Principle is available here and now to meet our every need.

East St. Louis Journal.

GIRARD, KAN.

Mrs. Sue Harper Mims addressed a large audience in Girard on the evening of Jan. 18. The introduction by Mrs. Elizabeth Vincent, First Reader, was in part as follows:—

It is the open mind and the receptive heart that has brought the world its measure of progress. The seeker for Truth learns to hear with ears of the soul and to know that he dare not disobey the command "Forward." The master Christian, Jesus of Nazareth, when he lived his span of years upon earth, enunciated a working rule through which the scroll of time might be unrolled in beauty and harmony; a rule so simple the veriest babe may lisp it, and yet so pregnant with meaning that the sage and seer bow in reverence before it. "A new commandment I give unto you," said the Wayshower, "that ye love one another;" and wherever he went he healed disease and comforted distress through the understanding that eternal Life and Love are omnipresent, omnipotent, omniscient. To this age and to this generation comes Christian Science, walking in the footsteps of the master Christian, reiterating his command, and proving its truth by works.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Muskogee, Okla.—Frank H. Leonard, Hinton Opera House, Feb. 28.

Galesburg, Ill.—Bliss Knapp, Universalist Church, March 3.

Denver, Col. (First Church).—Judge Septimus J. Hanna, Church Edifice, 14th avenue and Logan street, March 3 and 4.

Chicago, Ill. (Nine Churches).—Prof. Hermann S. Hering, The Auditorium, Congress street and Wabash avenue, March 3 and 4.

Columbus, O. (First Church).—Frank H. Leonard, Memorial Hall, March 7.

McPherson, Kan.—Judge Septimus J. Hanna, Opera House, March 8.

Altoona, Pa.—Frank H. Leonard, Mishler Theater, March 8.

Chicago, Ill.—Judge Septimus J. Hanna, at Seventh Church, 5318 Kenmore avenue, March 10 and 11.

Grangeville, Idaho.—Prof. Hermann S. Hering, I. O. O. F. Opera House, 8:30 p.m., March 10.

Kokomo, Ind.—Bliss Knapp, Sipe Opera House, March 11.

Harvard University, Cambridge, Mass.—Frank H. Leonard, Emerson Hall, March 10 (For members of the University only).

Savannah, Ga.—William D. McCrackan, M.A., Lawton Memorial, 8:30 p.m., March 11.

Forth Worth, Tex.—Miss Mary Brookins, Byers Opera House, 3 p.m., March 13.

Wilmington, N. C.—Hon. Clarence A. Buskirk, Academy of Music, 3:30 p.m., March 13.

Vancouver, B. C.—Prof. Hermann S. Hering, Vancouver Opera House, Sunday, March 13.

Conneaut, O.—Bliss Knapp, Republic Opera House, 3 p.m., March 13.

Baltimore, Md. (First and Second Churches).—Frank H. Leonard, The Lyric, 3:30 p.m., March 13.

Charleston, S. C.—William D. McCrackan, M.A., Hibernian Hall, 4:30 p.m., March 13.

Bellingham, Wash.—Prof. Hermann S. Hering, Aftermath Club House, Broadway and Holly streets, March 14.

Kinston, N. C.—William D. McCrackan, M.A., March 14.

Grand Island, Neb.—Frank H. Leonard, Bartenbach Opera House, March 15.

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TESTIMONIES OF HEALING.

The gratitude I feel for Christian Science can never be expressed in words, but I give my testimony with the hope it may reach some one who is in need of this healing truth. For twelve years before I found Christian Science, I was a sufferer not from one disease only, but many,—severe bowel and also heart trouble, besides nervousness, being among them. I would frequently have attacks of the heart trouble so severe that hypodermic injections had to be administered and I would be helpless for hours. The physician told me there could be no cure, that the attacks would come on when I least expected, and that I would die in one of them, as they were becoming more and more severe. I was very sad, and spent most of my time crying, because the suffering was so great that life seemed a burden to me, and I felt as though I was a burden to every one around me.

A dear friend who was interested in Christian Science, seeing my great need of help, spoke of it to me, and I am so thankful that when I first knew of it I heard it in the right way. The word of Truth came to me when I had lost faith in medicine and had given up hope of ever being well again, and I grasped it eagerly, for it gave me hope, and I thought it the most beautiful thing I had ever heard. I purchased a copy of Science and Health and commenced to read, and within a week I was overjoyed to find myself healed of the bowel trouble. I saw that Christian Science was the truth, for it had made me free. I kept on reading and studying, and was also healed of the heart trouble and nervousness.

I was lifted out of all those troubles simply through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it is now over a year and a half since I have taken any medicine. I disposed of all drugs two weeks after I began to read the text-book. I have had some beautiful demonstrations since coming into Christian Science, both for myself and in my family, for all of which I am grateful. I thank God for the trials I have gone through, for each overcoming has made me so much stronger. I know that of myself I can do nothing; it is God, Truth, working through me, and I am indeed thankful to know that I can work with God and that divine Principle solves all problems. I do strive each day for that Mind which was also in Christ Jesus, that through my daily living I may show my gratitude to God and also to our dear Leader, Mrs. Eddy, for all I am and all I ever expect to be I owe to Christian Science.

MRS. L. W. JONES, Harrisburg, Pa.

I have received so much help from Christian Science that I feel it a pleasant task to give my testimony to the readers of the *Sentinel*. In November, 1904, I began to have trouble with one of my eyes. It grew worse all the time, until I could not see with it at all, and was forbidden by the oculist whom I consulted, to use the other eye. The conditions were very distressing, and one doctor said that a cataract was forming and that there was also a growth which caused the eye to protrude.

After trying various doctors and specialists, and receiving no benefit, I at last, in October, 1905, went to a Christian Science practitioner, and in five days I was at work in my studio, designing and painting china, and have never had to favor my eyes in any way since that time. The affected eye began to change and be less inflamed with the first treatment, so that I was fully convinced that Christian Science healed me. I then purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study it, and gradually various other troubles of years' standing let go their hold and left me rejoicing. Among these were gall-stones, catarrh, asthma, etc., and my health is now better than ever before in my sixty-three years. I am thankful to divine Love, the only power, and to Mrs. Eddy, who has shown us how to avail ourselves of man's spiritual inheritance and prove what it means to be really the children of God.

To add one more testimony to the value of absent treatment in Christian Science, I will relate a personal experience. After my own wonderful healing, I soon found that I could demonstrate the truth and help myself to overcome the various discordant conditions which so often beset this mortal life. From this it was an easy step to the helping of others, and results would seem to show success in absent treatment for my own loved ones. At one o'clock, on the afternoon of Nov. 24, 1908, I received a telegram from my son in a far western state, saying that his only child, a daughter twelve years old, was dangerously sick with acute lung trouble. I canceled various engagements by telephone, and taking with me the Bible and Science and Health, I went to my studio, where I remained during the afternoon, using all the understanding of Christian Science I had gained in those three years in treating the sick girl. I realized the infinite power of divine Truth and Love, and when I rejoined the family I felt sure that the child would live.

The next morning I received another telegram, which told me she was much better, and her mother telegraphed, "I understand Christian Science now." Then I waited for the letter to explain this telegram. The child had been sick for five days, had high temperature all the time, and after the third day there seemed no hope. The day the first telegram was sent she was in a very alarming condition, but at three o'clock that afternoon there was a sudden change and she grew quiet. It was feared that the end was near, but a half hour later she smiled and opened her eyes, perfectly rational. She seemed very low all night, the delirium gone and the fever abating fast, but by morning the gain was so apparent that the second telegram was sent. There was no more trouble from that afternoon, and the gain was rapid. There was no setback, and she is better, stronger, and fleshier than ever before.

What a joy that through Christian Science space is annihilated, and we can help our loved ones thousands of miles away, as well as if we were with them.

MARY F. CUMMINS, Montpelier, Vt.

About four years ago, while coasting with children at school, my little son was thrown from a sled and injured more seriously than we realized at the time. As he continued to suffer, a doctor was called, who, after an examination, pronounced the case one of rupture and said he would always have to wear a truss and would be a sufferer for life. Soon after the injury severe nervous attacks began to develop, for which medicine brought no relief. The boy was placed under the care of a doctor in another city, but as he continued to grow worse we brought him home again.

At this time we knew very little of Christian Science, but after a family consultation we decided to give it a trial, and a practitioner was telephoned for. In half an hour after her arrival the child fell into the only peaceful sleep he had had for six months. When he awoke he called for something to eat—the first meal in a week. The next morning he was up and dressed, and remained up most of the day. In one week the truss was left off, and in two weeks he was entirely healed of the rupture. The nervous trouble gradually yielded, and in a few weeks he was as well as a child can be, and has remained so for over a year.

The condition of our child was so well known that his perfect healing has caused many who were opposed to Christian Science to think more favorably of it. I am

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slowly gaining in the understanding of how divine Truth heals, and I am more grateful than I can express for the good that Christian Science has done for me and my family.—MRS. C. R. STERRETT, West La Fayette, Ind.

[Translated from the German.]

It is with a heart filled with gratitude that I am writing down what Christian Science has done for me. About twenty years ago I had some trouble with my leg, and had to submit to an operation. After that I suffered greatly with it; there was also a stiff feeling, and I limped. From time to time I had to seek medical help, and about three years ago this ailment grew so much worse that I was unable to walk, and became bedridden. The pain was unbearable, and though the physician who had been recommended to us did all he could, I grew worse all the time, and he was at his wits' end. High fever as well as fainting-spells were added, and I became greatly wasted. This was a short time before Christmas, and things seemed hopeless in our home.

My sister then heard of Christian Science, and without my knowledge went to a Scientist, asking for help. The lady gave me treatment immediately, and the excruciating pain and discharge grew less. On the following day the lady came to see me, gave me a treatment, and I felt freer. She kindly explained it all to me, and I gained confidence and hope in God, and that night I slept for the first time in six weeks, and continued to improve daily. In January, 1906, I had so far recovered as to be able to ride to the practitioner's home, although the leg was still stiff and swollen; but after a few weeks it became more supple and normal. Treatment was then stopped, as the lady went on a journey. After some time indications of the trouble appeared again, and though I worked against this as best I knew how, it was without success. I therefore turned again to Christian Science, and a practitioner kindly took care of me. The condition improved slowly, but the lady treated me faithfully and patiently for a long time, and since last summer everything has been overcome. I can walk farther now than I ever could before.

I recognize that as God is the only power, in His presence all error must disappear. Next to God, I thank Mrs. Eddy from the depths of my heart for the wonderful truth which she has brought to humanity.

TONI ENZMANN, Dresden-Gruna, Germany.

I should like to tell of a case of instantaneous healing through Christian Science. I had accidentally scalded both of my hands and arms, and the pain was so great that I at once put them under the cold water tap. When I looked at them the conditions were such that fear at once whispered I would have to give up work. Then these beautiful words from Science and Health came to me, "Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind" (p. 391). While my fellow-employees were trying to procure some remedy, I managed to get away by myself and declare the truth. Then Truth bade me handle the error, which I did, and when I looked again at my hands and arms they were perfectly healed,—every trace of burn and blister was gone, and all sense of pain. I am very grateful for this demonstration, and I know that my help came so quickly because I turned resolutely away from error and looked steadfastly to Truth.

Christian Science came to me several years ago through a dear friend. I was healed of a severe heart affection, nervousness, and stammering, also of an eye trouble of over twenty years' standing, which used to keep me confined to a dark room all through the beautiful summer days, suffering untold pain. I have been in nearly all the hospitals in London, and was sent out of them all as incurable, being given but a short time to live. I have also been freed from poverty and lack. I have often heard it said that Christian Science is a religion only for the rich, but when this truth first came to me I was very poor, being unable to work for my living. Now, through obedience to the teachings of Christian Science, I have enough for all my needs. Having proved Christian Science, I can say that in this truth the poor have much to be grateful for. Through its teachings they may gain freedom from worry and anxiety, health, strength, peace, and supply. Christian Science is for both rich and poor; it is for every heart that seeks to know and do the will of God; it is for every one who is weary and heavy laden and is seeking rest.

I am truly thankful to God, and it is only when a little of the smoke of the battle has cleared away that we can really see how much we have to be grateful for to our beloved Leader, Mrs. Eddy.

AMELIA BECKER, Upton Park, Essex, England.

The psalmist says, "He sent his word, and healed them, and delivered them from their destructions." I am glad to testify that the glory of God has been made manifest to me, through my healing of acute lung trouble one year ago; and I am more grateful than words can express for this healing, which I consider the greatest proof I have had in my three years' experience of Christian Science. These experiences serve to prove the ever-present power of Truth to heal the sick; and through Christian Science I have been able to prove this not only for myself, but also for others. My first healing, over three years ago, was of severe nervous illness, besides stomach and other troubles. I received class instruction, and later, when taken with the attack first mentioned, I relied upon the Science for help and was healed without a doctor and without medicine.

I am thankful to God that Mrs. Eddy was able to write a book which gives us such an understanding of the promises of the Bible and through which so many have been healed and saved.

MRS. MARY E. BROWN, Washington, D. C.

I have been helped so many times by Christian Science, and so many are the blessings that have come to me through its teachings, that I wish to express my deep and sincere gratitude. The following incident of healing, which occurred in 1897, was the first of several which have been effected by absent treatment. I had been examined by a physician for an attack of throat trouble. The case seemed serious and I was told to go to bed. I then telegraphed the condition of affairs to a Scientist, and later, when the doctor returned and made a second examination, he pronounced the case entirely cured. Although the day was cold and disagreeable, I took a trip on the train of eighty-six miles and felt no inconvenience. All the above transpired in less than one half day. Christian Science has also been most beneficial in business matters. For all these blessings I am truly thankful to God, and also to Mrs. Eddy, through whose unselfish life all this good has come to me.—SARAH A. ALLOWAY, New Haven, Conn.

Christian Science was brought to my notice nearly two years ago, while looking for a good physician, whom I wished to consult with the hope of being relieved of severe backaches, apparently caused by kidney trouble. Some one then advised that I try Christian Science, and although I had no faith in it I consented to give it a trial. An appointment was made with a practitioner, and strange to say, that which had caused me continual trouble for a year at least, left me with the first treatment and has not troubled me since.

My boy, then three years old, was suffering with a rupture on the left side. We had taken him to different doctors, who told us that he would have to undergo an

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operation. We, however, decided to try Christian Science for him, and in ten days, with about seven treatments, the trouble disappeared. Naturally, relatives and neighbors insisted that it could not have been a rupture, since it was healed in this manner, so that we began to doubt it ourselves to some extent. In October, 1908, while playing with other children, he fell from a fence and received an injury on the right side, much more severe than the first one, so that he was in great pain, unable to walk, and slept very little. The same practitioner advised us to take him to a physician, presumably for the purpose that we might have more faith in Christian Science this time, and appreciate what it had done and was doing for us. At any rate, we called on a physician, and he pronounced it a case of severe rupture. At his request another physician was called, and he made the same statement. We were asked to keep the child as quiet as possible, which we did, and the doctor said he would call the following morning and advise what should be done. That same morning the practitioner happened to call, and in her presence the doctor stated that he could do nothing for the child except to operate. He was promptly told that we would not consent to that, so he gladly turned the case over to the practitioner, and asked to be kept informed as to the outcome. The second day after treatment was begun, we had the pleasure of telling the doctor that the child was completely healed. He at once called to examine him, and said it was the most wonderful thing he had ever heard of or seen. Since then the boy has been well, and we are certainly more than thankful for what Christian Science has done for us.—A. BEKINS, Oakland, Cal.

[We are glad to append the following statement, courteously given by the physician, who, however, does not wish his name to be published.—EDITOR.]

This is to certify that I saw and carefully examined the little son of Mr. Bekins on the occasion of his second rupture. I diagnosed a femoral omental hernia, and advised operation, as I could not reduce it. I have examined the child since, and the hernia is undoubtedly healed.

About four years ago I became interested in Christian Science through attending First Church of Christ, Scientist, of Oakland, one Sabbath morning just out of curiosity. I was cordially received, and was deeply impressed with the services. What appealed to me most was the Lord's Prayer, and its spiritual interpretation (Science and Health, p. 16). The silent prayer was impressive also, and the thought came to me, while listening to these services, that Christian Science was just what I needed; and I have found it so.

I bought a copy of Science and Health and commenced to read and study it. Some three months after this I was afflicted with a carbuncle which was angry and of large proportions. I decided at once to try Christian Science treatment, and went to a practitioner. I was treated twice, and the whole thing passed away in five days. I worked every day and suffered very little inconvenience. I have also been healed of the tobacco habit through Christian Science. I used to smoke a great deal and chewed tobacco between times. For thirty years I was in bondage to this habit, but Christian Science healed me instantaneously. I was also a slave to the liquor habit, used strong liquors for a great many years, often to excess, but I was healed of this habit also by Christian Science in a very short time.

I have been healed of sin and sickness and my whole life has been changed. Evil has disappeared, and in its place have come health and a spiritual uplifting, with peace, happiness, and prosperity. I am indeed thankful to God, and also grateful to our beloved Leader, Mrs. Eddy, who has given us this beautiful religion. I was healed in the months of September and October, 1905.

FRANKLIN P. KIMBALL, Oakland, Cal.

Through the study and application of Christian Science, many blessings have come to me, and in grateful acknowledgment I gladly give the following testimony, trusting that it may prove helpful to some who perhaps are standing where I stood before coming into this healing truth. Over two years ago, my son was healed in a very short while of tuberculosis, through Christian Science treatment, after *materia medica* had done all for him that could be done, his case having been pronounced incurable.

I have also been successfully treated, through Christian Science, for many ills that were quickly met and entirely overcome, such as prostrating headache, lameness of over fifteen years' standing, from a severely injured limb, also catarrh. Worry, fear concerning supply, the desire to criticize and gossip, and an ugly, complaining, exacting disposition, with many other evils, are gradually going out of my life, and in their stead the understanding of God, good, is entering. My health is much better, my business more lucrative, and the problems with which I am confronted in my daily life are growing less difficult, for I realize that as God is my strength, my source of supply, and after all my only employer, I cannot fail to be equal to any and all emergencies.

For all these blessings, and many others, I thank God. I thank Him for our dear Leader, through whose loving efforts this understanding of Truth has been given the entire world, and whose beautiful life—her patience, gentleness, wisdom, and love for all humanity—is laid before us as an example to all mankind that God is Love.

MRS. L. E. SPANN, Dallas, Tex.

I am very grateful to God, also to Mrs. Eddy for the many blessings I have received from Christian Science. Several years ago I took a severe cold, which developed into bronchial trouble. I consulted a physician, took several kinds of medicine, but continually grew worse. I was obliged to discontinue singing in the church choir, of which I was a member at the time, and occasionally was unable to speak above a whisper. I was in this condition nearly all winter. My physician then told me that he had one thing more to give me, and if that failed he could do nothing more. I took the medicine he prescribed, but there was no improvement and I coughed continually.

I then turned to Christian Science, and was completely healed in a short time. At the same time I was healed of another serious ailment, for which, a specialist had told me a short time before this, I must undergo an operation. The Christian Science practitioner knew nothing about this trouble, as I did not mention it to her until I was healed. This healing took place several years ago, and I am now perfectly well. I was also healed in one night of a very severely injured ankle, and was able to be on my feet all the next day in a store. For these and many other blessings I am truly grateful.

HATTIE L. ARTHUR, Marinette, Wis.

With a heart full of gratitude for the many blessings which have come to me through Christian Science, I am sending this testimony. From early childhood a deep longing to know God, and a love for the Bible, comforted me in spite of an intensely melancholy and discontented disposition. About twelve years ago I had reached that stage of experience where the desire for a satisfying religion culminated in a restless search for that which I felt must exist somewhere. Isaiah's words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee;" and the many beautiful promises in Psalms, assured me that a life of peace and joy was to be obtained, here and now, if one could understand how to live near to God.

Having been for some time a member of an orthodox church, I began to study the creeds of other churches, at

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the same time attending each for several weeks, and some Bible readings as well. Just at this time Christian Science was offered me as a possible remedy for a trouble with my eyes. I went to a practitioner and had two treatments, and "Science and Health with Key to the Scriptures" was given me to read; but I received no help from the treatments, and had read only a few pages of Science and Health when I laid it aside. I remember that, after talking with the practitioner, I had the feeling that if I were healed my conscience would compel me to become a Christian Scientist, and I rebelled at the thought of leaving my friends and joining these seemingly peculiar people. Not yet had the discipline of suffering reached that point which would enable me to discern the truth in Mrs. Eddy's book.

Finding nothing satisfying in all the other religions I had investigated, and in a short time being unable to attend church because of ill health, I dropped my search for God, though still clinging to a vague hope of finding Him some time. Thus I drifted along for six years, in a maze of physical suffering and mental unrest. The search for happiness in various material ways only brought renewed disappointment and unhappiness, while the continual taking of medicines and seeking the advice of physicians, with only partial relief, added to my distress.

Having dropped into the depths of despair, Science and Health was again placed in my hands, and the deep experiences of the past had prepared me to receive the truth it contained. "As watchers placed in the depths of a well observe the stars which are obscure to those who live in the effulgence of noon," so I was dwelling in the well, and as I lifted my eyes I saw the star of hope and promise, and a new joy came to me. From the moment I opened Science and Health, its pages seemed illumined with the truth about God, man, and the universe! Here was the God for whom I had been searching, here the way to live near to Him. I saw that the kingdom of heaven is within, and attained by gaining the true understanding of God which Mrs. Eddy has given to the world in Science and Health and her other writings.

After reading Science and Health almost constantly for three days, I was healed of a severe stomach disorder which had caused great suffering and necessitated a strict diet. I was now able to eat anything I wished, which seemed wonderful to me. A few months after this, severe throat trouble, from which I always suffered in the winter, was overcome through my slight understanding of the fact that "there is no power apart from God" (Science and Health, p. 228). I suffered for three days, but declared this truth constantly, and tried to fill my consciousness with its meaning, and I was healed so perfectly that no symptom of the disease has ever returned. Later on a life-long ailment was healed, after receiving a week's treatment from a practitioner.

During the almost six years spent in the study of this Science, many other physical benefits have been mine. For these blessings I am indeed grateful, but to have attained in a measure the understanding of our premise, perfect God, perfect man, and perfect universe, is far more. The allness of God and the nothingness of evil, the ability to become more and more conscious of that which really is here, namely, love, joy, peace, harmony, the abundance of good which God is constantly imparting to His image, man,—this is cause for gratitude too deep for expression, to God, and to our Leader, through whom this wonderful message has come to us.

EDITH L. PARSONS, Burlington, Ia.

When reading the testimonies I have often wished I might be able to give to some hungry heart a word of hope, and as I have received so much good from these testimonies I will endeavor to tell of one of the many blessings I have received through Christian Science. Last summer I fell and injured my ankle. My first thought was that the injury was very serious, but, although I at once declared the truth, I was unable to overcome the pain. Five hours later my husband came home and I told him what had occurred. He asked why I did not call a practitioner to help me. I immediately did so, and in a few hours I was healed and had no further trouble. This healing meant much more to me than I can express in words, for my suffering was great; but I can show my thankfulness to God, and to Mrs. Eddy, by walking in the truth that has been revealed to us.—MRS. GEO. SOLOMON, Everett, Wash.

Christian Science was to me an unknown quantity, in fact something only to be ridiculed, until the following experience befell me. I had of course heard of its wonderful cures, but I did not realize that it was meant for me. I had been in bed for ten days with an acute attack of illness, said to be appendicitis. I was under a strict diet, had an ice-bag constantly on my side, in fact every known art of medical science was used to save me from an operation, but to no avail. After the ten days' treatment the doctor said an operation was imperative and advised immediate action. Through a visit from a Christian Science friend a practitioner was recommended. I consulted my husband, and we decided that I could put off the operation a day or so without danger and that a trial of Christian Science at least could do no harm. I received my first treatment in the morning, and a couple of hours afterward I got out of bed for the first time in ten days, went down stairs, and ate a light luncheon. When the practitioner called the next morning, I was up and attending to my household duties, strong and well as before.

I am thankful to Christian Science for this demonstration, also for the good it has done me, mentally, physically, and spiritually, in the six months that I have studied it.

MRS. ROGER D. LEVY, Everett, Wash.

On March 4, 1908, our baby, two years old, was very sick with croup and a severe cold on his lungs. Not being able to get a doctor, as we had always done before, I telephoned to a Christian Science practitioner, who said he would do all he could for the baby, and he certainly did wonderfully. We have had many experiences with such ailments, but never before has one been broken up so quickly. It was about noon when I called the practitioner, and by evening the baby was playing as if he never had been sick at all. The attack was completely broken, and the fever all gone. I was more thankful than I ever could tell, for I had great fear of these attacks. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Why should they be forbidden, in the case of illness, the protecting care of divine Love.

MRS. CELESTIA J. BUNKER, Kalkaska, Mich.

[Written for the *Sentinel*.]

THE LIGHT.

SAM DAWES.

WHEN Love along our pathway leads,
We take no thought for daily needs,—
But stroll along in pastures green
Which hitherto we have not seen;
And tho' the day turns into night,
Love leads us onward toward the light.

And when, at last, we learn to give
Our all to Him in whom we live
And move and breathe, and when we see
Disease and sin and error flee
Before the truth's enduring might,
We've won the crown—we've reached the light.

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FROM OUR EXCHANGES.

[Rev. John C. Ager in *New-Church Messenger.*]

The truth is to come, not merely to our spiritual vision as a truth seen, but to our spiritual hearing as a truth heard, and heard as a great voice out of the new heaven, in that our affections as well as our thought will be moved and quickened by the limitless love that is revealed in that supreme truth. For when we spiritually hear this truth, we not only see but also feel that God is our heavenly Father, yearning to make us veritably His children by making us spiritually partakers of His life, and consequently partakers of all the joys and delights which spring from that life. And no voice that ever entered human ear can compare with the fulness and sweetness of that voice, when it is heard. It is the voice which saith, "These things have I spoken unto you, that my joy may be in you, and that your joy may be full."

[Rev. John Hunter, D.D., in *Universalist Leader.*]

To nothing did Jesus seem more indifferent than to theory and opinion. Even differences of opinion concerning himself were no barrier to his sympathy. Saying "Lord, Lord," raised no one in his regard. For verbal and other formal honors he cared nothing. He cared chiefly that the spirit of the Son—the spirit of filial trust and obedience, love and sacrifice—should be in men and prevail. The faith which he regarded as essential to discipleship is something quite distinct from speculative and critical theories; it is not a correct opinion, an assent to propositions; it is more akin to what we mean by fidelity—a moral temper, a spiritual affection, the surrender of the heart, the submission of the will, the devotion of the life to God.

[*Christian Register.*]

The religion that does not bring happiness to its possessor is a misnomer and not worth having. The world is impressed with a deep distrust of what religion can do for it in this respect. Many in our day boast that they have no religion because they wish to lead the natural, normal life, as if religion were something unnatural and abnormal. How can the world be taught that all life save that which is the deepening of the spiritual nature, the life in God, is a poor, misshapen, shrunken thing? The inward spring of happiness is what the world needs more than it needs most of the patent remedies for the cure of unfaith and despair that are hawked about. As we are spiritual beings, we must live by the spirit or suffer from inanition.

[*Christian World.*]

It is only in the recognition of himself as a spiritual being, that man can arrive at his true wealth; then only does he enjoy this world, when he finds himself above and beyond it; then only does he reach his ultimate height, when he finds himself united by intimate personal ties to that unseen but gracious power which guides the universe and is revealed in the soul; to the God who made the world for man's habitation, but who is Himself his only and final rest.

[Rev. William McKinley, D.D., in *Western Christian Advocate.*]

The spirit of brotherhood is everywhere growing, and the new passion for peace is taking the place of the old passion for war. Nations are no more aliens and enemies, but neighbors and friends. Science, art, philosophy, literature, industry, commerce, and civil government are becoming more just, humane, and merciful. Religion is becoming more reasonable, more practical, more spiritual, and more powerful.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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

Vol. XII. No. 27.



BOSTON, MARCH 5, 1910

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ITEMS OF INTEREST.

The heavy collective fine of seventy-four thousand dollars has been assessed in Hartford, Conn., by a jury in the United States circuit court against about two hundred trade union members who had tried by boycott to destroy the business of a manufacturing hatter, Mr. Loewe of Danbury. The action was brought under the Sherman or anti-trust law. In 1902 the employees of Mr. Loewe's firm went on strike, with the main object of making the shop a closed or union shop. To carry their point the strikers and their friends not only refused to buy the goods (a thing they had a perfect right to do), but they systematically instigated boycotts against firms everywhere which sold these goods. The supreme court properly held that there was a wrongful restriction of interstate traffic, that individuals acting in and through a union could violate the law as truly as could corporations. Such a combination as a secondary boycott might be, under the common law, a conspiracy to injure, and under the Sherman law it became a combination to restrict interstate commerce. The decision affirms the individual responsibility of every member of a union, though an unincorporated body, for the acts of its officers and agents in furtherance of its purposes.

At the hearing before the House agricultural committee on the bill to create a forest reserve in the White Mountains and the southern Appalachians, it was stated that all the streams in this country which are benefited to any very large degree by forest reserves supply less than ten per cent of the water-power of the country. The acquisition of two hundred million acres has improved only the tiniest fraction of the water-power used by the nation. If the White Mountain reserve is acquired, it will benefit thirty-seven per cent of the water-power of the country, for that is the fraction which is supplied by the rivers rising in the proposed reserve. No single reserve which has ever been acquired has affected the commercial prosperity of the country to such a degree as the White Mountain reserve will affect it.

The post-office appropriation bill contains a proviso making it necessary after June 30, 1911, for every city residence to be equipped with an outside mail-box to receive mail. After many experiments, it was found that the average mail-carrier loses about thirty seconds in ringing each door-bell and awaiting response. It is expected that this provision will greatly increase the efficiency of the service and possibly reduce the number of carriers required. A saving of four hundred thousand dollars is estimated.

The milk trust, so called, has been indicted in New York. After a grand jury investigation, lasting weeks, a blanket indictment has been handed down in the criminal branch of the state supreme court naming eight of seventeen directors of the Consolidated Milk Exchange, a New Jersey corporation, and charging that they met and "conspired together and with others to fix the wholesale price of milk."

For the first time there is a prospect that every subway passenger in New York will have a seat—at least during the dull hours. The Public Service Commission has given the Interborough Rapid Transit Company positive orders to furnish the maximum possible service during the rush hours and sufficient cars during the non-rush hours to afford every passenger a seat.

Speaking of the guaranty fund provision of the Oklahoma state banks, Senator Owen of that state says: "The effect of this law has been to bring out of hiding many millions of dollars. To apply a like system to the national banks would give them stability by reassuring depositors in times of financial distress. It would also bring to them a great amount of money that is not now deposited in any bank."

There is a possibility of a general reorganization of the post-office department along lines similar to those recommended by the report of the postal commission about a year ago. The purpose is to place the department on a strictly business basis, with a continuous administration of its machinery. Bills having that purpose in view have been introduced in both houses of Congress.

The executive committee of the National Civic Federation met in New York March 3 at the call of its president, Seth Low, to consider national incorporation of companies doing interstate business, and related questions, and to determine what action shall be taken by the federation.

The crusade of the bureau of Indian affairs against the sale of whisky to Indians has resulted in more than one thousand convictions in the past eighteen months. Most of those against whom a verdict of guilty was rendered received jail sentences as well as fines.

"Immunity baths" will be a thing of the past if the Senate concurs in the bill passed by the House repealing that section of the revised statutes which has allowed witnesses who testified in certain cases to escape prosecution in those cases.

After weeks of investigation a grand jury in Hudson county, N. J., has found fifteen indictments against the packing interests of the country maintaining cold storage plants in Jersey City.

President Taft has given full official indorsement to the court injunction bill, presented in the House by Representative Moon of Pennsylvania, chairman of the House committee on revision of laws.

The Indian appropriation bill, carrying as finally disposed an aggregate of over $8,250,000 exclusive of $390,000 payable from trust funds, has been passed by the House.

Edward Payson Weston, the veteran pedestrian, who walked last year from New York to San Francisco, has just begun his return trip.

International.

Dr. Schwartz, editor of *Petroleum*, a German trade paper, is in the United States and announces that Germany has declared war on the Standard Oil Company and intends, if a sufficient supply from independent sources can be obtained, to start a government monopoly, driving out the Standard. Dr. Schwartz says that he will investigate the conditions in this country and in Mexico, meeting representatives of all the independent producers, with a view to making a report to his government. "The methods adopted by the Standard in meeting competition are entirely at variance," he says, "with those to which European business men are accustomed, and it is in the hope of finding a way of stopping this competition that I am about to explore the American and Mexican fields."

Lord Curzon of Kedleston has resigned the rectorship of Glasgow University. A few weeks ago the university students held a meeting and adopted a resolution of censure against Lord Curzon for postponing his installation ceremony in favor of his political engagements during the recent election. Lord Curzon then sent a letter of explanation, whereupon the students met again and adopted for the second time a vote of censure. Lord Curzon was elected rector of the University of Glasgow in October, 1908, receiving 947 votes as compared with 935 received by David Lloyd-George, chancellor of the exchequer.

The House of Lords has decided to place its own plan of reformation before the country. Lord Rosebery has given notice that he will move on March 14 that the House resolve itself into a committee of the whole to consider the best means of reforming the existing organization so as to constitute itself a strong and efficient second chamber.

After several months' consideration the British foreign office has returned a reply to the United States that in general terms is unfavorable to Secretary Knox's proposition to clothe the high court to be created as the result of the international maritime conference at London with power to arbitrate signatory to the Hague convention.

In a suit brought by the De Beers Company against the British South Africa Company, alleging that by specific agreements it had the right to work all diamond-bearing ground in Rhodesia, South Africa, judgment was given in favor of the defendant.

The Turkish war minister says that Abdul Hamid, the former Sultan, has refunded to the Turkish exchequer his entire fortune of about seventy-five million dollars, retaining only a small sum for his personal use.

Premier Asquith states that the government does not intend to introduce an Irish home rule bill at this session, but will deal only with the question of the veto of the House of Lords and the budget.

Industrial and Commercial.

The Pennsylvania Railroad Company now has in service 245 coaches, ten dining cars, twenty-one combination passenger and baggage cars, twenty-nine baggage cars, eighteen postal cars, and one company car of all-steel construction. The Pullman company has been building for the railroad during the past four years some all-steel parlor and sleeping cars, and about five hundred of these will shortly be placed in service. With the present steel equipment and some two hundred and fifty cars to be ordered during the present year, the Pennsylvania railroad will in a short while have in service nine hundred of its own steel passenger cars and about five hundred steel Pullman cars.

It is reported that the Hamburg-American Line is about to build two huge steamers which will rival the White Star liners Olympic and Titanic, which are to be in service during 1911. The reported dimensions are: Length, 850 feet; beam, 92 feet, and depth, 66 feet. Reciprocating engines of 48,000 horse-power will drive the ships at a speed of twenty-one knots.

The Lake Shore and Michigan Southern railroad announces that the breaking of ground for locomotive and car shops to cost three million dollars will be started immediately in Elkhart, Ind. The shops will employ three thousand men, it is said.

The eight-year traction war has just been settled in Cleveland in favor of a three-cent fare.

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CHRISTIAN SCIENCE SENTINEL

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

FULFILLING THE LAW.

WILLIS F. GROSS.

AMONG the hard sayings of the Master was that seemingly impossible command to love the neighbor as one's self. The great importance of this command is evident when it is remembered that on this word and one other; namely, to love God with all the heart, soul, strength, and mind, "hang all the law and the prophets." Jesus declared that he came not to destroy but to fulfil, and he demonstrated the possibility of keeping these two commandments. He also revealed the great good that comes into human experience as the result of living in harmony with the law of God. He taught others to strive earnestly for the consciousness of good which he had attained, and he assured his followers that greater works than he had accomplished were possible to all who gained the understanding of Truth.

All will admit that if humanity had learned obedience to these two commandments, no one would be the loser but all would gain infinitely more than can at this time be realized. But mortal existence is so exceedingly selfish and so inclined to the consideration of little else than its own interests, and the possibility of ever reaching the desired goal seems so remote, that there is little to inspire effort in this direction. Then, too, there is the fear that if one were to attempt a practical application of this rule of conduct and order the affairs of this life according thereto, he would suffer greatly on account of the selfish consideration of others. The import of the Scriptural word, "It is more blessed to give than to receive," is not fully realized, and the possibility of individual gain in ways that are considered no part of material success, is not duly appreciated.

The Master told his disciples that they would find the kingdom of heaven, the reign and rule of eternal harmony, within the consciousness of true being, and this could be attained only through obedience to the law of God. It is the desire of humanity to be so situated that they will not be disturbed by the discordant conditions of a material world, but they too often make the mistake of expecting the consciousness of harmony to come with the outward manifestation of material possessions and environment. Herein lies the cause of selfishness which prevents obedience to divine law.

The limitations of material sense induce the belief that what one gains others are deprived of, hence the struggle for place, power, and possessions. Human experience will continue to repeat itself until a new view-point is gained and the toilers of this world are inspired to strive for that good which it is possible for all men to attain. In this field of honest endeavor the success of one is a blessing to all, and every man reaps the harvest of his sowing and is rewarded according to his deserving.

Christian Science is correcting the errors of mortal thought. It not only reveals the possibility of keeping the commandments and attaining all good, but it teaches how to take the first steps in the straight and narrow way which leads to harmony. Although the goal has not yet been reached, a start has been made in the right direction and satisfying results are attained. Mortal man has tried to justify himself in not loving his neighbor, and to do this he has argued that his neighbor is unworthy the love he is asked to bestow upon him, hence it is unreasonable that he should bestow upon others more than they deserve. It is evident that he considers the matter from the wrong point of view. It is not the one who receives, but the one who gives that gains the larger sense of good. If the Master had bestowed upon the multitudes no more than they deserved, he could not have revealed to humanity the reality and power of divine Love. John wrote, "Herein is love, not that we loved God, but that he loved us." Love is the truth of real being. It is born of God, and the real man must love because he is the reflection of God; this is the divinely natural state of harmonious existence.

God is Love. To realize the presence and power of God is to love in the truest sense of the word. Paul said, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Wherein could one harm another, either directly or indirectly, if he realized that divine Love is the only intelligence, power, and presence? The realization of this great truth of being is in no sense dependent upon the fitness or unfitness of the human beings with whom one comes in daily contact. The source of true love is within, and it requires nothing from without to call it into being. The Master said, "The water that I shall give . . . shall be . . . a well of water springing up into everlasting life." The love which fulfils the law is from within, and blesses all upon whom it rests.

The realization that God is Love casts out everything unlike itself, just as the light dispels the darkness. Self is the false sense of man's being, and this false sense must be denied, even as the Scripture teaches, if one would gain the true consciousness of existence. So long as one considers his own material selfhood, or that of his neighbor, it seems impossible ever to reach the point where he could love his neighbor as himself. The end to be attained is desirable, but the starting-point makes defeat certain. Let him deny himself and start right, and he will perceive that success is possible. In Christian Science it is learned that one must start from Principle. No problem of life can be solved in any other way.

What then is God? God is Love, and Love is the source of all true consciousness. In proportion as humanity forsakes its mortal and material beliefs and knows only that which emanates from divine Love, the law of eternal, harmonious being is fulfilled and deliverance from the discordant things of earth is accomplished. If love alone is the inspiration of human activity (and there should be no other), the effort is always toward the universal good, and only the wrongs and never the rights of mortals are taken away. When the ever-presence of Love is realized, the sunshine of joy and prosperity drives away the dark clouds of human experience and clearer and brighter views are gained.

One of the reasons why humanity fails to keep this great

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commandment is because the effort has been to love a mortal man; and because there was in this mortal so much that was undeserving of love, the task was hopeless. When humanity learns that to love in the true sense of the word is to reflect Love, God, it will be seen that it is indeed possible to love even though another hates. Such love returns good for evil and blesses those who curse it. Man should love because love is the reality of his being, and what another says or does should not cause him to forsake the real for the unreal. If he strives at all times and under all circumstances to bring out the best within himself, and do this because he desires the good more than all else, he will not allow the imperfections or shortcomings of others to make him less of a man than he is. He will not be satisfied to reach the place where he can say, "I do not hate;" rather will he strive for that higher and truer sense of being where he can truthfully say, "I love."

Christian Science reveals the perfect model and shows the necessity of keeping that model before the thought continually. It teaches that one must strive to reach the desired end, but he must not be deceived into thinking that a life-work can be accomplished in a day. Failures and defeats should spur one on to greater efforts, and each day should record some progress made and some victory won. The realization that God is Love, and that true being reflects Love just as it manifests intelligence and Life, because it cannot do otherwise, lifts one above the imperfections of mortal thought and fulfils the law of eternal Life, Truth, and Love.

SOWING THE SEED.

M. LOUISE BAUM.

THE beneficiary of Christian Science has only to look back to his own beginnings in this Science to understand the point of view of the newcomer. He knows that secretly, under all the restless seeking for earthly comfort and joy, there was in himself an unsatisfied heart that wanted to understand the real meaning of life. He was brought to Truth by this impulse to find out what life was and what it was worth, what it held for him, why he was put under certain conditions, and how he could reach that state of peace and satisfaction which he instinctively knew to be the normal and right thing for man. At that time he might not have phrased this to himself just so; he might have denied it had any one so interpreted his desires to him; but his more mature sense of himself shows him what was at work in the infancy of his search for God. The babe crying for food does not know what, humanly speaking, that cry involves,—the impulse to grow and to have his share in the great human experience. So the nascent thought, turning to something outside matter for relief and healing, may not know it is God for which it cries, but afterward it understands.

A patient in Christian Science, a man of the people who seemed not to have much capacity for spiritual understanding, once insisted on seeking a different practitioner, rather against the advice of his friends. Afterward he explained his attitude thus: "The other practitioner never talked to me about anything but politics; this man talks to me about God. That is what I go to him for. I cannot talk about such things myself, and perhaps because I am silent he may think I do not hear; but I do. I understand much that is said to me, and it is what I wish to hear." It is this "cup of cold water," given in the spirit of Love, that Christian Scientists everywhere are offering to the people, who are often more grateful than one can dream. Even if there is no outward expression of gratitude, nearly every man is inwardly proud to have another assume that he cares for spiritual things, for something better than materialism.

A lady on her way to a little Christian Science meeting in a foreign city, met another lady, who stopped to chat and incidentally mentioned the trouble she was having with her throat. The first one was meantime seeking to know if she might properly speak to her friend of Christian Science,—for if one asks for leading at such moments, one is given the right thing to say. She found herself replying that she had herself been used to have a like trouble, but had been free from it for five years. The sufferer cried, "Tell me what you did for it." Then the answer was easy. The healing work of Science was declared, the speaker told her friend that she was on her way to a Science service, and the invitation to go with her was eagerly accepted. The visitor was deeply impressed with the love and peace she felt in this little gathering in an "upper room" of the strange city. She put herself at once under treatment, and two weeks later was entirely free from a throat trouble of months' standing, for which she had had the best efforts of specialists. She had also become a beamingly happy student of Christian Science. Here is another illustration of how receptive hearts are everywhere waiting for the word of Truth.

The writer recalls an incident when, on a crowded street-car, the young conductor, confused by his struggle to keep all going smooth and right, gave her ten cents too much in change. She handed it back as soon as she could catch his attention, and when she afterward stepped off the car he thanked her again, seemingly more impressed by her thought of kindness and sympathy than by the simple act of restitution. She smiled over his thanks, however, thinking, "It is a poor compliment for him to assume that I might have kept that money. I merely gave him back what belonged to him." Now this is what every Christian Scientist may do for others. He may restore to them that which they, through ignorance or carelessness, seem to have lost,—may give back that which is their own. A friend, knowing that another has in reality never lost his piece of silver, that he cannot lose it, may by a single word prompt him to look in the right place for it. It may have been the understanding that the knowledge of man's relation to God as His beloved child belongs to all the world, which prompted the wonderful summons from our Leader that we cease numbering the people. Jesus saw these things when he said, "The fields are white already to harvest," and "The hour is at hand."

Now this restoration, or this sowing, or this reaping, is not necessarily done with audible words. Wisdom will guide him who truly loves and truly seeks to be used for good to others. Yet we are not to lament too much if a word seems to have been spoken "out of season," as Paul said. If love was there, and not self-righteousness, it was not spoken in vain, for it is the seed of Truth that springs up and bears abundant fruitage. It is better to sow "out of season" than to fail to take advantage of the moment when the time is ripe. Just as some seed is sown in the autumn, to lie under the frozen surface till the spring sunlight summons forth the green blades, so the out-of-season sowing will have its fruitage some day, some where. Many persons, happy today in Christian Science, can now recall the unheeded, perhaps even the resisted, words of others who would have led them to the light, and gratefully realize that these were indeed the promptings of divine Love. The seed found lodgment in consciousness, and had its fruitage there, all unseen and unacknowledged.

While we pray with our Leader that God will show us "how to sow" (Miscellaneous Writings, p. 397), let us not overlook the petition that precedes this, "how to gather." It is out of our own gathered stores that we are able to scatter the seed of Truth and Love.

"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

JAMES A. HEMINGWAY.

MANY of those who accept the teachings of Christian Science are apt to think, in their early experience in the study of the subject, that the first thing they should use

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their slight knowledge of Science for is to help them acquire an abundance of material things,—this world's needs, so called. Quite frequently a young student is heard to say, "I must demonstrate more money," etc.; whereas the truth of the matter is that material things cannot be demonstrated. To demonstrate means "to prove," and we cannot prove, through the power of Christian Science, that which Christian Science proves to be unreal, viz., the material, or matter. Christian Science follows the teaching of the Master, and bids us seek "first the kingdom of God and his righteousness;" then, and not until then, will the other things be added unto us. Seeking for the "loaves and fishes" will never help us to acquire that demonstrable knowledge of God which Jesus said is life eternal, and this knowledge must be acquired before we can claim the right to sonship. Only as we arise and go to the Father in understanding, can we realize that all that the Father hath is ours.

The student will solve the problem of overcoming his sense of lack or limitation far more readily if, instead of cultivating a desire for more, he will overcome the disposition to hoard, and give of what he already has. As a rule, we are apt to feel that there is no obligation to give until it becomes evident to the senses that we can afford to do so; whereas we should give first, even though the senses would have us believe that we cannot afford it and that it would be foolish for us to do so. The giving always precedes the receiving. Jesus did not tell us to give after we felt that we could afford to do so. He said, "Give, and it shall be given unto you."

A certain author has said that he could best retain what he learned by giving it to others. One of the English poets said, in enumerating the virtues of an ideal character, "The more he gave away, the more he had." Back of these statements is the scientific fact that we can have only in proportion as we give. The closed hand cannot receive anything, neither can the closed (the withholding) mentality which is evidenced thereby. On the other hand, giving makes us receptive; it is reflecting Love, and loving never fails of its reward. The writer knows of cases of so-called incurable diseases which were completely healed when the patient learned to give of his material means, and "take no thought for the morrow."

Withholding is due to fear that either our present or our future needs will not be met, and we overcome this fear only as we learn that God is the only substance, the source of all our supply, the only cause and creator; that all things were made by and belong to Him and are His to give; that He is "the same yesterday, and to day, and for ever," and that He will therefore be our available, unfailing source of supply fifty years hence just as He is today. Why, then, should we hoard? It is only when we turn away from the Father and feed on the husks of materiality that we come to want, and we have only to return to the Father, the giver of "every good gift and every perfect gift," in order to have every need supplied. Selfishness is a barrier that must be removed before we can be healed of all our diseases, before we can awake in His likeness, and one of the best ways to remove this barrier is to educate ourselves up to the point where we can give ungrudgingly. Sometimes it requires a struggle, a mighty struggle with self, before we can part with that which we are pleased to call ours; but the reward never fails to come as the result of giving, for "God loveth a cheerful giver."

Christian Science does not, however, teach or advise indiscriminate giving, which is in itself erroneous and apt to encourage selfishness in the recipient; nor does it teach that the material is all that we have to give. But until the student is capable of wisely discriminating, there are many ways in which he can give, the wisdom of which cannot be doubted, and the result of which is a blessing to himself and to his fellow-men. Christian Scientists cannot make a mistake in giving of their time, their thought, and their material means toward the support and advancement of the Cause of Christian Science in its every department.

In paying our church dues and per capita tax, we do not have to confine ourselves to the giving of the minimum amount specified, but are at liberty to give as the Lord hath prospered us. Branch churches are constantly being erected, and we have the opportunity of giving for this purpose, thereby defeating the suggestion of the evil one, that there are plenty of churches and that we need the money more than does the church. The periodicals issued by The Christian Science Publishing Society are doing more for humanity than we are capable of estimating, and we have the privilege of giving to the support of the Society by subscribing for the *Journal, Herold, Sentinel, Monitor,* etc., thereby obeying our Leader, who says, "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church" (Manual, p. 44). At our Sunday services, we have the privilege of giving not only to the collection, but we can and should give our mental support to the services and the Readers. We can closely follow the Readers and let our thought go out with the truths voiced from the Bible and the Christian Science text-book, thus doing our part in the healing work that should be and is done at our services. So, too, at the Wednesday evening meeting, it is our privilege and duty to give others the benefit of our experience, by testifying as to our healing in Christian Science, or otherwise contributing to the helpfulness of the meeting, and with our thought we can help to uphold and encourage others who testify.

Indeed the opportunities for giving wisely and judiciously are unlimited, and if we take advantage of these opportunities, we shall soon learn that it is indeed "more blessed to give than to receive." If it is our desire to give all we can of our time, our thought, and our material means to help advance the Cause of Christian Science, and then put that desire into practice, we shall have no occasion to complain either that our needs are not being met or that we are not gaining in understanding, because his promise will never fail who said, "Give, and it shall be given unto you." In Malachi we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Christian Scientists are learning to bring all the tithes—their time, their thought, and their material means—into the storehouse, and in proportion as they do this are they able to realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

"A GARDEN OF LOVE."

DAISY WOODWARD.

SOME little time ago the writer received a letter from a friend, who said she wished to form a "garden of friendship," in which all her friends were to be represented, and requesting her to send a flower or plant of some kind. Each friend was left free to send the flower of her choice, that there might be an almost unending variety to please and to charm. It has not yet been the privilege of the writer to see that garden, but she has many times thought of it and mentally pictured it. What a profusion of beauty would be there! What wealth of form and color, what sweet fragrance would greet the approach of a visitor.

The beauty and pleasure of such a garden as this would, however, be incomplete if the work of the gardener had been neglected in either its preparation or care. The ground would need careful digging, much useless rubbish would have to be removed before the flowers could be

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planted, and a vigilant watch must be kept to prevent the intrusion of weeds which might usurp the place of the flowers. The gardener has indeed much work to do, and it must be faithfully done in order that the plants under his care may receive the full blessing of sun and shower.

What garden may we as Christian Scientists prepare and tend, to remind us of that greatest of all friends, our loving Father? Surely we may call this a garden of love, and in this garden (our own consciousness) we may strive to collect all those sweet flowers of thought which will speak for the presence of our Father. The ground must be carefully prepared; all hard thoughts, selfish hopes, impure desires, material cares must be uprooted, that our consciousness may be fresh and clear and pure; every thought must be watched, lest the weeds of error spring up and choke the tender seed of Truth.

Then, if the gardener's work is faithfully done, if it reflects in varied forms the infinite Mind and is watered with the dew of our Father's blessing, we may hope to see with joy and rapture the humility of the violet, the modesty of the evening primrose, the strength and sturdiness of the hollyhock, the brightness and happy freedom of the poppy, the tender sweetness of the rose, and all united in exhaling the fragrance of that charm which pertains to every divine idea. The study of Christian Science can but awaken in every earnest heart a desire to prepare, to tend and cherish such a garden.

MEMBERS OF THE SAME BODY.

ELFIE M. MILES.

A SHORT time ago one of my fingers in some way became injured, and as I had for a long time been used to the harmonious working together of my members, the inconvenience caused by this finger's inability to do my will without giving pain, set me to thinking. It came somewhat as a surprise that so small a member could cause so much trouble, and I was made to realize how important it is for the best work of the whole that the parts express perfection. Then the truth as given by Paul, regarding the body of Christ, came to thought: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

The sacredness of this truth seemed to grow upon me. Then, in the midst of these exalted thoughts came the temptation to condemn severely some one for what seemed to be inexcusable actions. But, naturally, in the presence of my clear sense of the truth the temptation could not stand, and immediately came the redeeming thought, We are members of the same body. I then thought, What would be the result if we always worked as diligently to think of our brother as a member of the one body, as I did to realize the perfection of the true man and all his members? How much more love would be manifested, and how much more harmony would reign! Mrs. Eddy tells us in Science and Health (p. 113) that the "vital part, the heart and soul of Christian Science, is Love;" and Paul, in the thirteenth chapter of 1 Corinthians, makes us feel that without love other things amount to nothing.

Christian Scientists have learned something of the impersonal nature of evil, and with this knowledge comes a duty, viz., to put this truth into practice. If we are not faithful in the discharge of this duty, we need not wonder when criticism finds its way to us through those who have no knowledge of the truth.

The noblest wishes are not noble deeds,
And he does least who seeks to do the whole;
Who works the best, his simplest duties heeds;
Who moves the world, first moves a single soul.

C. F. RICHARDSON.

SELECTED ARTICLES.

[Frederick Dixon in *Bradford* (Eng.) *Telegraph.*]

Your correspondent's ideas on the subject of what constitutes biography are not, it is to be feared, altogether commendable. They consist of taking a few statements which seem to fit in with a preconceived conception, and advancing them without a solitary atom of proof or the slightest regard for the logic of the conclusions. He tells us that Mrs. Eddy was the daughter of a farmer. *Absit omen!* There have been a vast number of historical farmers from Cincinnatus to Cromwell, and from Cromwell to Louis Botha. When, however, your correspondent goes on to explain that Mrs. Eddy did not receive any education, or else a very elementary one, he explains not only that he does not know what sort of an education she received, but that he is apparently ignorant that some of the world's greatest men have received quite indifferent educations without the fact ever in any way detracting from their success. To give a single instance, it is only necessary to mention Mrs. Eddy's great compatriot Abraham Lincoln. As a matter of fact, Mrs. Eddy received a very good education, including the study of natural philosophy, logic, and moral science, as well as Latin, Greek, and Hebrew. Spiritual things, however, are spiritually discerned, and it is the spiritual perception of Mrs. Eddy, and not her intellectual training, which has made Science and Health more read than any other book during the lifetime of its author. A single one of the great Biblical commentators possesses more scholarship than all the men who wrote the Bible joined together, and compared with the spiritual understanding of the writers of the books in the Bible, what does their learning amount to? A couple of fishermen, a tent-maker, a publican, and a physician who had deserted medicine practically wrote the New Testament between them. It is very much to be feared that they all received, at the best, "a very elementary" education.

The mistake into which your correspondent has stumbled is not a new one. It was made some nineteen hundred years ago in Palestine in the confusion which arose in the minds of the Jews between the supposed power of the human mind and the power by which Jesus healed the sick, and was framed by them in the accusation, "He casteth out devils through Beelzebub the chief of the devils." The Jewish people knew all about the claims of mental manipulation. For centuries their prophets had waged relentless war against the whole race of wonder-workers, and only a few years later Paul came in violent conflict with certain of their tribe, in Ephesus. Jesus saw with perfect clearness the implication, and his answer contains the repudiation of mental suggestion as a factor in Christian healing for all time. "A house," he said, "divided against a house falleth." The wonder-worker had claimed not only to cast out devils, but to conjure them up, and so, today, the claim to remove an impression from the consciousness by mental manipulation necessitates the claim to be able to imprint an impression by the same means. This is exactly what the writer of the Jehovistic document, in the book of Genesis, describes as the fruit of the tree of knowledge of good and evil, the eating of which, as he went on to explain, obviously must end in death. Jesus' words constituted at once a commentary on and an amplification of those of the Jehovist. Relatively speaking, that writer had expressed a great truth, but besides and beyond the relative there was the absolute, and the absolute was expressed in the omnipotence of God, with its corollary of the unity of good. Therefore, he continued, "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God, and with it the peace of God, never came to any man through mental suggestion. The human mind, even at its best, is torn with

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conflicting passions, and is in consequence, no matter in how lessening a degree, always the corrupt tree bringing forth more or less corrupt fruit.

Fortunately for humanity, evil is not power. It is precisely what Jesus called it—a lie. Personifying it, after the manner of the East, he said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." A Western people, unaccustomed to the imagery of the East, accepted this literally. It invested an evil spirit with a tail and horns, and endowed the Christian religion with a devil as real as its God. In spite of this, Jesus' words have not passed away. Evil remains a lie, and the only power and reality a lie can ever seem to possess is that which appears to attach to it so long as it is unexposed.

Just as light banishes darkness, just as harmony sweeps away discord, so a lie disappears before the truth which frees man from its supposititious effects. The knowledge of Truth is necessarily knowledge of God, that full, exact, and consequently scientific knowledge expressed in the epistles in the phrase *"epignosis tou theou."* It was this knowledge which constituted the Mind which was in Christ Jesus, and it is the struggle to gain this, to let it "be in you," as Paul puts it,—to "keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them," as Mrs. Eddy has written [*Christian Science Sentinel* Oct. 6, 1906],—which constitutes all there is of the ability of the Christian Scientist to "reestablish the function of healing as a purely spiritual one." The Christian Scientist does not suggest to the sick man that he is well, he explains to the sick man the truth that makes him free, and so touches him with the finger of God, that the kingdom of God may come upon him. "The prayer," writes Mrs. Eddy, on page 1 of Science and Health, "that reforms the sinner and heals the sick is an absolute faith that all things are possible to God—a spiritual understanding of Him, an unselfed love." This is the prayer of Christian Science.

[Willard S. Mattox in *Skandia*, Jamestown, N. Y. (original English.)]

It would not be right if the Swedish public were permitted to gain their impressions of Christian Science from articles appearing of late in the Swedish press. Without in the least wishing to engage in a theological controversy, I would appreciate the courtesy of enough of your space in which to correct some of the misstatements. It is said that the Christian Science text-book, Science and Health, "is the Bible of the Scientists." Christian Scientists have the same Bible that all Christendom unites in using. The King James translation, which is used in all Christian churches where the English language is spoken, is used in the Christian Science church. Science and Health is exactly what it purports to be, a key to the Scriptures. It is a commentary, and inasmuch as other denominations have their commentaries, it is difficult to understand why Christian Scientists should be criticized for having one of their own.

Christian Science is not "impossible to understand." The gospel message of salvation, as contained in Christian Science, is no more mysterious than were the teachings of Jesus, although today, as in his time, there are many who do not understand this message for one reason or another. The message itself is simple, and the fact that hundreds of thousands of men and women in all walks of life, in varying degrees of mental culture, understand and demonstrate the truth of Christian Science, seems to be satisfactory proof that it is not impossible to understand. Nothing is farther from the fact than the statement which has appeared, that Science and Health says "the Bible is full of mistakes, and can be rightly understood only when interpreted by Science and Health, which is the only book that is infallible." Science and Health makes no such statement about the Bible, and no one has ever claimed that Science and Health is infallible.

It is a mistake to suppose that the primary object of Christian Science is the healing of the body. Salvation, according to Christian Science, necessarily includes a whole mind and a whole body. Much of Jesus' ministry was devoted to the healing of disease no less than to the overcoming of sin, but he plainly regarded physical discord as the work of the devil, because when he healed one patient he referred to her as one "whom Satan hath bound, lo, these eighteen years." With the moral and spiritual improvement which comes from a better understanding of God, there goes naturally an improved physical condition.

A very wrong impression is conveyed in the statement that the "Christian Science churches have on their walls quotations from Mary Baker Eddy, St. Paul, and Christ, which persons are considered authorities in the order named. Those who understand Christian Science know that it teaches there is but one Christ, one Saviour. It is preposterous to pretend that the Founder of the Christian Science church, Mrs. Eddy, exalts herself above Christ, and no informed person believes this.

One writer freely admits that Christ's church should heal the sick, that the command to heal the sick is still in force, and that the gift or ability to heal has not been taken away from the church by God, and he regrets that this gift of healing is not found, as he expresses himself, "within our congregations." Admitting this much, it ought not to be difficult for him at least to be willing to believe that Christian Science may perhaps be fulfilling this Christly command to heal the sick. If the ability to heal still remains for men to demonstrate, why is it so difficult to acknowledge that Mrs. Eddy has called attention to this ever-present healing force, and that those who study the Bible in the light of her teachings are actually able to heal the sick? There is nothing supernatural about the Christian ability to overcome evil in all its forms, because for nearly three hundred years after Jesus' personal teaching, his followers healed the sick and even raised the dead, and this was done in many instances by disciples who had never seen Jesus or come under his personal instruction. Even if members of other denominations cannot agree that Christian Science is not all that it claims for itself, would it not be more Christlike mercifully to withhold the harsh criticism and bitter invective? Calling hard names is not argument, and convinces nobody of the truth or justice of one's cause. Would it not be well to remember the common-sense advice of Gamaliel, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

["Justice" in *Christian Register*.]

I have read with interest the article by the Rev. John Snyder on Christian Science, and I ask for enough space to express a few thoughts concerning the matter. The denomination Mr. Snyder opposes makes it imperative to put out at the front every Christian practice and virtue the Unitarians have ever done or at present do. I think I am warranted in saying they advocate a strictly correct life, constantly and strictly adhered to. All their representative people, when judged by the standards of a good daily life, do not suffer in the least by an examination.

As regards the existence and cure of diseases, they have their opinions and views. So do we. If they differ from us, it is no more than we do from them. They think they have good and satisfactory views, and, as Mr. Snyder says, every Wednesday evening at their great meeting they give testimony and what they consider to be proof of cures. He cannot refrain, and so he ventures to attempt the belittlement of their work by charging them with having assumed they can cure cholera in hogs and blind staggers

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in horses. Later on, though, he says, "It is superfluous to say that the great body of Christian Scientists are honest, devoted, and sincere people." As though he had said a little too much in favor of them, he adds, "But so were the people of Salem who were bitten by the tarantula of witchcraft." Mr. Snyder has at times for many years attempted an enlightenment of these people. As named, in the year 1910 these people assemble in audiences numbering thousands weekly, and tell of cures of themselves and friends. They surely are not all of the bewildered persons and fools. Whether the cures are actual or imaginary, it matters not. As a man "thinketh in his heart, so is he." There is many a person troubled with rheumatism and kindred diseases who would consider it a blessing direct from the Almighty, and would be thankful beyond expression, if he could but imagine all pains had left him and he be permitted to continue thus till his spirit should go out of the body.

Mr. Snyder's solicitation is hardly needed. Christian Scientists do not need nor require the aid of such medical supervision as Mr. Snyder in his solicitation would, as a Christian service, provide for them. They are not unmindful of the fact that in turn scientific men have investigated and found allopathy, homeopathy, hydropathy, etc., and even mind-cure, true. Mr. Snyder's solicitation may be well meant, but I think the new denomination should not be condemned because they in turn have other methods. They should not be condemned because they think mesmerism at times has threatened to usurp authority. The Unitarians would in like manner defend themselves did they anticipate a like danger. Mr. Snyder quotes the opinion of Mrs. Eddy as long ago as 1889, more than twenty years ago. Probably she has seen no reason to change her mind up to now. Neither have we Unitarians. They appreciate the advice of Longfellow, to be "up and doing, with a heart for any fate."

Every Sunday, twice, between four and five thousand persons assemble and do their work. Remember what I said at first as regards their tenets of action and life. Take any fifteen of our societies in and around Boston, and the aggregate of worshipers does not outnumber those of a single meeting that same day of the Christian Scientists. I repeat, I am an out and out Unitarian, and so I feel to bid these fellow-Christians a "Godspeed." We cannot afford to speak lightly and hold them up to ridicule. Every person has a right to his or her own views, but we do not well when we arraign and denounce others and try to make them appear to disadvantage. We produce best results only when we do unto others as we would have them do unto us. That does not prevent any one from "being persuaded in his own mind."

[Frank C. Barrett in *Eastern Argus,* Portland, Me.]

Our critic asks, "When the church and science are arrayed against Christian Science, it certainly is worth while to ask, Why is this so?" The only reason why the churches are opposed to Christian Science is that it takes Jesus at his word. He said: "He that believeth on me, the works that I do shall he do also." His works included preaching the gospel and healing the sick. The churches at the present time interpret this to mean that his followers shall only preach, leaving the healing undone. Jesus said: "These ought ye to have done, and not to leave the other undone." However, the signs of the times indicate that the churches will soon fall into line. Unfortunately for the churches, some of them have tried to do the works of Christian Science by means of hypnotism, suggestion, etc., but they have not succeeded. They can turn to Christian Science and find the true way to divine healing, however.

Mrs. Eddy has said: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name" [Pulpit and Press, p. 22]. It is encouraging to note that many clergymen are now of the opinion that the healing of the sick ought to be done in the churches. Christian Science has been opposed by material science because it is so spiritual. Christian Science holds that God, Spirit, is All. Accordingly it is maintained that Spirit is the only real substance. The discovery of radium has caused even the material scientists to admit, more generally than before, the unreality of matter. So scientists are coming to the same conclusion that Mrs. Eddy has held in regard to the nature of matter. The belief in the reality of matter, the substratum of mortal mind, is the cause of sin, sickness, and death—all evil. It must be apparent that there can be no evil in Spirit, God.

With the material scientists' admission that matter is unreal, material science comes to a stop. It cannot proceed without investigating what is to it the "great unknown," that is, Life, Truth, Love,—Spirit. What would be left without Life, Truth, and Love? Nothing! Life, Truth, Love, then, are the realities and are all that can be really known. A knowledge of Life, Truth, and Love,—God, can only be obtained through an understanding of the Science of God, —divine Science. Thus all real Science is of God, not man, and must be Christian; hence, Christian Science. It is on this basis that science and religion are reconciled. How much longer can the churches and sciences get along without the Science of God? All true Science is Christian Science. Should not this "commend itself to the Christian church"?

Christian Science is neither faith-cure nor mental suggestion, nor a combination of both of them, as is alleged in the sermon under consideration. The thought of the practitioner is not the primary factor in Christian Science healing. The consciousness or thought of the practitioner is simply a transparency for Truth, just as it is not the window-pane that lights the room, but the light which shines through it. It is the truth that heals, makes free, in Christian Science; not man. This fact distinguishes Christian Science from every form of hypnotism, suggestion, etc., in which the thought of the manipulator is the primary factor always. It is not faith in Christian Science which heals. It is not necessary for the patient to know anything about the teachings of Christian Science in the first instance in order to be healed. But after one has been healed he has more faith in God than before. Every one who is healed physically in Christian Science is always improved spiritually and morally.

The assertion is made that two thirds of those who are treated by doctors of medicine or by Christian Scientists would get well without any sort of treatment. This is hardly true in the case of Christian Science. Most of those who go to Christian Scientists would never have done so if medicine had healed them in the first instance. It is a fact that a large proportion of those who have been healed in Christian Science had reached the stage "when nature failed to respond and the case was desperate and hopeless."

[Alfred Farlow in *Marinette* (Wis.) *Eagle-Star.*]

In a recent issue the Rev. John Lloyd is credited with having said, "Professor Ramsay, one of the ablest historians and critics of this period, thinks Paul met with Luke at Troas, where he was practising medicine, and that Paul converted him to Christianity." He expresses the strange opinion that "Luke then gave himself up with zeal to the cause of Christ, and felt that he could not advance that cause better than by accompanying Paul, helping him in his work, and ministering to him as a doctor, the apostle having probably consulted him at first regarding a severe nervous disease from which he suffered."

Evidently, Professor Ramsay has arrived at this unique opinion through nothing more than a vivid imagination,

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since there is no evidence whatever to establish such a claim and no such conclusion could be logically drawn from a true knowledge of Christianity and its consistent practice. Would it not seem a little strange to Bible students that Paul, who restored the young man who fell out of the window and was "taken up dead," and who healed all manner of disease, was put to the shift of resorting to medical treatment for a "nervous disease"? This surmise on the part of Professor Ramsay may seem ingenious at first sight, but it will scarcely stand the test of a careful examination. It is certainly an inefficient method of proving that Christianity demands the coalition of spiritual power and material remedies. Moreover, if Paul advocated any sort of medicine, it was the kind which was in vogue in his day. He knew no other, and Mr. Lloyd would probably not admit that there was any efficacy in the superstitious material remedies of Paul's age, nor would he recommend them. We assume that your readers are all familiar with the peculiar remedies which were used in the treatment of the sick in the days of Luke, therefore we refrain from describing them.

It may be that some of the primitive followers of Jesus, because of their immature faith, divided the power between God and material remedies in their treatment of the sick, but there is no evidence that Jesus himself ever resorted to such means or that his near apostles employed any material remedies whatever.

Mr. Lloyd says that "it was felt by certain great physicians that a social, religious, and psychological work was needed for a class of sufferers from what the medical profession had defined as functional nervous disorders." As one reads this statement, he can but wonder what Mr. Lloyd proposes to do to relieve the millions of persons who are suffering from something more than mere nervous disorders, who are suffering from organic diseases which are not being relieved by medical practice, nor by "the clergymen's closer contact with patients." Is there no remedy for this class? Persons with nervous disorders can worry along some way, but what about those who are afflicted with more serious disorders? Mr. Lloyd's argument, if accepted, destroys all hope on the part of the class who are most in need of help. It amounts to an argument that even in the days of primitive Christianity God could not be depended upon as a means of healing the sick, nor can He be depended upon at this day; that He has provided a means of comforting the hypochondriac, but the person who is really sick is not only without efficient medicine, but without the hope of divine aid.

Thanks to Mrs. Eddy, there has been discovered a purely spiritual means of relief from the most stubborn diseases to which mortals are heir, and we are of the opinion that nothing is more shameful to Christendom than the effort on the part of some clergymen to explain away this great boon which has come to humanity, and who, as a means of checking the growth of the Christian Science movement, are seeking to convince poor suffering humanity that there is no relief from their sufferings except what they may obtain through the administration of drugs and the exercise of the "carnal mind."

In the days of our Lord, the ignorant fishermen could evoke the divine power and wonderful results followed their efforts; but in these days, according to the Rev. Mr. Lloyd, we must depend upon a "psychological" complication, which only "trained psychologists" can handle with safety. What is this strange power or influence which, like dynamite, can be handled safely only by experts? This is no idle question, and it is well enough for the public to stop long enough to obtain an answer thereto. The soothing, healing, regenerating influence of God is entirely safe not only in the hands of the college professor, the trained psychologist, and the experienced diagnostician, but it is also safe in the hands of the frailest and most ignorant of humanity, and is available even to a little child.

By the way, Mr. Lloyd has not explained to us exactly what he means by nervous disorders. Many of the most eminent medical authorities affirm that there is no such thing as a nervous disease which is not "organic at the bottom."

[S. Gorst in *Manchester* (Eng.) *Chronicle*.]

As an onlooker, being neither Christian Scientist nor Presbyterian, I ask your indulgence in the discussion between the Rev. W. Rigby-Murray and the Christian Scientist, Mr. Bonnin. Whatever Christian Science is or is not, I think it is carrying out much nearer the teachings of Christ than are the Christian churches in general, if only in the matter of healing the sick. Now the Christian churches cannot get away from the emphasis that Christ laid upon the act of healing. I think that Christian Science puts the Christian Trinitarian churches to shame, for why are they not going forth, in their boasted gospel preaching, and healing the sick, which is the greatest object they, as Christ's followers, could be engaged in? He that offends in one point of the law is guilty of all, was the teaching of the apostle James; then the churches are guilty, and weighed in the balance are found wanting.

If the churches paid more attention to healing the sick than they do, they would be nearer the mark as Christ's followers. But what can be expected from Christians who have lost faith in the power of healing, who maintain that it was only transmitted to the then apostles, and died with them? If Christian Science is a departure from the faith once delivered to the saints, what of the Trinitarian believers, who all along the line have fallen away from their Master's pathway?

[F. K. Butterworth in *Manchester* (Eng.) *Chronicle*.]

I have no brief for the Scientists, but love and admire them for their work and the glorious results obtaining in their midst in relieving humanity of its woes by healing their diseases and purifying their hearts through faith in the unchanging laws of truth contained in the Word of God. Is Dr. Wilding to be arraigned for becoming a Scientist when he proved the truth of its statements by that glorious healing of his crippled child? Again, four incurable—according to *materia medica*—cases under his charge were introduced to this faith, and all recovered. And what of the judges, ministers, and educated people, lecturing the world over in the truths of this cult, every one of whom have been healed of their diseases. The preacher did not also mention Professor Maclagan, of Edinburgh University, the great medical authority, who denounced medicine and surgery before an assembly of professors and students when he was over eighty years of age. As to the charge for treating a patient, that is not worth mentioning; Scientists have to live—so had the apostles, but mainly by gifts and not fixed salaries.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*.

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE SIMPLE GOSPEL.

It sometimes happens that Christian Scientists become so engrossed in the various activities in which their churches are engaged, that they lose the right perspective of these activities, and thus are apt to exaggerate the importance of some and dwarf the importance of others. While it is true that everything which pertains to the conduct of the affairs of the Christian Science church should be done in the best possible manner, it is not always true that the most elaborate, most expensive, or most showy way is the best. The one and only reason for the existence of a Christian Science church is that the gospel of Christ Jesus may be preached in the most effective and convincing manner, and remembering the simplicity which characterized his method of teaching, it goes without saying that this manner should be neither sensational nor ostentatious.

Jesus' preaching of the gospel of salvation from sin was coincident with his healing of the sick, and when he was asked to establish his claim to the Messiahship he unhesitatingly pointed to the works which he had done, in proof of his divine sonship, rather than to creed, dogma, or ritual. Again, when he had nearly closed his earthly ministry, he impressed upon his followers that these same works, the healing of the sick and suffering ones of earth, should also be done by those who believed on him. When he instructed his followers to preach the gospel and heal the sick, he did not lay greater stress upon one than the other, but rather coupled the two in such a manner as would indicate that they were to be regarded as concurrent and inseparable. The Master's works and words were in entire harmony, and the New Testament is as much a record of the healing of the lame, the halt, the blind, and those who suffered from all manner of diseases, as it is a compilation of his sayings.

That which needs to be brought out in a Christian Science service is that the gospel which is there preached is the same gospel which Jesus preached; that the same signs of healing follow the preaching of this gospel as followed his preaching, and that Christian Scientists, in emulation of his example, are healing the sick today as he healed them almost twenty centuries ago. The fact that the same Lesson-Sermon is read in every Christian Science church at the same time, whether that church be large or small, whether the congregation be in the city or the country, is significant of the simplicity which should rightly distinguish the present-day preaching of our Master's gospel. But even this simplicity is not all that is required. There should also result, through the ministry of these services, the healing of the sick, the reform of the sinner, and the restoration of comfort and joy to those who mourn.

How and why the healing of the sick became a lost element of Christianity, is a mooted point which need not be considered for the present purpose; but the fact that is has been restored through the discovery of Christian Science by Mrs. Eddy is of vital importance to humanity. That the healing works of the primitive Christians are today being accomplished through Christian Science is no longer denied, and to cite a present instance of its efficacy, we would call attention to the letter to our Leader from Judge Hanna, which appears on the opposite page. We should ever be mindful that the great mission of Christian Science and the great work to which all Christian Scientists must devote themselves, is the making practical of the gospel of Jesus, including the healing of the sick; and just to the extent that lack of simplicity in all church affairs interferes with this healing work, it should be discarded.

ARCHIBALD MCLELLAN.

TRUTH UNBOUND.

It is quite impossible to dissociate Christianity from the thought of sympathetic consideration for the afflicted, and hence it was not at all surprising that a vigorous protest was entered by Christian physicians and ministers throughout the country, when an eminent medical lecturer recently suggested it would be a wise and kind thing to allow the hopelessly incurable "to go the way of nature." The right of every aspiring thought to life, and that in the deepest and best sense of the term, is universally recognized, and whenever the question is raised, the heart of humanity invariably says, No! the sick should not be "mercifully permitted to die;" they should be healed.

When, however, one comes to consider the situation, he wonders much that this protest should have been so long delayed. Why should those who have declared their faith in a gospel that healed disease in the first century accept the asserted incurability of disease, and mentally give judgment against the sick, in the twentieth century, and in what sense can any be said to believe in "the law of the spirit of life" who practically deny its present efficiency? Regardless of the Scriptural assurance that "the prayer of faith shall save the sick," the insistence that there is "no hope" has been positive and practically universal among Christian believers, the moment *materia medica* has rendered its verdict, and this condemnatory vote is often cast despite the fact that the illness was traceable to exposure while ministering in a Christlike way to the need of others!

Surely no more pitiful evidence of the decadence of Christian faith could be adduced than this, that in the hour of a sufferer's exigency of need those most near and most loving are found to be against him, in that they practically pronounce his death sentence by declaring for the hopelessness of his struggle; and all this, perchance, while believing in the verity of a once effective gospel. Surely the Christ-appointed means of saving life should at least be tried before Christian love is content to abide by the dictum of medical law, and yet Christian people are consenting today to the inevitability of the death of their dear ones without having made any effort whatever to help them by resort to "the prayer of faith" commended by St. James; and this, too, when it is known in all the world that the prayers of Christian Scientists have proved effective in thousands of cases which were "nigh to death."

There is yet another consideration affecting the case, namely, the fact that most Christian people believe that death frees the spiritually aspiring from all material encumbrances and ushers them immediately into a life of perfect freedom and joy. If this be true, what of the "kindness" which would deny to such a sufferer here, the privilege of entering into that rest? All this contradictoriness of thought would indicate that the faith of many is without "substance" or consistency. They believe that once humble fishermen could heal the sick, but that now even the most spiritually minded and highly cultured are wholly impotent, because, as they aver, the divine law which Christ Jesus and his disciples utilized is no longer available! Under such circumstances it is not surprising, surely, that men are led to say, "If divine law is not able to cure the 'incurable' today, it never was able to cure them."

Like a morning's dawn upon a darkened world Chris-

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tian Science has come through the ministry of our Leader, to protest not only against the suggestion that "incurables," be allowed "to go the way of nature," but against the claim of incurability, against every flavor of skepticism respecting the present and eternal power of the Christ-idea to heal and save. It is uncovering the inherent tangle and twistiness of the theological belief which would excuse its own inadequacy by declaring for the limitation of Christian healing to a specific time and place. It is proving that Truth is ever present and unbound.

JOHN B. WILLIS.

PRESSING TOWARD THE MARK.

THERE are many who recognize the beauty of the Christian life and would enter upon it, who do not count the cost nor see the necessity for absolute faithfulness at every step of the way until the goal is reached. Christ Jesus told his would-be followers of the steps which had to be taken, saying, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it." To this he added, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Again he said, "He that shall endure unto the end, the same shall be saved." Mrs. Eddy tells us that all who are healed in Christian Science find it "sweet at its first taste," but she goes on to say that when the "digestion" of the truth comes it may be similar to the experience of the Israelites who partook of the "bitter herbs" with their passover. (See Science and Health, p. 559.) It is very evident that the great Teacher did not warn people with any intention of hindering them from starting on the journey from sense to Soul, but instead to prepare them so that each seeming barrier in the way would but call forth new energies wherewith to surmount it.

In his epistle to the Philippians Paul hints at some of the trials which beset him on his way to the goal, but he triumphantly assures us that he counts the loss of all earthly things as less than nothing compared with "the excellency of the knowledge of Christ Jesus;" and he goes on, "I press toward the mark for the prize of the high calling of God in Christ Jesus." This epistle was written when Paul was a prisoner in Rome, awaiting trial under Nero. He was chained to a soldier (usually a member of the imperial guard), and these men had to listen to his teaching, probably witness his healing work. History makes it very clear that they carried back to the palace the message of the life-giving truth, and that some of the inmates came to Paul's "hired house" to hear it for themselves, for at the close of the epistle we read the astonishing statement that the "saints . . . of Cæsar's household" sent greetings to the Christians at Philippi. It is noteworthy that joy was ever with him while he was pressing on toward the mark, and that he never paused to measure his pains, but only his progress, for he meekly tells us that he had not yet attained to the final victory.

It is surely clear that all must be tested at each stage of their progress by the demands of divine Principle, and that each test will require more of the student than has the preceding one, but this should occasion no more fear than it would on the part of a scholar who is gaining in understanding as he advances. He who faints or falters has not his gaze fixed on the goal, for that must be nearer each day to the one who is truly following Christ. The burdens of sense must also be lighter each day if we are forsaking the material for the spiritual, and the strength be infinitely greater. Paul said that he could do all things "through Christ which strengtheneth."

We are told that one of those who fled from Sodom "looked back" and perished, and Christ Jesus in warning his disciples said, "Remember Lot's wife." That which is left behind is not worth a sigh, but concerning the realities of Spirit which invite us forward we are told that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Not merely *to* us, but "in us," when Truth shall have forever dispelled all that obscures the divine likeness! Who would not, then, press toward the mark for the prize of which the poet sings,—

> That prize, with peerless glories bright,
> Which shall new luster boast
> When victors' wreaths and monarchs' gems
> Shall blend in common dust.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Colorado Springs, Feb. 15, 1910.

Beloved Leader:—Your last message of love reached us while on the Pacific coast, and, as you well know, was read with deep interest and gratitude. Your very kind words, "I want you to inform me of yourself, your family, and your work. . . . I dip my pen in my heart when I say this," struck deep into our hearts; and you may be sure that we dip our pen deep in our hearts in response. We are busy in our work, very busy, but our only regret is that we have not time to be busier.

I have often thought of sending you an epitome of my lecture work, but I fear it would trespass too much on your time. I cannot forego the temptation to enclose copies of two remarkable results of the lectures. The letter from Taunton impressed me more because of the unselfishness of the writer than the wonderful physical healing. Was it not that very unselfishness that made the listener receptive to the healing word? The case in England is surely a sufficient refutation of the hackneyed saying that the days of miracles have passed. I have written to Mrs. Playfair for a supplemental report of the case, and shall be pleased to advise you when I hear from her, if you wish.

What but spiritual understanding or the understanding of Spirit could have produced such a result? And who, in the face of such evidence of divine power, can doubt? Moreover, how could the truth which can do such works have been understood and applied without a teacher?

Rejoice and be exceeding glad, for God is yet manifest in the flesh.

With deepest love from us both,

Your student,

SEPTIMUS J. HANNA.

Belvedere, Cal., Feb. 9, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of Belvedere Christian Science Society, desire to express to you our love and gratitude for all that Christian Science means to us, individually and collectively, and for your great wisdom, love, and patience, through which you are continually guiding and protecting us. We are a society of nineteen members only, in a small community, but zealous in our desire to forward the Cause. We organized nearly three years ago, and obtained a proper public location for our services, which have been regularly conducted and well attended. It has been our great privilege to have had two lectures, and to send our building fund to the Publishing Society, which is constantly sending us so much through its publications.

Nicodemus said to the Master in the third chapter of St. John's Gospel: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." So we know that it is your nearness to God which enables you in this age to repeat the miracles and teachings of the Master. We are

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grateful to God for your life of pure devotion; for our text-book, "Science and Health with Key to the Scriptures," and your other writings, and we are most grateful for the Manual of The Mother Church, with its many rules for our guidance, and for each new by-law, which comes just when most needed.

It is our prayer that we may be found alert, loyal, and lovingly obedient to each one of these calls to "go up higher."

On behalf of Belvedere Christian Science Society,
MISS EMILY RUTH BECKER, *First Reader,*
MRS. W. M. BENJAMIN, *S. S. Supt.,*
MRS. M. A. SWINERTON, *President,*
Committee.

Atlanta, Ga., Feb. 16, 1910.

Beloved Leader and Teacher:—In reading in one of our progressive magazines a quotation from the great Italian, Mazzini, which seems a wonderful prophecy of your grand work,—"Whoever first makes a religion out of democracy will save the world,"—I saw clearly that this is just what you are doing and have done. It is sometimes a grand joy to sit still and see how marvelously the democratic idea, the "leaven" which the divinely appointed woman has put in the "three measures of meal," is working both in the universal as well as in individual consciousness, turning and overturning all that resists the onward heavenly current of this spiritual force leading to the "federation of the worlds" in one holy church. This spiritual democracy is the only true democracy. In that splendid move, the rotation in office, made some years ago, I caught this vision and it was published in the *Sentinel*, and each by-law is but another unfolding of this grand and holy purpose. Before this mighty unselfed love or force the mountains of selfishness are laid low and the good of all becomes the dominant impulse. Each day renewed love, tenderness, and wonder fill our consciousness as we think of your leadership of so stupendous a Cause, and each day we see demonstrated more absolutely the omnipotence of Love, of good, in its resistless tide sweeping away the false. We know that this sublime movement is of God, and you, its Leader, are sustained by the irresistible forces of good.

I thank you, beloved Leader, for having given me even a small part in this great work, which I think of most reverently each day. God has greatly blessed my work, and I am deeply grateful. We have sold our dear little church, which we had outgrown both numerically and locally, and we have purchased the most beautiful lot on Peachtree street for our new church, in a very lovely and most desirable part of our rapidly growing city. Our little church did a grand work as the first strong, emphatic declaration to this section that Christian Science is here to stay, and it has passed into the hands of a noble body of women. With tenderest love,

Your devoted student,
SUE MIMS.

Orange, N. J., Feb. 23, 1910.

Mrs. Mary Baker Eddy.

Beloved Leader:—Looking over the latest edition of the Christian Science Hymnal, I was delighted to find your beautiful hymn, "The Mother's Evening Prayer," in its appropriate musical setting. In the years of striving to overcome self and selfishness and to reach some sense of divine Love, this hymn has meant much to me, lifting thought above the rugged way through the wilderness to the harmony of Soul. I have often repeated the blessed words of this prayer to others, and they have brought comfort to the sorrowing, hope to the hopeless, health to the sick, and the peace of God to the dying. The lines are sublime in their dignity and exquisite tenderness; akin in their purity to the prophet's exalted declaration, "The Lord is in his holy temple: let all the earth keep silence before him."

Dear mother in Israel, only a life consecrated by works of truth and love and of self-abnegation can express my gratitude to you and for you.

Humbly and tenderly,

Your loving student,
NEMI ROBERTSON.

Cleveland, O., Feb. 16, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—On Lincoln day services were held in Second Church of Christ, Scientist, to which First and Third churches were invited. Both churches lovingly accepted this invitation, and the union services were well attended and thoroughly enjoyed. We wish to express our gratitude to you, dear Leader, for your loving guidance and wise leadership. We are glad to follow in the way which you point out, knowing that your counsel, if heeded, will lead to the "house not made with hands, eternal in the heavens."

Gratefully and lovingly yours,
Second Church of Christ, Scientist,
JOHN A. WEBSTER, *Clerk.*

Boston, Mass., Feb. 17, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We send you herewith, with very much love, the new picture which shows The Mother Church, the publishing house, and the proposed parkway in the foreground. The parkway at present is in the process of making, but we expect it to appear as shown in the picture a little later in the year. This photogravure picture is produced for the Publishing Society by Littig & Company of New York city, and they were much pleased to prepare this special artist's proof on parchment for us to send to you.

With grateful love from us all,
The Christian Science Publishing Society,
DAVID B. OGDEN, *Manager.*

Elgin, Ill., Feb. 9, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Recognizing that obedience to Principle demands unity of action, former First and Second Churches of Christ, Scientist, Elgin, Ill., have reorganized as one church. Lovingly,

MARY THORN,
FLORENCE BECKER,
Committee.

San Rafael, Cal., Feb. 19, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At a special meeting of our church last Sunday, for the purpose of discussing plans to increase our own building fund, it was lovingly voted that we first give a part of our savings to the Mother Vine which sustains the many branches. Realizing that *The Christian Science Monitor* is one of our most active missionaries, and that the need of more space is apparent, we are sending to Mr. Chase, for the enlargement of the publishing house, one tenth of our present funds, and will continue to send the same proportion monthly so long as we see this as one of the paramount needs. We know that our mite will result in blessings, for you have taught us that giving enriches to the extent that unselfish love underlies the act.

We are deeply grateful for the harmony which has always prevailed in our little church, and we trust that we may be awake to the importance of consecrated individual activity.

Sincerely and gratefully your followers,
First Church of Christ, Scientist,
MRS. NELLIE PAULL-CARROLL, *Clerk.*

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THE LECTURES.

CANTON, O.

Miss Mary Brookins of Minneapolis delivered a lecture on Christian Science at the Auditorium Sunday afternoon [Jan. 16] under the auspices of Second Church of Christ, Scientist. She was introduced by Mrs. Evanstein Barrie, who said in part,—

One of our modern writers says, "The sole motive for every action of man is a desire for happiness;" and as the majority of people believe that happiness comes through the possession of many worldly things, our lives are spent in the pursuit of gain. As we ascend toward success, our horizon widens, and we see before us more and greater needs than we have ever dreamed of. Our ideas of necessity are only relative after all, for what seemed yesterday to be affluence and power, today are but poverty and defeat. So there seems to be no fixed place whereon mortal man may stand and say, "I have attained to this position;" or, "I have acquired so much, now I am happy." In the face of these failures to reach the goal, the mind turns to the within, and there becomes conscious of the fact that true happiness comes from the development of the spiritual man. Along with that development comes the understanding that it is not the seemingly adverse condition which annoys us, but it is the attitude of mind which we assume toward that condition that makes us miserable or otherwise. We are here today, hoping to learn something about the acquiring of that spiritual development which brings the happiness that abides under all conditions.

Correspondence.

DENVER, COL.

Judge Septimus J. Hanna delivered a lecture [Feb. 6] on "Christian Science, the Religion of the Bible," to one of the largest audiences ever gathered in the auditorum of the Woman's Club Building, under the auspices of Third Church of Christ, Scientist, of Denver. Judge Hanna was introduced by Gov. John F. Shafroth, who spoke as follows:—

I esteem it a great privilege and pleasure to be here and introduce the distinguished speaker who will follow me. I am glad to see this magnificent audience and am glad to see so many taking this interest in Christian Science. No person, no matter what his belief, can fail to recognize the great good which is being done by Christian Science. No movement which has for its purpose the betterment of humanity, the uplifting of mankind, and the advancement of good morals and good government, but merits the earnest attention of all fair-minded people.

The man whom I am about to introduce is one of the same profession as myself, and after he had studied and investigated and examined Christian Science, he became convinced that he could do more good for humanity by taking up the active work than on the bench or in the practice of law. He early became identified with the Christian Science movement, was pastor and reader of The First Church of Christ, Scientist, in Boston, and through years of association with Mrs. Mary Baker Eddy has come to have a knowledge of the actual development and progress of Christian Science attained by but few, and is able to speak authoritatively of Mrs. Eddy and the Christian Science movement.—*Daily News.*

KEY WEST, FLA.

A lecture on Christian Science was delivered at the San Carlos Opera House, Jan. 30, by Francis J. Fluno, M.D. He was introduced by State Senator W. Hunt Harris, who said in part,—

The average man of today, in his conceit, believes that he knows everything; that the present generation is the wisest, and he looks with pity upon those of bygone ages. It is true that electricity has opened up to the world vast channels of usefulness and pleasure. From the brass key suspended from a kite-string we have the telegraph, the telephone, wireless telegraphy, the phonograph, motive power and thousands of useful and beneficial appliances. All these things have been accomplished by close application of thought and study. While it is true that the ancients may not have known anything of electricity, yet they were possessed of a knowledge of astronomy and the domestic sciences, architecture and sculpture had attained with them a high degree of perfection, and certain secrets and science in the manufacture of steel have never been equaled, because their secret processes have been lost to the world.

This is an age of discovery, and it behooves the thoughtful to pause and give ear to the sounds that are knocking at the door of his intelligence. One of the great discoveries of this age is what is termed Christian Science. Just exactly what this means I am not in a position to set forth, but I have seen some of the effects upon those who follow its teachings, and the wonderful peace of mind, the freedom from care and worry, the apparent immunity from sickness and disease which is enjoyed by the followers of Christian Science, are certainly sufficient to entitle it to a respectful hearing.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

El Paso, Tex. (Second Church).—Miss Mary Brookins, Texas Theater, 3 p.m., March 6.

Lewiston, Idaho.—Prof. Hermann S. Hering, new Methodist Episcopal Church Auditorium, March 11.

Vancouver, B. C. (Second Church).—Prof. Hermann S. Hering, Vancouver Opera House, 4 p.m., March 13.

Auburn, N. Y.—Rev. William P. McKenzie, New Jefferson Theater, 3:30 p.m., March 13.

Aberdeen, Wash.—Prof. Hermann S. Hering, Grand Theater, March 15.

New Bern, N. C.—William D. McCrackan, M.A., Church Edifice, Middle street, 8:15 p.m., March 15.

Glenwood Springs, Col.—Frank H. Leonard, Odd Fellows Hall, March 17.

Woburn, Mass.—Hon. Clarence A. Buskirk, Lyceum Hall, March 18.

Toronto, Ont.—Hon. Clarence A. Buskirk, Royal Alexander Theater, 3:30 p.m., March 20.

Los Angeles, Cal. (Third Church).—Prof. Hermann S. Hering, Temple Auditorium, 3 p.m., March 20.

Wellesley, Mass.—Bliss Knapp, Wellesley Town Hall, 3 p.m., March 20.

Durango, Col.—Frank H. Leonard, Red Men Hall, 3 p.m., March 20.

St. Joseph, Mo.—William D. McCrackan, M.A., Tootle Theater, 3 p.m., March 20.

Cambridge, Mass.—Rev. Arthur R. Vosburgh, Scenic Theater, Temple street, 3 p.m., March 20.

Pitch thy behavior low, thy projects high;
So shalt thou humble and magnanimous be;
Sink not in spirit; who aimeth at the sky
Shoots higher much than he that means a tree.
A grain of glory mixed with humbleness
Cures both a fever and lethargickness.

HERBERT.

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TESTIMONIES OF HEALING.

I did not come to Science for physical healing, although I was a great sufferer from childhood. I was far more interested in that sublime chapter, "Atonement and Eucharist," in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I may say that this chapter cleared away forever my doubts on a very difficult subject.

Then came the thought, If others get healed, why not I? So I decided to call in a practitioner. At his first visit I did not like the treatment at all, and wished he would go away, but later I felt much better. At the second visit, the same thing occurred,—I felt quite sick, and heartily wished the good man elsewhere. It was, however, the meeting of error with the truth. At the third visit, the terrible illusion of belief in the law of heredity was dispelled, and I was healed of a serious affection of the stomach. I do not know how I was healed, but this I do know, that, whereas I was once almost constantly sick, now, even in the midst of much seeming discord, I am neither sick nor sorry.

I am very grateful to Almighty God for the revelation He has given to us, in these latter days, through Mrs. Eddy, of the great saving and healing truths, as taught by our "elder brother," Jesus the Christ. Take heart, discouraged ones! "Greater works than these shall he do"—thus spake the one who is declared to be the brightness of the Father's glory; the express image of His person; and who "proved Life to be deathless and Love to be the master of hate" (Science and Health, p. 44).

A. GRANT-SMITH, Portobello, Scotland.

In the spring of 1901 I became afflicted with a disease which was diagnosed as an ovarian trouble. I began treatment with our family physician in January of the following year, but although the doctor did all he could for me, I received only temporary relief. For a year and a half I suffered constant pain, and after a time complications set in, among which were stomach, bowel, and bladder trouble. I was under medical treatment five years, and at last the doctor told me that an operation was the only thing which would do me any good; but to this I would not consent.

My attention was first called to Christian Science in the fall of 1906, but I was not ready for it at that time. In January of 1907 I decided to give up medicine and try Christian Science, through the influence of my parents, who were becoming interested in it. I read Science and Health, but was taking medicine at the same time and was very antagonistic to what I thought Christian Science to be, so of course I received little benefit. Later, I decided to have help from a practitioner, and I was healed in two weeks; nor has there been any return of the trouble. I have not been antagonistic since taking the first treatment, and I have found Christian Science an ever available help in overcoming impatience, worry, and many other sins.

While I am very thankful for the physical healing, the spiritual uplifting is to me more wonderful, as I had always longed for something better than the orthodox teachings could give. I have had the privilege of class instruction, for which I am very grateful. I am deeply thankful to God for the many blessings I have received, also to our beloved Leader, Mrs. Eddy, whose faithful example is a constant help to me. I desire so to live that my life will prove my gratitude.

MISS BESSIE JONES, La Fayette, Ind.

For two years I was a miserable sufferer from appendicitis and nervousness caused by overwork. I spent two months on a ranch in New Mexico, thinking that a carefree and open-air life would restore my nerves at least, but I was no better when I returned; so with my mother I went to Colorado and spent the summer, hoping I would be benefited and able to resume my neglected school work, but alas I was able to attend only three days. All the following winter and spring I was in a condition of suffering which made existence miserable, both to myself and my people.

At last it was suggested by a stranger who called one day, that I try Christian Science. Much to my displeasure, my sister and mother acted upon the advice, and called a practitioner to see me. I was awaiting an operation, which was to occur the following week, and I told the practitioner if he could do anything it must be done that week. I was benefited by the treatment but not cured, so a friend advised me to try another practitioner. I did so, and in less than two weeks' time I was healed.

MILDRED HIATT, Amarillo, Tex.

[Translated from the German.]

I have been an adherent of Christian Science for the past eight years, and have had many opportunities to experience its beneficent influence. It was brought to my attention through a friend who had been healed by it of illness of many years' standing. I gladly attended the services and meetings, and although I did not understand much of this blessed teaching, I nevertheless always felt drawn to it, because of the joy and happiness which the congregation reflected in word and in appearance. It took but a very short time for me to be made happy by the wondrous truth which I had been seeking unconsciously up to that time.

Although I did not find my way to Christian Science through suffering, I have been freed from many a physical ailment during these years. I cannot thank God enough for having been restored to health, but I am still more grateful for the spiritual gain, for the recognition of the power of Truth. When I was younger I found but little joy in living, and my light was darkened by worry and by gloomy meditation. Since I have become acquainted with Christian Science, I enjoy a sense of activity and a desire to work which I had not known before. Now I know that divine Love and omnipotence helps us daily to overcome all false inclinations, to discern the power of good and to demonstrate it more and more; evil gradually loses its seeming power over us, and we advance joyfully and with a sense of security. Even if to mortal sense the way seems dark, we know that the light will keep growing more bright. I cannot be thankful enough that through Christian Science I have come to a better understanding of the Giver of all good.

I wish to offer heartfelt thanks to our dear Leader, Mrs. Eddy, for the wonderful truth which has been revealed to us through her. In my former church I used to anticipate the Pentecostal sermon with great joy, but now we have Pentecost constantly, for we have learned that "the Spirit of truth" is always with us.

SOPHIE HENZE, Hannover, Germany.

For many years Christian Science has been our only physician, and I want to express my gratitude to Mrs. Eddy for bringing to humanity this healing and protecting truth. Our little boy, now six years old, has never known any other remedy than Christian Science, and we have had many occasions to test its efficacy. Some time ago he was taken with a cough, and before that was overcome measles appeared. The latter yielded almost immediately to the treatments, so that in three days there was no sign of the disease, and the child never realized that he had been sick. He played about the house as usual, but we kept him in because of the fear of others in cases of contagion. The cough was also soon destroyed. Not long after this

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experience he jumped out of a swing when at its height, injuring his ankle badly. The swollen and painful condition, and the fears expressed by persons who saw him jump, tempted me to have a surgeon examine his ankle, but a Christian Science practitioner quickly conquered this thought and the demonstration was made, leaving no weakness in the ankle and thus proving Truth to be omnipotent.

The physical healing in Christian Science is beautiful, but its preventive power appeals to me strongly, and for this I am very grateful.

MRS. JULIA HAWKINS EDWARDS, Los Angeles, Cal.

A little over a year ago, I had a very severe attack of bowel trouble, lasting about thirty-six hours before I decided on what course to pursue. At last the pain became so severe that I felt I could bear it no longer, and my husband said that something had to be done. He asked if I wanted a doctor. I told him I did not, but requested him to call up a Christian Science practitioner at Ogden. He did so, and I was greatly helped at once. In less than ten minutes the pain had all left me, and I was able to go to sleep with comfort. I rested perfectly that night, and arose next morning feeling perfectly well, and have never had any trouble of the kind since. I am glad to be able to express my gratitude for Christian Science.

MRS. MORGAN, Evanston, Wyo.

I have long felt that it was time to express in some way my gratitude for Christian Science and all that it has done for me and mine, but it has always seemed hard to find words that would even in a small way show what I feel. The physical healing I have received has been truly wonderful, as all my life I had been in bondage to ills of all kinds; but now, as I am able to prove the truth of being for myself, after seeing my little girl of three years exposed to different contagious diseases and not being touched by them, I realize that we are each and every one of us protected by our loving Father-Mother God.

Fear has always been for me, as I think it is for many, the most stubborn enemy to be overcome; but I am learning daily that to put our trust wholly and unreservedly in divine Principle, in our God who is all good and never sends evil on us, is bringing us nearer each day to all that we should be as Christian Scientists. While there is seemingly in my experience much to be overcome, I am learning hourly to rejoice always in ever-present Love, and in this I feel I am doing much. To prove my gratitude to God, and to Mrs. Eddy for this truth, I pray always that I may be faithful to the Cause of Christian Science.

MRS. ZOLA M. ZORBAUGH, Harlan, Ia.

I have sometimes heard it said by non-Scientists that Christian Science can be of no use in cases of injury to bones, so I am anxious to express my gratitude for what it has done for me in this respect. I am thankful to say that I have been blessed all my life with excellent health; it is therefore chiefly in regard to the overcoming of accidents that I have reason to acknowledge the power of Truth.

More than a year ago I had a fall when out hunting, injuring my right arm severely by coming in contact with a large tree root. By the time I got home the arm was extremely stiff and swollen, while the point of the elbow seemed to have got inside the arm, and it was a most misshapen and distorted thing to look upon. Christian Science was new to me at that time, and as the pain seemed very real the next day, I wrote for help, for it appeared almost incredible that such a deformity could resume its proper shape without even a bandage as material aid (I used nothing whatever). The letter was received on Sunday; and that morning the arm was badly discolored and quite immovable. It was also to sense extremely painful. About eleven o'clock the pain began to lessen, and by night the whole of the bruise and discoloration had disappeared and the swelling had considerably abated, though the arm was still quite useless. The next day, Monday, I was hunting again! At the end of four days I could straighten my arm, but it was about ten days before I could raise my hand to my head, the delay being due, I feel sure, to fear, for I could not at once overcome the dread of permanent stiffness,—not then realizing that "with God all things are possible." The arm has never troubled me since, and it is perfectly normal.

Only a few weeks ago, I had another instance of the all-power and presence of Truth. In taking a fence my horse fell heavily on its head, rolling completely over, but I escaped with only a blow on the shin-bone and the knee. With the stupid apathy of mortal mind, I did not at once "meet the adversary," and in consequence, at night I found all the signs of a severe bruise on the shin and swelling of the knee. Then I set to work in earnest; but I had to pay for my indolence, for the enemy, having once found entrance, was not to be driven out in a hurry, and it was nearly three o'clock before it was finally overcome and banished. I then fell quietly asleep, and when I awoke in the morning all traces of the bruise had vanished. Though the knee was still rather stiff, I was able to walk and ride as usual, and from that time I never felt any further ill effects from it. Under the old thought I am sure I should have been hobbling around for several days.

These are only two of many instances in which I have proved the protecting care of divine Love, and it is impossible for me to express in words my gratitude to God, and my feeling of loyalty to our Leader for her beautiful and courageous unfolding and upholding of this great truth which "maketh all things new," and opens out such immense vistas of thought as fill one almost with awe.

(LADY) MILDRED BOYNTON, Beverley, England.

I received many benefits in Christian Science before I entered the church. The first was a demonstration over an unnatural and protracted parturition. On this occasion, through the power of Truth, the conditions were almost instantaneously changed from inharmony to normality, rendering the birth safe and natural. In another case, one of my boys had treatment for an accident, his hand having been severely injured in a revolving pulley. He experienced no pain after the first treatment, and in a short time the hand was fully restored without drugs or bandage. If I were to give an account of all the good that I have received, and the errors that have been overcome for us in Christian Science, it would fill many pages. With the help of the same practitioner, I have had more recently two wonderful demonstrations over an attack of heart failure, and for this blessing alone I would like to tell the whole world about Christian Science, and in such simple words that the smallest child might read and understand.

I did not come into Christian Science very gracefully, for being in tolerably good health I thought I did not need it, and I studied the books only because I enjoyed good reading. But the time came when I was forced to acknowledge the truth of every word I had read, and was thankful for having read them. I had to study Christian Science to show me how truly ignorant I was, and now I would not give up the knowledge of it for all the other literature and sciences extant. As to our beloved Leader, "the toiler tireless for Truth's new birth" (Miscellaneous Writings, p. 386), I am trying to abide close to her loving message, to follow her so far as she follows Christ.

JULIA A. SMITHSON, Milford, Utah.

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We wish to tell of the healing of our baby through Christian Science in November, 1908. Words can never express our gratitude and happiness, for they were more than could be told when he began to gain and continued to improve. He certainly had the most severe attack of throat trouble which we have ever known to be cured, but he is now as well as ever.

MR. and MRS. GLENN PUTNEY, Galveston, Tex.

I wish to express publicly my gratitude for the many blessings I am receiving each day through the study and application of Christian Science. It was not from any physical need that I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I wished to know something of this Science which made me feel so joyful when in company with Christian Scientists or when attending their services, as I occasionally did. It was not long before I found this truth to be a religion so practical that, when earnestly applied, it would meet every physical, financial, and mental need, and I have tested it to that end.

Christian Science is established in our home and is our remedy for every discord. A few months ago our son was born, and through all perfect harmony reigned. My husband and I did our own work in Science to within six weeks of the birth, when we asked help from a practitioner who was at that time in Maine. As the law required a physician, one was called a few hours before the birth, but conditions were perfectly natural and I did not suffer at all, notwithstanding the fact that it was my first child.

I feel very grateful to our revered Leader for giving to the world this new-old religion, and I am striving more earnestly each day to live more good, to manifest more of Truth and Love.—TAYLORA KALBACH-JONES, Toledo, O.

Hoping that this testimony will help some one who is suffering, and yet seeking the truth, I will give my experience. For about six months I suffered so much with stomach trouble that I was afraid to eat anything, and the doctor did not seem to do me any good. I had almost given up hope of ever getting well, when Christian Science was recommended to me, and while I had little faith in it, I thought what was told me sounded good, and decided to try it. By the reading of Science and Health and a few treatments from a practitioner I got well. I can now eat anything that I wish without the least pain.

MRS. EMMA DICE, Tacoma, Wash.

[Translated from the German.]

It is with a grateful heart that I want to give thanks for the blessings which have come to me through Christian Science. For several years I suffered from a severe inflammation in the abdomen. This trouble kept growing worse, although I tried everything, and sought healing in famous watering-places, but without any success whatever. In the following November I had again a severe attack of this trouble and was bedfast for ten weeks. The physician gave no encouragement, but rather said that when I could get up I must submit to an operation, for the trouble would become more aggravated.

I then heard of Christian Science, but did not feel that I could accept its teachings, as I believed that God sends us suffering, and that we must bear it patiently. The fear of the operation, however, robbed me of my rest, and as I could not help thinking about Christian Science, I decided to turn to it. I applied to a practitioner, who lovingly gave me treatment. I also attended the services and meetings, and improved daily. I learned that God is Love and infinite good, that He does not send us suffering. I am also firmly convinced that if I strive diligently after the truth, and hold fast unto it, the error will not return. I have gained spiritual understanding in Christian Science, as well as health and happiness, for which I am thankful to God with all my heart. I am also very grateful to Mrs. Eddy for having shown us the way to Truth.

FRAU EMMA SUCKERT, Rixdorf, Germany.

It is more than twelve years since I first became interested in Christian Science. I did not at the time call myself really ill, but as I had been a soldier in the Civil War I had contracted several diseases, among them rheumatism with severe headaches, and at times the former was so painful that I was obliged to use crutches for five or six weeks at a time.

Through the influence of a friend I was induced to try Christian Science, which I did with very good results. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for some time I read the Christian Science literature, but after a while I became negligent in my reading. In fact I seemed dull and did not gain in understanding, and finally turned to drugs again. This was my condition in August, 1906, when I was stricken with entire helplessness of my left hand and arm, the stroke being somewhat lighter in my face and lower limb. I immediately made application to a Christian Science practitioner for help, with the result that after six treatments I could use my hand quite well, and in a short time (without further treatments) could use it as well as ever. At the same time there was an abnormal growth back of my ear, which had been very annoying and for which a doctor had recommended a local application, saying that if it did not disappear with this treatment an operation would be necessary. Through the work of a Christian Science practitioner, however, the growth disappeared after the second treatment.

As the world counts time I am now seventy-five years old. For over sixty years I had used tobacco, and although not a heavy drinker I did use liquor, and sometimes language which was not creditable. I can now say I am thoroughly healed of all these habits, and the same habits are distasteful to me. I have been in better health the last three years than at any time during the last thirty years. I give God the honor for this healing, through Christian Science as taught by Mrs. Eddy.

WM. R. WICKHAM, Battle Creek, Mich.

It is often a help to others to know that some one was really healed through Christian Science, and I can truthfully and gratefully say that I am one among the many who have been thus restored to a life of usefulness and a growing knowledge of God. I had suffered for years from female and stomach trouble, besides a general nervous breakdown. I was treated by two of the best doctors in our town, also by a prominent physician in Washington, D. C. I, however, received but little help or encouragement from any of them, and I had given up all hope of ever being well when a Christian Scientist happened to visit a friend of mine, who asked me to have a talk with her. I shall never forget the joy I experienced when the Scientist explained to me that God is our Life; that "in him we live, and move, and have our being." I took treatment from her, and with her help, in addition to the study of Science and Health, "Miscellaneous Writings," and our other Christian Science literature, I was healed. My friends all think that I can now do as much work as any two ordinary women. We have had many other beautiful demonstrations in our home.

It is great cause for rejoicing to know that our help is always with us; that, as Mrs. Eddy tells us, "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The spiritual uplifting is,

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however, far more significant than the physical healing. The Bible has become a new book to me. I shall never cease to be thankful for this healing truth. My heart goes out to Mrs. Eddy for her labor of love, and I am truly grateful that through her spiritual perception of the truth we are able more clearly to see and know "that good, and acceptable, and perfect, will of God."

MRS. JOHN C. SPARROW, Cadiz, O.

Christian Science has brought to me the spiritual understanding of man's oneness with God. Words are inadequate to express the joy that has come to me through its teachings; it arouses the sense of love, peace, and friendship among our fellow-men, and these we need so much in our earthly career. Its healing power is indeed glorious. In July, 1908, I was taken with a severe illness which, according to mortal mind, would have confined me to bed for a week or more; but I tried to know the nothingness of the apparent condition, which, however, seemed so real to me that I did not make much headway. As I did not know very much then of the truth that makes free, a practitioner was sent for when the symptoms became somewhat alarming. She came at once, gave me treatment, and had been gone from the house only a few minutes when the power of Truth manifested itself. In all this seeming trouble I attended to my household duties, having even more than usual to see after. The worst attack was on a Wednesday, but the practitioner (the instrument in God's omnipotent hand) held me up in my time of need. I went to the meeting that night, knowing it would not harm me to do so, and was much benefited through the many helpful thoughts which were given out. In less than a week I was myself again and quite a wonder to those not in Christian Science when they heard what the trouble was.

For this, and for other blessings too numerous to mention, I am very grateful to God, and to our beloved Leader, Mrs. Eddy. Christian Science has indeed been a blessing in my home.—MRS. B. A. SIRES, Charleston, S. C.

I wish to express my heartfelt gratitude to God for the great blessings I have received in Christian Science. Through the reading of Science and Health by Mrs. Eddy, I was led to read the Bible more, to believe God's promises, and apply the truth as Mrs. Eddy teaches. Like many others, I came to Christian Science for healing, after I had tried several physicians and had lost all faith in them because they did not help me, although I felt sure they had done their best. My healing was slow, but I can truthfully say I am glad that it was, for had it not been so, I would not have striven to understand this inspiring truth, which has set me free and changed me from a melancholy, unhappy woman into a cheerful, hopeful one.

I give thanks to God, and to our dear Leader, Mrs. Eddy, that I have been so wonderfully helped, both spiritually and physically.—MRS. ANNIE BROWN, St. Albans, Vt.

I was healed about two years ago, through Christian Science, of neuralgia, acute lung trouble, and rheumatism. I could hardly believe it was possible that I had been healed in one treatment, and for all time, although I felt perfectly well. I asked the practitioner to give me further treatment, but she said I was completely healed. I then asked her to show me how to study the Science, which she cheerfully did. The most significant part of this wonderful truth is the spiritual uplifting. It brings with it peace and joy, and molds one into a cheerful and happy being. I am indeed thankful for having been directed to Mrs. Eddy's teachings, which show us the way to know God as Life and Truth.—MRS. MARGARET WALES, Salt Lake, Utah.

I am glad to give the following testimony for our periodicals. Words are inadequate to express my gratitude for all the blessings I have received through Christian Science, but I would like to tell of a recent demonstration. It became my duty to play in public with a few friends, but a sense of fear and limitation seemed to prevail. However, with the understanding I had gained of Christian Science, and one treatment, I played with entire ease, and my teacher even remarked how perfectly calm I was. In another instance, in my business life, discord has been replaced by harmony.—M. E. MEACHAM, S. Medford, Mass.

In August, 1908, I was taken with intense pain in my side, which continued for several hours. About midnight I called a practitioner; but, as relief did not come quickly, some members of the family became alarmed and a physician was sent for, who administered an opiate. The next day at noon he came with another doctor to take me to a hospital, saying that an operation was all that could save me. To this I objected, but the physician, who was a friend of the family, said I had better go at once. I did not, however, consent, but said I would let him know. Later I telephoned him that he need not come, and again I sent for the Christian Science practitioner. Relief was slow in coming, but the truth finally overcame the error and I was relieved. After this experience, other diseases seemed to reappear, but they were met and healed; also the tobacco habit was destroyed. (I had requested the Scientist to treat me for this.) Even my father, who came to see me, said, "Well, if Christian Science heals him, I will never take any more medicine; but he will never get out of that bed." I was healed, however, and my father was as good as his word, and has given up medicine.

Several months later, the physician mentioned asked a member of the household how I was, and was told that I had never been better and that I weighed thirty pounds more than usual. He replied, "Well, he can get down on his knees and thank God that he is alive." He also said there was every evidence that my disease had reached the stage usually considered fatal. Surely Christian Science does heal "all manner of disease," and I thank God for this evidence of His ever-presence and power. I also thank dear Mrs. Eddy, who has heard His voice and given this understanding to humanity so long burdened with sin and sickness.—HOSEA W. ROWELL, Marinette, Wis.

Out of a heart filled with gratitude to God I gladly give my testimony in behalf of Christian Science. I had been a sufferer for over fourteen years with a very painful and troublesome ear difficulty. I had consulted several doctors and done what they prescribed, but failed to gain relief. I was told by one doctor that the only hope was in an operation, and even that he feared would be the death of me. After this, through the advice of a relative, my wife was helped by Christian Science, so much so that I decided to investigate. The result was that I took up Science, and after a few weeks of treatment the old trouble disappeared and I have been entirely healed. It is now over a year since I have found that God is All-in-all and able to heal all who seek Him through divine Science.

RICHARD HAWKINS, Kenosha, Wis.

The spiritual Christ is born wherever love unfeigned is found; born into every heart that sincerely and tenderly suffers and labors for humanity; born in every peacemaker's spirit; born in every soul that rises above the power of selfishness and worldly greed, and uses its means and powers to promote the good of mankind; born where humility, gentleness, purity of body and soul, trust and submission, faith, hope, and charity are seen to dwell.

HENRY W. BELLOWS.

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FROM OUR EXCHANGES.

[*Churchman.*]

When one looks at the temper of the present age, the possibilities are small for making mere intellectual propositions engines for accomplishing reunion. Reunion, even when championed by commonplace men and supported by imperfect methods, is better than the most consistent scheme of disunion. It may take the energy of a Calvin or the patient labor of a Laud to divide Christians; but the master hand of genius is not necessary to teach men the meaning of fellowship and love. Fraternity in practice is worth more than the dialectics of one who would show that all churches but his own are wrong, or that his own has a vein of golden ore which none other possesses.

[*Christian Register.*]

A happy soul, drawing its happiness from the deeps and not the shallows of life, feeling the pulse of divineness that throbs through the universe, makes discontent and ingratitude heinous, not because evil and sin are overlooked or ignored, but simply because, if we live in the sense of inner peace, our service is more effective, our love of charity more human and sincere. We see that the heights of life where the sunlight is resting bid us rejoice, and we believe that in time the golden rays of pity and service will reach the dark valleys and make them glow with effective help.

[Rev. Charles F. Aked in *Standard.*]

We are to clear our minds of the idea that the kingdom of heaven is to be in heaven, or everywhere else than in our homes, our cities, and our world. And we must relegate to the limbo of dreams the idea that the kingdom has to be ushered in by a spectacular judgment-day, a dramatic assize, a celestial jury, and a glorified Christ, throned and crowned as judge and king for ever more. The kingdom of God is the kingdom of good, of goodness, and it is found wherever men and women live in love of God and one another.

[*Zion's Herald.*]

The supreme test of systems of religion is their power to alter human lives, to destroy the dominion of sin, and to promote the reign of love divine. The guiding question to ask is: Will this produce the highest results in the purification of the soul, will it beget an all-consuming zeal to do good, will it best transform a sinning, suffering, dying world, filling it with a peace and virtue and joy not of earth? Here is the chief touchstone for creeds and their teachers.

[*Examiner.*]

The appeal to us is continually to apprehend and embody Christianity more perfectly, especially as men are practically taking the samples we present to them as their standard of judgment, and are accepting or rejecting it, according as they find in us a logic commending it or discrediting its reality and blessedness. Every human individual and social interest urges upon us the utmost faithfulness in all services of love and helpfulness.

[C. A. S. Dwight in *Christian Intelligencer.*]

The spirit of the age is pragmatic; we pride ourselves on our ability to do things. Now this is all very well if, while we are doing so very many things, we do not neglect to do the thing which above all others needs attention—the perfection of the moral life in obedience to the will of God.

[*Interior.*]

And still men have not learned what Jesus was so anxious to impress upon his hearers—that soul healing does not come as a result of physical betterment, but physical betterment as a result of soul healing.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

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

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BOSTON, MARCH 12, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A remonstrance against further increase of the navy, signed by five hundred ministers of Boston and vicinity, has been forwarded to Washington. The remonstrance declares: "The fact that the United States, which has no enemies but is on friendly terms with all nations, is spending more than thirty per cent of its revenues, postal receipts not included, on preparations for war and nearly seventy per cent for war purposes, if the expenses of past wars be included, or nearly four hundred million dollars a year, should in our judgment cause the Government to take immediate action for the reduction of military and naval appropriations. We believe that the legal system already embodied in The Hague conventions is adequate to meet the requirements of international justice, on an honorable, equitable, and economic basis."

The committee on naval affairs of the House will recommend to the House the following vessels: Two battleships to cost about eleven million dollars each; two fleet colliers at one million dollars each; one repair ship to cost one million dollars; four submarines costing about five hundred thousand dollars each. The naval appropriation bill, as now practically completed, carries about one hundred and twenty-eight million dollars, as compared with one hundred and thirty-six million dollars last year.

The bank guaranty fund law of Oklahoma had its first severe test last summer when the Columbia Bank and Trust Company failed, and the depositors were paid dollar for dollar claims amounting to $2,800,000. This depleted the state's supply fund to such an extent that under the law another assessment was levied on the other banks. The state's action was fought by the banks on the ground that the law was unconstitutional, and was decided for the state in the state courts. It was appealed and is now to be adjudicated in the United States supreme court.

That John D. Rockefeller plans to spend his millions on a still greater scale than ever in the cause of education, charity, and other beneficent objects, was made clear last week, when Senator Gallinger introduced a bill to incorporate "The Rockefeller Foundation," which will have headquarters in Washington. Behind the incorporation is hidden the greatest plan for the systematization of charity in the history of the world.

"Cosmopolitan clubs" composed of foreign students enrolled in American colleges, exist at present in twenty-three educational institutions. They result in bringing together the picked men of various countries of the globe, in developing a mutual understanding, admiration, and love among men who are probably destined to be prominent in their own countries in coming years, and point happily toward a future world unity.

All over the country on March 1 corporations hastened to file with internal revenue collectors the reports of their business called for by the new corporation tax law. Many thousands of corporations, however, did not file reports and so have become liable to penalties. Many of the returns that were sent had protests attached to them. Iowa is the only state in which complete returns were made.

The Senate has passed the bill authorizing the issuance of thirty million dollars' worth of certificates of indebtedness for the completion of irrigation projects of the Government already under way. The bill is intended to supply sufficient money to finish these works, and it is contemplated that the certificates will be redeemed by money derived from the sale of the lands redeemed by the improvements.

The Western Union Telegraph Company has promulgated orders to accept messages over the telephone from any regular subscriber of the American Telephone Company, to be transmitted as telegrams. This order makes it possible for every subscriber throughout the entire country to send a telegram without leaving his residence or his office.

At a conference held at the White House, attended by Attorney-general Wickersham and Senators Aldrich and Crane and Speaker Cannon, it was decided that the railroad, the postal savings bank, and two conservation bills should be pressed for passage with all the power at the command of the Administration party.

The second meeting of the New Jersey mayors' conference has been held at the State House. The legislative committee, appointed at the first meeting several weeks ago, has completed drafts of bills for uniform accounts in municipalities and limited bond issues for cities. The committee also favors a short ballot bill.

A minority report of the committee on interstate commerce on the Administration's interstate commerce bill condemns the measure unsparingly. It makes the statement that the bill prevents neither the combination nor the overcapitalization of railroads, and is declared to be ineffective for these evils.

The House committee on interstate commerce, by a majority of two, has voted to create the interstate commerce court, the provision for which the President and the attorney-general have been working.

The Senate, after debate, disapproved of the bill giving legislative authority for future appropriations to purchase sites for the construction of buildings as residences for diplomatic officials abroad.

International.

The Dalai Lama, the religious head of Tibet, has left Lhasa, because of the approach of Chinese soldiers, and has fled to Darjeeling, India. That the trouble in Tibet is the direct result of arbitrary British interference is asserted by Sir Henry Cotton, whose long years of official service have made him an authority on Far Eastern affairs. He says: "The present crisis at Lhasa is the aftermath of the British expedition under Colonel Younghusband [ostensibly to impress the necessity of respecting treaty obligations] into Tibet seven years ago. At that time I vigorously protested against the unwarrantable assumption of Lord Curzon that the suzerainty of China over Tibet was 'a constitutional fiction.' The truth is that for about two hundred years that suzerainty has existed and was never disputed. The only result that could ensue has happened. It was inevitable that China would assert her authority by drastic measures, aiming at the establishment of effective power in Tibet. The situation is a direct consequence of our interference in Tibet, and is very embarrassing for the British government, upon which are now forced most delicate and tactful negotiations with China regarding Tibetan affairs in which we have no real concern." The Chinese government has replied to an inquiry by Great Britain, setting forth her intentions in Tibet, and the reply is regarded as satisfactory by the British foreign office. China declares that the interior administration of Tibet will not be changed. Japan declares that China has made a grave political mistake in degrading the Dalai Lama, and that its action in disregard of the interests of the Powers concerned should not have been taken without consultation with Great Britain, Russia, and Japan.

The Smithsonian African expedition of Colonel Roosevelt broke up at Gondokoro, Sudan, last week, all of the porters and half of the servants returning to Kampala and Nairobi. The former President of the United States will arrive in Berlin May 10, and the authorities of the Berlin University are arranging for a cordial reception. Emperor William has also indicated his intention to entertain him. It is understood that, acting on the precedent in the case of ex-President Grant in June, 1877, when on a tour of the world, the London Corporation intends to offer to Theodore Roosevelt a public reception in the Guildhall, London. Paris also will entertain him fittingly.

Reports made to the Mexican government for the fiscal year 1908-1909 by the oil-producing concerns show that the oil yield of the republic for that year had an aggregate value of approximately $2,400,000. The oil refining business is at present confined to the Pearson interests, which operate a large plant at Minatitlan, on the Isthmus of Tehuantepec, and the Waters-Pierce Oil Company, whose plant is at Tampico. The Mexican Petroleum Company has a small refinery at Ebano.

President Fallières has personally called on Prince von Radolin, the German ambassador to France, to express condolences on the recent demise of the ambassador's son. As this is the first visit a President of the republic has paid to the German embassy since the Franco-Prussian war, it has created much comment.

The official reports of the flood damage in eighteen out of the eighty-six departments of France show monetary losses of $14,600,000. This includes the $10,000,000 damages done in Paris, but here as elsewhere no account is made of the indirect losses, which are incalculable.

An anticipated deficit of $42,000,000 in the Russian income has disappeared, and the budget for the first time in twenty-two years shows a surplus of $1,850,000.

Industrial and Commercial.

The annual peanut crop of the United States is about twelve million bushels, worth seven million dollars, but the production is now far below the demand. The cultivation of peanuts has proved a profitable industry for Japan, from which country the United States imported over fifty-five hundred thousand pounds in the first ten months of last year.

Three-cent street railway fare with municipal supervision of the car lines has become a reality in Cleveland. The receivership of the local traction lines which has existed since Nov. 12, 1908, is lifted and the Cleveland Railway Company has taken over the property under an ordinance recently approved at a referendum.

More than $13,500,000 is to be spent in 1910 for new equipment for the Great Northern and Northern Pacific railroads, the line of James J. Hill.

The geological survey estimates that there are 15,104,500,000 tons of coal in the known coal areas of Alaska.

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CHRISTIAN SCIENCE SENTINEL

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

WHAT CONSTITUTES HEALING.

CLARENCE W. CHADWICK.

HEALING and reformation go hand in hand in Christian Science. Where one is found, the other is sure to be. They can never be separated without losing sight of God as divine Principle. What is called health without morality is simply a blind belief without understanding. The healing of physical conditions necessarily involves the correction of the moral fault that is often responsible for the physical disorder.

Jesus' teachings clearly reveal the mental cause of so-called physical conditions, and the mental remedy for such conditions; but until Christian Science was given to the world, even the professed believers in Jesus' doctrine were trying in every way possible to reverse the law of cause and effect and to make mind subordinate to matter. As a result of over forty years of application of the Principle of Christian Science, the world is rapidly awakening to the simple but profound truth that thought is first in everything, and that mental causation is therefore the one important question for consideration. Much valuable time has been spent in the vain endeavor to build up a philosophy of life upon the changing foundation of material effects. *Materia medica* has witnessed the ravaging effects of wrong thinking upon the human body, and instead of working upon the mental and moral plane to correct the difficulty, has unwittingly admitted the superiority of matter over mind. With the moral sense uncorrected, human belief has thus been left to subsist upon its own subjective conditions of thought without the health-giving inspiration of enlightened understanding. The clay has been given power over the potter, and matter and health regarded as inseparable. In short, the thought of matter has been first and the thought of Spirit regarded as of secondary importance. This has left the true understanding of health to be revealed to the world through Christian Science.

In Christian Science the order of thinking is reversed and cause and effect are vested in Spirit or Mind. Health is found in Mind and not in matter. Intelligence assumes its natural place as causation and power, while non-intelligent matter is proven to be but a subjective state of human consciousness. The barriers of sense are thus torn down and thought is set free to grasp the hitherto unknown realities of Spirit. Christian healing becomes a tangible and practical reality, an every-day essential in the life of the progressive Christian worker. It means to him the overcoming of all that is unlike good. It is vastly more than the experience of temporary surcease from aches and pains, —it is the correction and subjugation of that which caused the so-called physical suffering. It is primarily the forsaking and overcoming of sin. It is the conquest over every degrading and obnoxious habit or practice, a radical forsaking of all that pertains to the so-called animal nature of mortals. The Christian Scientist knows that Truth and its idea cannot be separated in the right metaphysical practice. If this important fact is lost sight of, the so-called practitioner becomes merely a mental quack, doctor, or manipulator, and can no longer utilize the power of divine Mind to heal and to bless mankind. Right practice is the exercise of right thought, and right thought will correct sin as readily as it corrects disease. It is therefore a moral impossibility to heal disease and at the same time leave sin uncorrected. If sin is ignored or smoothed over, mental causation and true mental practice are misunderstood.

True Christian healing—and there is no other—embodies the essentials of repentance and reformation; in other words, a scientific correction of thought, and this correction will be made manifest in daily living, in genuine honesty, in sobriety, and in purified affections. If the outward evidence of disease or suffering has been removed as the natural result of seeking "first the kingdom of God, and his righteousness," the signs of true healing are in evidence. To get relief in any other way involves reliance upon some form of erring human belief, and the relief thus obtained falls far short of the Christ-healing. There is evidence on all sides to prove the influence of erring human thought and belief in removing the symptoms of disease, but in a majority of such cases it can truthfully be said that "the last state of that man is worse than the first." This is not Christian healing. It is but a change of belief and not the acquisition of true health or happiness. It is simply a mortal mind-cure in which there is no purification, resurrection, or correction of thought; the belief in the reality of matter and disease is left intact.

It is this kind of cure that the Christian Scientist is striving to have eliminated from the realm of mental practice. He knows that there is no warrant for any such practice, either in the Bible or in "Science and Health with Key to the Scriptures." Despite the ignorant assumption of those who insist that he is working through human will-power or suggestion, he adheres rigidly and understandingly to the one Mind as being the sole healing power in the universe. He knows that the law of God or Mind is just as operative to destroy sin as it is to destroy disease, and consequently that the healing of one includes the healing of the other. First, last, and always it must be understood that true healing is inseparable from purity of thought. Regardless of all appearances to the contrary, no genuine healing can come through an impure channel. The individual who becomes engrossed with the demoralizing allurements of material sense has lost sight of the healing Principle which "thinketh no evil," and his so-called treatment becomes nothing more nor less than a mental argument based wholly upon false premises.

The close student of Science and Health will always look for improved moral conditions as the one satisfying evidence of corrected thought which always accompanies true healing. Demonstration in Christian Science is synonymous with overcoming, and this fundamental fact must not be lost sight of in considering its healing work. Good and evil do not proceed from the same source, nor do they flow through the same channels. In corroboration of what has

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been said upon this point it is well to ponder seriously and understandingly Mrs. Eddy's words in "Rudimental Divine Science" (p. 8), where she says, "Heal through Truth and Love; there is no other healer."

CHRISTIAN SCIENCE THE SCRIPTURAL HEALING.

MYRA EMMONS.

IN the seventeenth chapter of the first book of Kings is related the healing, by the prophet Elijah, of the son of the widow of Zarephath. Studying this story in the light of Christian Science, its spiritual signification is found to be much greater than the mere words at first seem to indicate, for the spiritual understanding of the text confirms fully the fact that the healing which is today being wrought through Christian Science is identical with that which was performed by Jesus and occasionally by the prophets, when they, as Mrs. Eddy writes in Science and Health (p. 333), "caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love."

The account says that Elijah said to the widow, "Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed." The words, "And he took him out of her bosom," clearly indicate that Elijah perceived, through spiritual consciousness, the separation between the spiritual concept of man, in the image and likeness of God, perfect and immortal, and the false belief of a mortal origin; and that he in thought separated the child's spiritual identity from the material sense of the mother. He recognized the divine fatherhood and motherhood of God, instead of a material sense of parentage. Mrs. Eddy says, "Entirely separate from the belief and dream of material living, is the Life divine" (*Ibid.*, p. 14), and this separation Elijah made in understanding.

Elijah then took the child up; that is, realized the exalted identity of the spiritual idea; and the loft where Elijah abode, to which he carried the child, was synonymous with that upper chamber where Jesus took his disciples when he broke for them the bread of life. We next read that "The Lord heard the voice of Elijah," and that the child was awakened from the dream of death. When Elijah delivered the child to his mother, as the Bible expresses the action, the healing was made manifest in the flesh. The fact of the indestructibility of Life and of man as the idea of Life, was made fully apparent, even to the so-called material senses. Job says, "Though . . . worms destroy this body, yet in my flesh shall I see God." Well might this mother say to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

The healing of so-called physical disease and the raising of the dead was then, as now, indisputable proof of the action of Truth. The chapter of which this specific account is a part is full of spiritual beauty and instruction for Christian Scientists, who have received through "Science and Health with Key to the Scriptures" the understanding to interpret it. When Elijah said, "Give me thy son," he asked the widow to surrender her material sense of motherhood to the higher spiritual sense of the infinite, divine motherhood, and when she had done this her son was restored to her, not dead, but alive through the power of Truth. We also see in this chapter that before this healing and awakening from the dead took place, many footsteps in scientific unfoldment had been taken both by Elijah and the widow.

Elijah had warned King Ahab of the drought that should come upon him and his people because of their disobedience, and in this punishment of material sense Elijah himself had to share, as the Christian Science practitioner must sometimes share the experiences of others in putting off the beliefs of material sense, for the brook Cherith, which was for a time his supply, "dried up, because there had been no rain in the land;" but Elijah's implicit obedience to the commands of God preceded each of his demonstrations. When told that the brook Cherith should supply him with drink and that the ravens should feed him, he went unquestioningly to the place to which God sent him; he allowed no mortal sense to lead him to reject the perception of the fact that Love was able to sustain him, even in the wilderness. He was, therefore, supplied with the water of life, and the birds of the air—representing messages of Truth and Love—brought him spiritual sustenance, which also was made manifest in the flesh.

When the brook failed, it was a call to higher demonstration. Every material source of supply was gone. It is not recorded that Elijah made complaint or expressed doubt or fear. He was not left to do so. We read that "the word of the Lord came unto him," and Elijah heard and obeyed the dictate of divine guidance, even though it led him into Zidon, the country of his enemies, where one of his greatest works was to be done. It led him to a woman whose need was greater than his own, for she was not only without sufficient supply herself, but was unable to meet the need of her son, who was dependent, as far as she knew, on her. Elijah was compelled to prove for her and her son, as well as for himself, that Spirit alone is the full and abundant and unfailing source of supply for all.

It is noticeable, also, that the woman's thought was receptive and obedient. She did not condemn God. She asked but one question—if it was for her sin that her son had been taken from her. She did not insist on an explanation, when Elijah said, "Give me thy son;" she surrendered, without complaint, her maternal grief to faith in God. Elijah has been called "the gospel prophet," and this great work which he performed shows how thoroughly he understood the nature of the Messiah, Christ, Truth, as the eternal Saviour of mankind. Christian Science is the again appearing of Truth, connecting all ages, past, present, and future, and proving the present immortality of man.

THE LENS OF CHRISTIAN SCIENCE.

EDITH BINGHAM DITTEMORE.

WHILE walking along a country road one day, I came to a small bridge stretching across a dark, swamplike place, where the water was scarcely visible on account of a thick green covering, over the surface of which insects of every description were briskly running. At first glance the place seemed most repellent, and I would have turned away at once had I not discovered something which suggested a deep lesson. In the midst of the mire, untouched by their sordid surroundings, a cluster of pure white lilies were opening their fresh faces, close set in a mass of sturdy green foliage. As the sun shone upon them, their strength, beauty, and purity were intensified, and even the unpleasant surroundings seemed subdued by their sweet presence.

A few years before this picture would not have awakened any thought other than that of admiration for the flowers; but I had recently come to the dawn of a new light, and was now looking through a spiritual lens called Christian Science, that enabled me, as it has many others, to perceive symbols of spiritual truth which had not come within the range of my vision before. In the light of Science, the picture became profoundly significant. It symbolized the world of sin, disease, and woe in which mankind is seemingly enveloped; nevertheless, with the aid of this wonderful lens, we are enabled to look through the veil of material sense and see God's pure and perfect man in all his beauty, while the objects of sin and disease disappear in proportion to our perception of the truth of being.

When its serviceability is understood, this lens of Chris-

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tian Science can but be desired by all the world, for with it the spiritual universe of God's creating is clearly seen, the reality of being appears. It is turning human thought away from its disheartening beliefs in a God who either sends or permits sickness, sorrow, and death, or who provides for His suffering children only such material remedies as sooner or later lose their asserted healing power. In thus removing deplorable conditions of thought, Christian Science is lessening the manifestations of evil and multiplying the manifestations of good. It enables us to prove that the sick as well as the sinful can be healed here and now of the diseased and sinful thoughts which have caused inharmony and suffering, and be brought into a realization of that perfect love which casteth out fear through the saving knowledge of the only true God, infinite Life, Truth, and Love. Moreover, it gives us proof of the spiritual man whom God created "in his own image," and who is revealed through Christian Science as having remained perfect and Godlike. We learn that even as the lilies bloomed unspotted, despite their repulsive environment, so mankind may rise above repellent mortal conditions and find freedom in the service of Truth. What a glorious inheritance is this,—to realize our God-given right to dominion, our right to manifest health, strength, peace, and purity!

For many centuries, until the discovery of Christian Science, men were taught that sin and sickness are real and that they cannot be avoided on this plane of experience, though they were still encouraged to believe in a good and omnipotent God! As the fruit of these beliefs, sin and disease have been manifested in their worst form, though prayers and drugs have been freely employed in the effort to dissipate them. Mortal belief in God has not been sufficient to bring relief to suffering humanity, and this for the reason, as Mrs. Eddy has written, that "more than profession is requisite for Christian demonstration" (Science and Health, p. 141).

The great Wayshower used this same spiritual lens. He declared that he had come to "destroy the works of the devil,"—sin, sickness, and death; and he commanded all of his followers to go and do likewise. He instructed his followers not only to "preach the gospel," but to "heal the sick, cleanse the lepers, raise the dead, cast out devils;" and he declared that "these signs" would follow them that believed (understood) his way. He even said that greater results would be accomplished, if only we had the necessary faith (understanding); and he also said, "Heaven and earth shall pass away: but my words shall not pass away." Thanks to the Discoverer of Christian Science, these words of the master Metaphysician are being fulfilled today, and the world may well rejoice that there has been one who so closely walked and talked with God, who has been such a transparency for the Christ-mind, that she has been able to rediscover the Science of Life which Christ Jesus so perfectly understood and demonstrated, but of which he left no definite rule. Today the word of Truth is revealed to the world through the inspired pages of "Science and Health with Key to the Scriptures."

Through our Leader's great discovery we perceive and are able to prove, in the measure of our spiritual apprehension, the truth of her words, "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death" (*Ibid.*, p. 243); and all who endeavor to see and prove the truth of this message are being awakened into newness of life, being blessed, comforted, and healed through the knowledge of God, divine Mind. It is a glorious and enduring fact that honest seekers for Truth have found and will continue to find in Christian Science that which they have long desired yet little hoped for,—a present salvation, a means of freedom from the thraldom of sin and suffering, here and now.

Surely all the beneficiaries of Christian Science, all who have felt the power of the living God, have an ever-increasing sense of gratitude toward the consecrated woman who is pointing the way to all, and who is leading those who are spiritually-minded and responsive ever nearer to God.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in (her) soul the still prayer of devotion,
Unheard by the world, rises silent to Thee.

CHURCH WORK.

HORACE H. THAYER, JR.

THE Christian Science text-book defines the church as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (p. 583). The church is, therefore, the universe as God made it and as He sees it; and every activity which helps to bring this universe to conscious realization might well be called church work. In our daily activities we can do much to bring about God's kingdom on earth, but how much of our time can we consider as truly devoted to work for God when measured by the Master's rule: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. . . . But rather seek ye the kingdom of God; and all these things shall be added unto you."

Church work is the definite support of that which declares and proves the one God, and man as His image and likeness. To the Christian Scientist it is the support of all Christian Science activities in which he is privileged to share, chief among which is his local church or society. Every such church or society is an organized effort to see and realize God's universe—the structure of Truth and Love—and to unsee materiality and its contradictory sense testimony. To do this demands earnest work on the part of its members,—work prompted by love of God and of one's fellow-man, by gratitude for the fruits of the labors of others in this same vineyard, and gratitude for the consciousness of one's ability through Christian Science to assist in bringing God's kingdom to earth in the healing of the sick, sinning, and sorrowing.

However important our daily tasks, they are largely of and for the day. Even the most stupendous achievements of engineering have their end; while church work is a work for all eternity, and the fruit of this work cannot be measured, but must continue to multiply on and on in endless progression. In his second epistle to Timothy Paul writes: "The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things." In Malachi we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This opening of the windows of heaven is the inevitable result of the realization of God's universe. God created everything and pronounced everything good, and this truth has but to be realized to be brought home to us in all its fulness. Every overthrowing of the falsehoods which influence and govern mankind helps in this realization and is a tithe brought into the storehouse.

The growth of the organized Christian Science church work in any community is a measure of the realization there of God's kingdom. It measures the unfolding of heaven to the husbandman that laboreth, to the whole community, and to the world. It measures the substitution of the love and fellowship of God for sin, of joy for sorrow, of health for disease; in short, of life for death. Christ Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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THE PRESENT POSSIBILITY OF PERFECTION.

GORHAM H. WOOD.

WE admit that God is infinite good, but how seldom we actually apply the thought of infinity to the present moment. Infinity seems to have a suggestion of futurity for many of us, and the apparent lack of perfection in our consciousness at the present moment waits for development to work its gradual improvement.

Is this the best possible? Must we wait for growth to lead us from present limitation into future freedom? What is the future? Truth recognizes only the eternal now, and whispers in the listening ear, "Now is the accepted time; behold, now is the day of salvation." If "procrastination is the thief of time," it is even more the thief of spirituality. It would beguile us into the belief that whatever seems at hand today is all we may expect; it would clip our pinions, and keep us from the soaring thoughts that otherwise would wing their way to heaven.

Life is not a span of preparation for some different experience under different conditions. Life is continuous, perfect—now and always. Conditions do not bind us. Man is free. His only need is the realization of this great fact, and realization or the perception of reality will never come except in some present moment. Postponed, it is for all the time of postponement absolutely lost. Accepted as present, it is to some extent understood and demonstrated; and, as practice in all good thoughts is the one and only road to perfection, some present day we shall find ourselves free.

Early training in limitation of all kinds must be overcome through the enlarged understanding of eternal perfection. The evidences of the material senses must be disregarded; the spiritual, the eternal, the only perfect, must be our present goal, if evil in its many forms is to be successfully relegated to the forgotten haze of a dead past. Too much consideration of the past and future has led to the temporary oversight of the glorious present, and in his own consciousness man's capacities for present attainment have been dwarfed. In the perfect consciousness of God man is today perfect, and Truth is ever ready to reveal this fact to him who in consecration and humility listens for Truth's voice.

Christ Jesus has already demonstrated the science of perfection under conditions inconceivably harder to human sense than any which we are called upon to meet. The way has been shown us, and the footsteps in that way are so clearly set forth through the discipleship and teachings of our revered Leader, Mrs. Eddy, that the opportunity is presented each one of us to take the path from earth to heaven. In this path the sun is ever shining, now and always. Accomplishment today is open to us. We are free. "For this glorious result Christian Science lights the torch of spiritual understanding" (Science and Health, p. 202).

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

SELECTED ARTICLES.

[Frederick Dixon in *Electrical Industries*, London.]

What is described as "the policy of telling a deluded patient that he is really in the best of health," is about the biggest nonsense that could be repeated of Christian Science; it is about on a par with the statement that Christian Scientists tell their patients that they do not exist. I have heard critics make such statements several times, but I always thought it was their idea of humor, or else an indication of a little leaning toward malice. I never dreamed that anybody seriously believed them.

What Christian Science does teach, of course, is that sickness is a mental phenomenon, and that this being so, it has to be overcome by destroying the mental germ. In plain English, that the doctor deals with symptoms, while the Christian Scientist deals with causes. Inasmuch as matter, according to Christian Science, is a phenomenon, it is not, absolutely speaking, real. A Christian Scientist, however, in maintaining this, is not going any farther than the teachings of philosophical idealism, in which it is maintained, equally emphatically, that there is no reality in matter. Ultimately Christian Science parts company with philosophical idealism as completely as with philosophical materialism. It is, as a matter of fact, absolutely logical in its deductions, and never gets the length of destroying phenomena through phenomena, but always works to destroy the causes producing them. It is not only the only logical, but the only scientific way.

[Frank Bell in *Pittsburg* (Pa.) *Leader.*]

If my assertion that "the coming of good into consciousness accentuates the qualities of evil by comparison" were to be paraphrased so as to read, "the coming of intelligence into consciousness accentuates the qualities of ignorance by comparison," the fact that ignorance is merely negative, the absence or lack of intelligence, nothing, would not thereby be challenged. Every educational endeavor in the world is maintained in face of the admitted nothingness of that which it aims to destroy, namely ignorance, which exists only as a lack.

The educator applies to those who are willing to be rid of ignorance certain positive rules of intelligence, and the student, in proportion to his receptivity, comes out from under the so-called law of mental lack or ignorance; a radical change has taken place, though nothing truly real or eternal has been destroyed. The Christian Scientist applies to the conditions of evil which affect his pupil, or patient, certain positive rules of truth, and in proportion to the understanding of the rules and the receptivity of the pupil sin and disease are destroyed.

Christian Science healing results from the demonstrable understanding that all evil, sickness and sin inclusive, is in its final analysis negative. Any one who will may prove this in his individual experiences. Those who cling to the ancient superstition that evil of any sort is a part of the divine plan, are confronted with the necessity of some day trying to explain, to themselves at least, wherein they are justified in endeavoring to upset the plans of divinity by resorting to any means for the overcoming of evil.

[Lindley Fogg in *Tiffin* (O.) *Tribune.*]

It should be understood that Christian Science is not claimed by its Discoverer and Founder to be a discovery of anything absolutely new, but rather that it is a rediscovery of the proper interpretation and application of the eternal truths found in the Bible, as taught and practised by Jesus and his disciples, in destroying sickness and sin. Christian Scientists freely acknowledge the good done by those who do not belong to their own faith, and when

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healing is accomplished by other Christians through reliance upon divine power, they remember that the Master, when told by one of his disciples that another was casting out devils in his name, who followed not after them, said: "Forbid him not: for he that is not against us is for us."

As to the question of the reality or unreality of matter, pain, and sickness, it may be stated that, according to Christian Science, matter is a mortal concept, gained through the physical senses, of the ideas or manifestations of infinite Mind. As the physical senses are imperfect, this false material concept is to be corrected through a purified consciousness, attained through spiritual growth. Christian Science teaches that God is a being of infinite goodness and power; that He is the sole creator; and that all that He made is good. This being so, the necessary conclusion is that an infinitely good God does not create evil; that God is not the author of sickness, but that its apparent existence is due to a false concept of His perfect creations. Therefore, Christian Science teaches (Science and Health, p. 468) that "Spirit is the real and eternal," and that "matter is the unreal and temporal."

The united testimony of many thousands of intelligent people who have become adherents of Christian Science is, that through its teachings and daily practice they have been enabled to attain to "a knowledge of the immanence of God and in daily fellowship with our Lord" in a higher degree than anything they had ever before known. And it is this knowledge and consciousness of the divine presence which has enabled them to overcome many mortal discords and displace evil with good.

[William J. Bonnin in *Southport* (Eng.) *Visiter*.]

Christian Scientists have nothing but respect for those conscientious doctors who labor so unselfishly for their fellow-men. It is upon the hypothesis that disease has a material origin, and that it is accordingly to be destroyed by material means, that medical science has undertaken its gigantic task, its interminable research and unending experiment. It is quite possible to respect loyalty and devotion to this belief as to the origin of disease, and to honor the many virtues that so often go hand-in-hand with it, without subscribing to the belief itself; and that is the Christian Scientist's position. He is convinced from experience that all causation, including the origin of the phenomenon known as disease, is mental. He believes that through sin came death into the world, and, as a necessary deduction, all forms of sickness as well; that to heal sickness scientifically, in a manner to deserve the name of healing, and not of mere mending or substituting, the actual cause of the sickness must be reached, and wrong or sinful thinking give place to true thinking or knowledge. This is to let that Mind be in one "which was also in Christ Jesus," and it is in this way that God helps man to help himself.

Mrs. Eddy has written (Science and Health, p. 40), "Science removes the penalty only by first removing the sin which insures the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin." I read in this morning's paper that a cure for the morphia habit had been accidentally discovered. It consists in drinking every half hour a decoction of dried leaves found somewhere in the Malay peninsula. Now does the belief commend itself to any inhabitant of what the reverend gentleman calls "the kingdom of intelligence" that an all-merciful God refused to help, say, the poet Coleridge to help himself, because some obscure natives in Malay had not then chanced upon certain dried leaves and tried to make tea from them? A very great number of slaves to the drug habit have been freed through an understanding of Christian Science, and have proved the everlasting power of Truth; and though these may be told that for not preferring to trust to dried leaves from a Malayan jungle rather than to the omnipotence of the living God, they are intellectual outlaws, they are not disturbed thereat, for they have gathered the meaning of Paul's words, "Hath not God made foolish the wisdom of this world?"

[Henry Deutsch in *Irish* (Minneapolis, Minn.) *Standard*.]

Our critic is candid enough to admit the fact (which of course he cannot dispute) that Christian Science is affording to people that which for some reason—whatever it may be—they have not been able to find in any other direction in which they have sought; that it is healing the sick and that it is lifting to the contemplation of things spiritual and religious those who have been sunk in the slough of despond of atheism and agnosticism. He might go farther, if he were willing, and find thousands who have exhausted every other means to recover health, without success, until they found it in Christian Science, and who in their search have not neglected the use of suggestion, hypnotism, and allied agencies, which this critic says are the foundation of cures in Christian Science. The fact that Christian Science has cured, and does cure, a large number of cases where those last-mentioned agencies have proven ineffectual, is a sufficient answer and irrefutable proof that his theory is wrong as to the means by which Christian Science cures.

Notwithstanding that it is apparent from the tone of his article that he considers his religion the only pure religion, he is, nevertheless, compelled to admit not only that there are thousands who claim to have found a religion or a creed they believe better than his, but, above and beyond that, he can find the proof of cases in large numbers where Christian Science has brought to men and women the solace and comfort and the knowledge of God that heretofore had been sadly wanting in their lives—all their previous creeds and religions to the contrary notwithstanding.

Our Master knew too well that mere words alone—bare theories, doctrines, and dogmas—were not sufficient to prove his authority or the soundness of his position. He established in his time the rule or Principle by which the soundness of a claim could be tested. To the disciples of John he said: "Go and show John again those things which you do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And again: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

When the Principle of Christian Science was revealed to Mrs. Eddy, she knew that it was not sufficient to say that she believed, or merely to declare certain doctrines and dogmas. The world at that time, as now, had been surfeited with words instead of works. She knew that her theory had to be proven, and so today, after forty years, Christian Scientists are standing not merely on the profession of a certain creed or the exploitation of a particular doctrine, but upon the proof—in thousands of cases—that its truth can be proven and demonstrated in practical application in daily life here and now.

Christian Science is a demonstrable religion. It is Christian because it is based wholly and entirely upon the Bible and the works and words of the Master; and it is scientific because it is the exposition of certain definite fixed rules by following which the relation between God and man, and man and his fellow-men can be definitely demonstrated and proven, and by which the commands of the Master can be consistently obeyed and followed, not only in part, but in whole. The Master sent his disciples not only "to preach the gospel," but "to heal the sick." Christian Scientists are doing both, and in the way of the Master's appointing, to wit: through the power of God—Spirit.

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[Jesse Pickard in *Rochester* (N. Y.) *Democrat.*]

It is noteworthy that the Christian religion is founded upon the superiority of the spiritual over the material and can only thrive when demonstrating this superiority. The miracle of yesterday is the commonplace of today, and yet the materialistic thought is ever ready with a bland incredulity to resist the very progress which raises men from self-imposed limitation.

Christ Jesus taught and demonstrated that a right knowledge of truth, a correct mental state or communion with God, a proper prayer, would save the sinner, heal the sick, and raise the dead. If Christian Scientists are endeavoring to follow his precept and example with apparently increasing success, it means much to humanity. From a Christian standpoint, "Why should it be thought a thing incredible with you, that God should raise the dead?"

[George A. Law in *New Haven* (Conn.) *Union.*]

The teachings of Christian Science do not include a denial of sin, sickness, and death as a part of the experience of this human material existence. On the contrary, Christian Science teaches the recognition of the need of practically and effectually coping with these disturbers of the peace and harmony of man. In Christian Science these disturbances are necessarily classified differently than in other systems of healing, because of the fact that Christian Science is a religion.

The Principle of Christian Science is God. And as God is Spirit, Christian Science healing is therefore in no sense material, but is a spiritual healing. It results from compliance with God's spiritual laws. It is therefore in no way governed or affected by any material laws. The marvelous instantaneous healing works which Jesus accomplished by means of this same omnipotence of God were performed in accordance with spiritual laws and in direct opposition to laws of matter. Though there is abundant available evidence to satisfy the most skeptical that Christian Science has repeatedly healed every disease which flesh is heir to, it it is not claimed that at this time a sufficient understanding of this healing Principle has been attained to meet every case. Christian Scientists are perfectly willing that the record of Christian Science as a healing agency shall be compared with any other healing system.

[Charles M. Shaw in *Blackpool* (Eng.) *Times.*]

Our critic speaks of the "cheap dismissal" of pain and suffering in Christian Science, and assumes that it blandly ignores their value in spiritual development. Had he read the text-book, Science and Health, he would have learned that the position of Christian Science on this subject is exactly that which he defines as the Christian view. He says: "It [pain or suffering] was the warning voice that something was wrong and needed adjustment. Its intention was always remedial, to prevent the mischief going farther, and to demand the application of the remedy." On page 265 the Christian Science text-book says, "The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal, and that joy is spiritual. The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart.'" And a multitude of quotations of similar import might be given if necessary. The implication that Christian Scientists pay no price for their spiritual advancement is thus shown to be without foundation, and is in singular contrast to the complaint of another critic that Christian Science is ascetic in its practice.

Attempts are made to justify such criticism as I am dealing with on the ground that Christian Science teaches the unreality, the nothingness of pain. If unreal, how can it be salutary? Undoubtedly there is seeming contradiction here to the superficial thinker. But the contradiction is only apparent, as I shall endeavor to show. The fundamental truth of Christian Science is that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). This Mind, being omnipotent, omnipresent, omniscient, perfect Love and holiness, there can be, absolutely, no reality in what is opposed to it, viz., evil. There are some "orthodox" thinkers who reconcile their beliefs in the reality of evil with the infinity of God by the supposition that He has in some way "limited" Himself, but to most men this is an inconceivable proposition. Christian Scientists therefore give no place to evil except as a negation—just as darkness is the negation of light. So that the varied forms of evil—sin, sickness, and death—have a "relative" reality; that is, they are real only to human sense.

But material sense is not the means of apprehending nor of receiving abiding reality, as the following Scriptural passages plainly show: "The natural man receiveth not the things of the Spirit of God;" "I know that in me (that is, in my flesh,) dwelleth no good thing." Evil is real enough to human sense, real as darkness, because it is the absence of Truth and Love; but in relation to God and Truth it has only a negative existence. And so Christian Science teaches that knowledge of the truth destroys evil—as Jesus declared: "Ye shall know the truth, and the truth shall make you free;" "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is on this basis that the works of healing and of regeneration are done in Christian Science. But the overcoming of the material sense of things by knowledge of the truth involves constant effort, prayer, watchfulness, and self-abnegation. Yet this is not salvation by "works;" it is truly of grace, the grace contained in the revelation that man is the image, the child of God, and in the assurance that the resources of divine Love are available in every effort he makes to realize his sonship. "Work out your own salvation . . . for it is God which worketh in you."

Christian Scientists are bidden to seek and strive to enter the narrow path of life; it is, therefore, not correct to speak of the "very ease and assured pleasantness of the way in Christian Science" in this connection.

[E. J. Simpson in *Grady County Express*, Chickasha, Okla.]

We are told by John that "God is love." Christian Scientists believe this; therefore they cannot believe that God, divine Love, sends affliction, woe, and suffering. Christian Scientists believe the words of their Master and Wayshower, Christ Jesus, when he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Then again, after his resurrection, when thought was as clear as sunlight, he said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In the practice of these Biblical works, Christian Scientists are certainly making an honest effort to live close to the Christ. The sick are being healed, sinners reformed, homes beautified with the harmony of love, man's spiritual sonship as the image and likeness of God is being recognized, and the old pictures of an angry Father replaced with the new-old gospel: "God is love."

True life is the realization of the higher virtues—justice, love, truth, liberty, moral power—in our daily activities, whatever they may be.

CHARLES WAGNER, in "Simple Life."

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AMONG THE CHURCHES.

KANSAS CITY, MO.

Some of the incidents connected with the loss by fire [Jan. 29] of our First Church edifice in Kansas City will perhaps be interesting to the Field. The cheerful Christian spirit displayed by the members of the church and the congregation over the loss of their church home, and the eagerness displayed in the general desire to take immediate steps to rebuild, seem ample proof of the demonstrative side of their faith. While the fire still raged arrangements were completed for the use of the Auditorium Theater in which to hold services the following day, Sunday. At the same time the officers of Second Church were vainly trying to reach the officers of our church to place the use of their beautiful edifice at our disposal. Monday evening following the fire, we met in Second Church and unanimously decided to rebuild at once. The new edifice is to have fire-proof floors and gallery, with steel girders supporting the roof. A very satisfactory sum was subscribed toward the building of the new edifice.

The letters received upon this occasion from the authorities of Second and Third Churches of Christ, Scientist, breathe a spirit of love beautiful to experience and so satisfying as an expression and outcome of our faith. Several years ago, when the members of the Jewish synagogue were without a place of worship, our church extended them the use of First Church edifice; but their need had been met, so that they did not accept our proffer. However, this offer was bread cast upon the waters, and the magnanimous manner in which they have extended to us the free use of their very beautiful temple for our services is surely the bread returned after many days. We append the letters exchanged between our brethren of the congregation B' Nai Jehudah and our church committee. Such an exhibition of the spirit of brotherly love is truly inspiring.

Correspondence.

Kansas City, Mo., Jan. 31, 1910.

James N. Russell, First Reader, First Church of Christ, Scientist.

Dear Sir:—Your letter of Jan. 31, requesting the use of our temple, received. I have submitted the same this date to a special meeting of our board of trustees, and they desire me to extend to your church their sincerest sympathy in its great loss, and assure you that we are only too glad to give you the use of our temple building so far as it does not absolutely conflict with our own uses. With this in view, I am authorized to tender to your church the use of said temple building for the balance of our temple year, ending in June next; said uses to cover the auditorium and annex for Sunday and Wednesday evenings, and Sunday afternoon, subject only to such uses of our congregation for holidays and similar purposes and upon due notice to your church. We regret that we are unable to give you the use of our Sunday School annex or auditorium for Sunday morning, on account of use of same by our own Sunday School. We would not think of charging any rent, and would only ask you to defray the actual expense of janitor, light, organ power, and heat. We trust that you will be able to avail yourselves of our building.

Very truly yours,
The Congregation B' Nai Jehudah,
By DAN LYON, *President.*

Kansas City, Mo., Feb. 1, 1910.

Dan Lyon, President of The Congregation B' Nai Jehudah.

Dear Sir and Brother:—Your generous offer—that we may use your lovely appointed temple of divine worship for the ensuing four months free of charge, and as if it were indeed our very own—brings us joy unspeakable. Our loss is so minimized by this outpouring of the Spirit of God that words are inadequate to express our appreciation of your noble and kindly purpose, which reminds us that all things work together for good to those who love God, for it is the golden rule of heaven come down to earth. Deeply are we grateful for this spirit of brotherly love which lightens all mortal burdens and transforms our earth into heaven. Truly there is but one God, and what joy we might all experience if His nature were understood to be love, and man's greatest joy to be loving. We will gladly conform to your suggestion of defraying the expense of janitor service, organ power, light, and heat. We desire to commence using your temple next Sunday evening, Feb. 6.

Yours in brotherly love,
Committee.

[The following editorial clipping, from the *Kansas City Journal*, is also of interest in this connection.—EDITOR.]

One need not commit himself to the doctrines of Christian Science to admire most sincerely the manner in which the adherents of that faith are meeting the actualities of the recent disaster which wiped out the beautiful church edifice at Ninth and Forest. The Science brethren know how to face facts as well as other folk, and to face them with a smile is the bravest and most inspiring courage that can be displayed. All persons who are possessed of an iota of Christian charity must sympathize with the congregation which lost its church home, and must admire the Spartan courage which enabled the homeless worshipers to gather smilingly under an alien roof and carry through their uplifting service on "Love" as though nothing had happened, without a single overt reference to the calamity which had befallen them the night before. Possibly a faith that regards Christian Science as heretical would be taxed to preserve such a poise under such circumstances, and there are lessons involved in the situation which others might learn with pleasure and profit.

[Written for the *Sentinel.*]

THE PROVING.

RUTH INGRAHAM.

How do I know my immortality?
When each morn brings to me a joy so deep—
As deep and full and strong as deeps of sea,
Thrilling and filling firth and gulf and bay—
The purer tides of Life itself fill me!

How do I know that God is Love? Why all—
All that I hear or think or feel or see—
Proves Love the only power and permanence,
Makes this the one thing sought of every man,
Each in degree of his development,
In blind, mistaken ways, or ways of light!

How do I know the Lord Christ's words are true?
When works prove now, as then, their certainty;
When the obedience of a willing faith
Endows me with a measure of his grace,
Makes me the instrument of heavenly power,
And, with a humble, rapturous gratitude,
I see his miracles beneath my hand!

O doubting one, would there might come to thee
The inward sense that long hath satisfied
My soul, once yearning, seeking, doubting, too!
Believe Truth for the works' sake. Take on faith—
The little thou art ready to perceive;
Then do the truth thou knowest—and this done,
Thou shalt be taught the truth thou need'st to know.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

MRS. EDDY'S HISTORY.

I HAVE not had sufficient interest in the matter to read or to note from others' reading what the enemies of Christian Science are said to be circulating regarding my history, but my friends have read Sibyl Wilbur's book, "Life of Mary Baker Eddy," and request the privilege of buying, circulating, and recommending it to the public. I briefly declare that nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self-sacrifice, etc., that has distinguished all my working years.

I thank Miss Wilbur and the Concord Publishing Company for their unselfed labors in placing this book before the public, and hereby say that they have my permission to publish and circulate this work.

MARY BAKER EDDY.

MEDICAL LEGISLATION.

THE question of medical legislation which has for its purpose the curtailment or prohibition of all practice of the healing art except that by the so-called regular schools, is up again in one or two of the states, and has called out serious protests from those who can see in such legislation as is asked for by the doctors nothing but an effort to invade the individual liberty of the many for the benefit of the few. Among those newspapers which have commented on such proposed legislation is the Ithaca, N. Y., *Journal*, from whose editorial columns we quote as follows:—

If medical science savored less of empiricism, if its professors and practitioners were more nearly agreed in their diagnoses of disease and their methods of treatment, if those who rank as authorities would less frequently burst into print with statements that all the rest are mistaken and only they are right, if there were fewer disagreements and a more rigid adherence to the theories and rules that are laid down in the books, we might eventually be led to believe that those who write on this subject speak with the voice of authority. As a matter of fact, the whole system of medical science seems to be in a state of flux, as witness the changes in practice that are continually being made. . . . It would be interesting to know how far they have been influenced in this direction by their observations of the thousands of cases in which Christian Science practitioners have restored to health and vigor those who have been pronounced incurable by their physicians.

While the *Journal* holds no brief for the Christian Science practitioners, it frankly admits that it sees no useful purpose that will be subserved by the passage of such a law as the physicians have asked for. It believes that every man and woman has the right to choose whom they will employ in case of sickness, and it holds that the allopathic school has as much justification in asking for legislation to protect the people from those who practise homeopathy as it has in asking for laws prohibiting the practice of Christian Science. It believes that such a statute would be an unwarranted and unjustifiable interference with the rights of the individual and a severe blow at personal liberty. For those who look upon Christian Science as a delusion, there will always be enough physicians within easy reach, and no member of the Christian Science cult will ever offer the slightest objection to their employing regular doctors if they desire to do so. All they ask—and this they demand as their right—is the privilege of exercising their own preference if they are attacked by sickness.

The doctors can afford to be patient a little longer. If Christian Science, in its application to the cure of disease, proves to be ineffectual, it will not long survive the test to which it must inevitably be subjected. If it is in error, it will fall of its own weight. If it demonstrates its power to heal the sick and restore to health those who are bearing the burdens of disease and are daily tormented by the grim specter of fear, it will survive, even as the doctrines of the Christ upon which it is based have survived all the ravages of time. No human power can stay or turn back the tide of its infinite helpfulness.

Fortunately for the cause of personal liberty, those who are behind these bills are not making any headway with them, because it is becoming more and more apparent to the lawmakers that there is no popular demand for such legislation, and that the better class of doctors are not in favor of legislation in connection with their profession other than such as would keep their ranks free from those who profess to be what they are not and those who would disgrace it by criminal practices.

When we remember that there is scarcely a city, town, or village in this country in which there is not some person who has been healed by Christian Science, and that many of these persons had been "given up" or pronounced incurable by some "regular" physician before they turned to Christian Science, it is not to be wondered at that class legislation which has for its title, "An act to regulate the practice of medicine," but which behind that cloak is in fact an effort to create a trust, is not in favor with the plain people; and this has been brought to the attention of their legislative representatives in too convincing a manner to be disregarded.

ARCHIBALD MCLELLAN.

THE PROMISE TO THE CHILDREN.

ON the day of Pentecost, that great awakening to the spiritual facts of being, Peter gave a long address to the people who from all parts of the world were present in Jerusalem, and he quoted the psalmist's words: "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." Peter also said, "The promise is unto you, and to your children." It was not long before this that the great Teacher himself had made special provision for the children in his blessed ministry, when he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Again, we read that when he healed the sick, the blind, and the lame in the temple, the children shouted his praises, while the priests "were sore displeased."

At the present time as never before, thought is turned to the children with a view to bettering the conditions under which they shall grow up. It is generally admitted that the moral tone of our cities is unwholesome for childhood, but no one can show a good reason why this should be so. If the moral tone in the home is what it should be, the child must be safe wherever he goes, all the seeming forces of evil must disappear before his pure thought; but here we may well recall the passage in Hebrews, "Thou madest him a little lower than the angels, . . . But now we see not yet all things put under him."

Of old the Israelites were bidden to teach their children diligently and constantly the laws of God, as the only means by which health, happiness, and prosperity could be secured. Where this was done the results were wonderful, as in the case of Joseph, of David, of Daniel and his companions in Babylon, and in many other instances. This training can and should begin with the earliest hours of a child's life; even before his lips can frame the simplest words he may begin to feel the power of Love and Truth and be taught to choose good and not evil at every step of the way. To make this training count for the utmost, the glorious realities of spiritual being must ever be kept before the thought, that of parent and child alike. The smallest child can reflect enough of divine Truth to be healed thereby when material means are of no avail, and the proofs of this fact are daily increasing wherever Christian Science is known.

All great reformers who strive to do much for children do it because they have at least a glimpse of divine pos-

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sibilities for the child, and the more they know of man's true possibilities the better for all concerned. Wordsworth says,—

> The youth, who daily farther from the east
> Must travel, still is nature's priest,
> And by the vision splendid
> Is on his way attended.

But we cannot agree with him when he says,—

> At length the man perceives it die away,
> And fade into the light of common day.

No! "the vision splendid" is the vision of the Christ, and it is for every day and for all the years. It is the "gift" of which Peter spoke, and it is being realized in its fulness through the ministry of Christian Science. It makes the worn and weary mortal "become" a child, even as Jesus said, and it prepares the child to play on the serpent's den, as the ancient prophet foretold, fearing no harm nor finding any when "the earth shall be full of knowledge of the Lord, as the waters cover the sea." Our revered Leader says (Science and Health, p. 62) that children "should become men and women only through growth in the understanding of man's higher nature." Then every good thing promised in the Scriptures will crown their lives.

ANNIE M. KNOTT.

NOT A SPARROW FALLETH.

THERE are many theological writers these days who undertake to explain the acknowledged injustice of material law, as the expression of a divine order, by dwelling upon the largeness and scope of God's intent. Said a cultured Christian man recently, "The elemental powers expressed in lightning, earthquake, flood, etc., are beneficial and necessary to man in his collective capacity. They cause loss to the few, but bring safety, health, and happiness to the many. No one is to blame for these disasters, and no power exists which can prevent them."

Such a conviction respecting the divine order might be consistently entertained by those who think of the Deity as subject to human limitations and incapable of devising an order of expression which would bring justice and joy to all and suffering and sorrow to none, but for those who declare that God is infinite in wisdom and power to believe that His government is such a makeshift of good and evil is certainly an astonishing incongruity, and this belief presents the greatest possible contrast to the teaching of Christian Science as expressed by Mrs. Eddy in "Unity of Good" (p. 52), where she points out that the destructive elements, poisons, rabid beasts, etc., spring from the falsehood of evil. Those who think of these things as manifestations of divine law would be authorized to stand in the presence of a catastrophe like that of Messina and exclaim, "Behold the works of God!"

This thought of the unimportance of the individual interest, its entire subordination to racial development, appears again in the denial of personal immortality, the assertion that "men perish to the end that man may survive," and it is with respect to this logical outcome of the belief of life in matter that Tennyson so pathetically voices the human protest against unfeeling "nature" in the LV. Canto of "In Memoriam." Depressing though it be, this conclusion must find acceptance with every materialist who has the courage of his convictions; but when one turns to the divine idealism of Christ Jesus, he is impressed with the fact that the Master linked the destiny of man to the destiny of God, whose thoughtful and unfailing interest in the welfare and happiness of His every child is revealed in the Master's words, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . Fear not therefore: ye are of more value than many sparrows." He represented God as "the everlasting Father," a phrase which involves the safety and continuity of man no less than the safety and continuity of God. He identified his every follower's future with his own. "Because I live," said he, "ye shall live also;" and in multiplied statements he assured them that instead of being the unimportant incidents of a fleeting day they were the children of the eternal.

Christian Science repudiates the thought that God is interested only in the welfare of the race, and that He legislates for it without regard to the rights and happiness of individuals. It condemns the teaching which holds Him responsible for the asserted laws and forces that bring death and disaster to innocent human beings, and in this it is supported by those demands of justice and consistency which every worthy concept of the divine nature begets. "God is the Life, or intelligence, which forms and preserves the individuality and identity . . . of men" (Science and Health, p. 550), and it is this realization of man's individual exaltation and immortality as a divine idea, a son of God, which breaks the mesmerism of human sense and enables us to lay hold rejoicingly upon the life eternal.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Brockton, Mass., Feb. 17, 1910.

Dearly Beloved Leader:—May I take a few moments of your time to express to you my gratitude for the change in the explanatory note in the *Quarterly?* As I read the letter from the Publishing Society, announcing the change from "authorized by Christ" to "divinely authorized," I realized as never before "the power of the Word" (Miscellaneous Writings, p. 398), as read from the Bible and our text-book at our services, and I prayed with my whole heart that I might be a clear channel for this "divinely authorized" word to reach the hungry ones who come to our services. If all Readers realize that every word read from the Bible and our text-book is "divinely authorized," much healing will follow. Upon my return from our meeting last night I received a call to help one who was seemingly in great pain. This morning the message was: "She fell asleep in a few minutes, and slept like a child." What we owe you for the knowledge that "my word . . . shall not return unto me void," is beyond language to express.

May I take this opportunity to tell you that which I long denied,—how much I love you,—and to thank you because Christian Science has healed me physically, mentally, morally; has brought me from a life of chronic invalidism, infidelity, without faith in God or in man, into a life of health, usefulness, love for God and man, that can be found only in Christian Science. I rejoice to know that God, divine Love, is blessing you and blessing the world through your revelation of Christian Science. If this letter breathes a little of my love and gratitude, I shall be grateful.

Lovingly, humbly,

MRS. LUCY E. DOE.

Jersey City, N. J., Feb. 19, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—As we, the members of First Church of Christ, Scientist, Jersey City, N. J., assembled in annual meeting, it was evident that above and beyond the interest in elections and plans for progress, was the desire of all to carry on that meeting in strict harmony with a democratic form of government; that each member was rejoicing to be, at this time, loyal to you, and striving earnestly individually to assist in preserving our beloved Science in its purity. The great and beautiful lessons of the past troubled months, the tender, strong thought that has never wavered in fearless and efficient service to the Field, of the Board of Directors of The Mother Church in Boston,

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arouses us to renewed consecration and self-overcoming, that we may in our measure be a prolific, helpful branch of the dear Mother Vine.

Dear Leader, we are grateful indeed that your hand has again pointed the way. In loving obedience, loyalty, and unity,

First Church of Christ, Scientist, Jersey City, N. J.
MEREDITH PERRY CHASE, *Committee.*

Kingston, Ont., Feb. 11, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, of Kingston, Ontario, Canada, wish to express their love and gratitude to you for the loving care and watchfulness which you have kept over us. As the demand is made by mankind for something higher, you are always ready to point out the source of supply, including the wonderful awakening along the line of church government. For this and all other blessings for which you have been the medium, we wish to prove our loyalty by following your guidance and reflecting more of Christ, Truth.

Yours in truth for the members,
ALICE H. SPARKS, *Clerk.*

Portland, Ore., Feb. 17, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Assembling last night for a church meeting, the members of this branch church voted unanimously in favor of sending a message of love and loyalty to you, our faithful and loyal Leader. We wish to tell you of our obedience to The Mother Church, and our support of it, its Directors and Manual, deeming this to be of the utmost importance to the welfare and progress of any branch church of Christ, Scientist. We feel that obedience to that Leader whom we have seen is proof of our love for God whom we have not seen, but of whose presence and power she has so clearly and faithfully taught us, and—better than all—has shown us how to prove for ourselves.

Lovingly and loyally,
Second Church of Christ, Scientist.
ESTELLE PRICE, LUELLA FANNING,
MOLLIE E. WALCH, *Committee.*

Belfast, Ireland, Dec. 6, 1909.

Loved and Revered Leader:—The occasion of our admission to membership in The Mother Church seems a fitting season to send an expression of our love to you and of gratitude to God for Christian Science. Fifteen years of active work in connection with the orthodox church had left us still hungering and thirsting for an understanding of God which would exemplify the magnificent promises of the Bible, silence the discords of earth, and reveal the harmonies of heaven. About fifteen months ago we took up the study of Christian Science, desiring to know more of the truth which should make us free. Our first demonstration, without treatment, was the perfect restoration of my wife's hearing, after eight years of chronic deafness. She had been treated by two skilled physicians, and had been pronounced incurable by a third. This beautiful healing was brought about simply by reading the text-book of Christian Science and by reasoning with God. Many minor but much valued demonstrations were worked out from time to time by ourselves and our children, until there came the one which will always stand out in my consciousness as my "Peniel," where I wrestled with error until "the angel of his presence," restored my soul and gave me the spiritual sense of being. This meant the perfect restoration of our baby boy of nine months, when on two occasions in one night my wife was deceived into the belief that he was dead, after he had been in convulsions, followed by most alarming conditions. With "an absolute faith that all things are possible to God" (Science and Health, p. 1), I took the babe in my arms, and declaring the allness of God, I was enabled to banish the belief in sickness, and to restore the babe to his mother, sound and well.

Words fail to describe our joy and thankfulness at these glorious manifestations of Love's abiding presence, and our humble desire is that we may be kept "stedfast, unmoveable, always abounding in the work of the Lord." We cannot close without a further expression of gratitude for our splendid literature, which is one of the numberless channels through which divine Love is daily supplying our need. With tenderest love,

Very sincerely yours,
GEO. H. STEWART,
MRS. RACHEL STEWART.

Santa Barbara, Cal., Jan. 27, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—It has been my privilege, during the past three years, to serve First Church of Christ, Scientist, of Santa Barbara, Cal., as First Reader. Now that this term of service has come to an end, I want to thank you for the by-law which says that new Readers shall be elected every three years. The blessings of this work are too great to confine to the few. I want to thank you for the Lesson-Sermons. As a Reader I have been able to see more clearly the deep spiritual significance of these messengers of Truth, and the necessity of persistent study to gain their high moral meaning and what that does in healing sickness and sin. All branches of our church work have a deeper and richer meaning than ever before, and I am sure I shall be better able to support the Cause you have labored so incessantly to protect. This tenure of service has been the gift of a united membership, and not only has there been hearty cooperation on the part of the Second Reader, but of the entire congregation. This I feel is in accord with what you wrote years ago in reference to the unity essential to the furtherance of the Cause of Christian Science. I am sure that the two good people who now occupy the post of church Readers will enjoy the same united support.

A letter is but a meager expression of my gratitude to you, our wise spiritual Leader. Ever since I partook of "the clear, correct" teaching of Mr. Kimball, under the auspices of the board of education in 1903, I have endeavored to show my gratitude as you express it on page 207 of "Miscellaneous Writings, where you say: "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

Faithfully yours,
EDWARD W. DICKEY.

El Reno, Okla., Feb. 21, 1910.

Loved and Loving Leader:—Permit me to express my appreciation for the recent change which your loving wisdom has introduced in the closing words of the explanatory note in the *Quarterly*. The words "authorized by Christ" all faithful students comprehended in their impersonal import, and they were words of profound spiritual truth; but the substitution of "divinely authorized" strengthens the explanatory note in the scope of its comprehensiveness, and appeals with greater illumination to those who are just beginning to sip the sweetness of your marvelous teaching and instruction. The unfoldment of wisdom is indeed wonderful.

Very lovingly,
E. J. SIMPSON.

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THE LECTURES.

MORRISON, ILL.

Monday evening [Jan. 10] the Auditorium was comfortably filled by an enthusiastic audience to hear Prof. Hermann S. Hering's clear exposition of the fundamentals of Christian Science. The speaker was introduced by Mrs. Minnie Maxfield Sands, First Reader of First Church of Christ, Scientist, of this city, who said in part,—

In the Bible we read this: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. . . . For they are life unto those that find them, and health to all their flesh." "Understanding is a well-spring of life unto him that hath it." All mankind wants life and health. All mankind desires understanding of God, the author of all life, all being, the only creator and power. The religion aptly called Christian Science presents the demonstrable truth, wisdom, and understanding of God and His universe, including man, and in such a reasonable and logical manner that it appeals to little children and to men who may examine it on the highest plane of human comprehension. It appeals especially to men who are great enough to be humble, to perceive the real and act upon it, who are compassionate, helpful, truly kind and Christian.—*Morrison Record.*

NEW YORK, N. Y.

A lecture was given by Frank H. Leonard in the edifice of First Church of Christ, Scientist, Jan. 31, before a large audience, some two or three hundred people standing throughout the entire lecture. Mr. Leonard was introduced by Charles A. Dean, who said in part,—

Christian Science itself needs no introduction at this hour. It has come to this age and found the world ready for the practical, demonstrable Principle which it teaches, and now it is widely heralded throughout our own and foreign lands. Mrs. Eddy, its Discoverer and Founder, and the author of its text-book, "Science and Health with Key to the Scriptures," has made the following statement (p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink." As one of the means of reaching these ever increasing numbers and laying the foundation for their own further inquiry, the governing body, The Mother Church in Boston, has instituted a board of lectureship, and it is our privilege to have with us this evening a member of that board, one who by his own personal experience as well as by study and research is eminently qualified to expound his subject.

Correspondence.

LONDON, ENG.

On Jan. 27 a crowd of nearly three thousand persons completely filled Queen's Hall and gave earnest and appreciative attention to a lecture on Christian Science by Bicknell Young, given under the auspices of Third Church of Christ, Scientist. The lecturer was introduced by Mrs. F. A. Mocatta, First Reader, who said in part,—

We are met here tonight to learn the truth about Christian Science, and to sweep away some of the cobwebs of misconception and misrepresentation which accumulate so thickly around this great subject. Christian Science has today unnumbered thousands of earnest adherents; men and women throughout the civilized world rejoice and are exceeding glad because of the health, because of the joy, because of the freedom they have found through Christian Science. Humanity is beginning to awake from its long dream of bondage in sin and sickness, and is reaching forth for perfection in all things. This age is beginning to appreciate and appropriate the treasures of divine Truth.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Wilmington, Del.—Judge William G. Ewing, Avenue Theater, 3 p.m., March 13.

Paris, Tex.—Miss Mary Brookins, Opera House, 3 p.m., March 20.

Shellman, Ga.—Mrs. Sue Harper Mims, Auditorium, 3 p.m., March 20.

Littleton, Col.—Judge Septimus J. Hanna, March 21.

Winchendon, Mass.—Bliss Knapp, Town Hall, 7:45 p.m., March 21.

Kansas, City, Mo.—William D. McCrackan, M.A., Second Church, 31st and Troost avenue, March 22: Third Church, Morton's Hall, Main street and Westport avenue, March 24; First Church in Second Church Edifice, 31st and Troost avenue, March 25.

Hammond, Ind.—Hon. Clarence A. Buskirk, Towle Opera House, March 24.

La Junta, Col.—Frank H. Leonard, Opera House, March 24.

New York, N. Y. (Second Church).—Rev. Arthur R. Vosburgh, Church Edifice, Central Park West and 68th street, March 24.

Newton, Kan.—Frank H. Leonard, Masonic Hall, March 25.

San Diego, Cal.—Prof. Hermann S. Hering, Sunday afternoon, March 27.

Reading, Mass.—Bliss Knapp, Masonic Hall, 3 p.m., March 27.

Independence, Kan.—Frank H. Leonard, Beldorf Theater, March 28.

THE CHRISTIAN SCIENCE MONITOR.

[In connection with the press and distribution work in Denver three copies of *The Christian Science Monitor* are being sent daily to the county jail. None of the officials are Christian Scientists, but the following letter from one of them indicates clearly that the leaven of Truth is working through the *Monitor*.—EDITOR.]

County Jail, Denver, Col., Dec. 11, 1909.

Mrs. J. Anna Barnard, Denver, Col.

Dear Madam:—Just a few lines, to say that we of the above institution find in the *Monitor* a long-felt want, especially for a place of confinement such as this, where the inmates can become conversant with current topics, both local and foreign, without confronting garish head-lines—featured murder cases, and elaborated divorce proceedings, etc. It gives those who are familiar with, or perhaps principals, in the foregoing cases, an insight to the better happenings without being compelled to peruse the criminal history of the past twenty-four hours. The rational condensed version of daily events, together with its fair, impartial review of matters political and questions of national import, makes *The Christian Science Monitor* the most desired daily reaching us at this time.

It is an unbounded relief, on turning to the editorial page, to find facts coupled with logic on questions universal, and not the meager, petty, jealous bickerings of a local controversy. This of the daily; while we found the Thanksgiving issue, as a holiday edition, replete with historical instruction.

Yours for a long continuance,

B. T. HARDCASTLE, *Clerk.*

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TESTIMONIES OF HEALING.

After many years of waiting, I desire to add my testimony to those coming from the field. Twelve years ago I was absolutely destitute of any religious belief. It had been eighteen years since I attended church, except perhaps on a few special occasions. In fact, I was very bitter against religion, as what I had been taught about God made me hate instead of love Him, for He seemed to be the embodiment of injustice rather than love. It made me feel defiant to think that God had brought me into this world, filled me with a nature predisposed to do wrong, and then arranged to inflict eternal punishment if I did not yield my individuality to doing those things which seemed unreasonable for me to do. I could not accept the theories taught in the churches which I had tried in early life. I had been christened in one church, raised in another, becoming a probationary but not a real member, joined another, and also attended still another for about two years,—all this before I was twenty-four. After that I quit.

At the age of forty-five I was very profane, addicted to smoking, an occasional drinker, fond of gambling, and I drifted into any and all of the usual pleasures of a man who takes life easy. Now, all these things are of the past; not only the habits, but all desire for these things has departed since I have learned what man really is. I had always despised profanity, but all attempts to free myself from the habit failed. This habit left me first, and smoking went next—I forgot it. Gambling held the strongest charm, but what formerly seemed perfectly fair and square now seemed like stealing—I could not take another man's money simply because I held a better card than he. I did not want it, and so the game had no further attraction. Drinking—well, I had no use for that either; I needed what intelligence I could reflect, free and clear from entanglements, and so one night, after I returned from a Wednesday evening meeting at The Mother Church, I went to my cellar, loaded all my cherished liquors into a basket, carried it out on the rocks behind the barn, and one by one dropped the bottles to destruction.

During a time of great trial Christian Science came into my home, and although physical healing was not realized, I learned something of what its teaching is, and I realized its practical, common-sense basis, which I could not only understand, but prove. I knew it was the Christ-teaching revealed to this age, even if I did not realize the one thing I so greatly desired. I found myself drawn to this new (to me) religion with an irresistible love, with a strong desire to press on and learn more of it. Later on, other friends and relatives who tried Christian Science failed to get the healing, and some returned to medical treatment. Of course I saw many small proofs, such as cures of colds, fever, etc., but there was always the argument, "Well, they would have recovered anyway." I was still in the Thomas class, and must see the nail prints for myself. It was an indisputable proof that I wanted, in order to explain why I clung to something so foreign to my former habits of thinking. During these five years I attended The Mother Church in Boston, heard the marvelous testimonies each week, believed every one of them (because I knew it was possible), but not one single case or indisputable proof came to my personal knowledge.

At that time I was called to what was believed to be the death-bed of my only sister. The doctors (leading specialists from Boston) had left her, saying that it was only a question of hours. She was absolutely in death's cold grasp when I entered the room to bid her farewell. I asked permission to stay with her, promising to call her husband when needed, and worn out with watching for weeks, he consented. Her family was bitterly opposed to Christian Science, but I had brought my copy of "Science and Health with Key to the Scriptures" with me, and sat by her bed and read and prayed through the night. In the morning my sister was better, and in two weeks she was well. That was six years ago, and she is alive and well today. Since then I have had many proofs of the power of Christian Science "to unclasp the hold and to destroy disease, sin, and death" (Science and Health, p. 412).

I have written at this length to show that there is something more than the mere physical healing of the sick which draws men and women to Christian Science. It is the wonderful power of divine Love which draws them, else I could never have withstood those five years of bitter trials and disappointments. Now I can truly say that if Christian Science never healed a single case of sickness, and offered no hope of heaven beyond the grave, that the peace of mind which it gives—the quiet and harmony, the freedom from worry and care, as compared with my former mental condition—would be more than ample inducement to hold me in its sweet embrace. Surely none is so great as our God,—the God revealed in Christian Science as a Being whom we can love, not fear; that we can call upon, not flee from; that we can trust, not doubt; one to whom we can be grateful and not resentful, for every time we turn from the material to the spiritual we receive "roses for ashes."

Today finds me grateful to God that, notwithstanding our many years of disobedience to Truth's command, we find the arms of Love still open to receive us; grateful to Christ Jesus our Wayshower, for his pure life and teachings; grateful to our beloved Leader, that through her perseverance, study, and love, she has not only been able to discern the Christ-healing, but has so freely explained and communicated this grand truth to this age.

FRANK B. HOMANS, Hyde Park, Mass.

With a heart full of gratitude I testify to the healing and spiritual uplifting which myself and family have had in Christian Science. My little daughter, when one year old, had a fever which left her with a serious ear trouble. For ten years she suffered with a discharge and deafness. She was growing worse all the time, until she was said to be in a tuberculous condition. Physicians could do nothing, and a specialist said the ear was organically affected. At a moment when she was suffering greatly, I went to the telephone and called a Christian Science practitioner, asking her if she could do anything for my child. Her response was the Master's declaration, "According to your faith be it unto you." I replied that I had no faith, and that I was much discouraged. She said she would treat the child, and from that day to this, over five years ago, my daughter has had no return of the pain, fever, or abscesses, and is now at the age of fifteen, a picture of health and symmetry.

When I said I had no faith, but wanted to try everything, I did not realize that I had left God until the last, as so many do! How often I had broken the First Commandment, and yet I wondered why my prayers had never been answered. How often I had trusted to non-intelligent matter, and how little power I attributed to God. How the Father must have loved me to give me this blessing! We are a family of seven and are all Christian Scientists. My husband has been healed of fever, appendicitis, back trouble; in fact, discords of all kinds have been met for us in Christian Science, and our two little ones know no power or help but God. We are so grateful to our Leader, Mrs. Eddy, for showing us how to understand the Bible and apply its teachings to the needs of others as well as ourselves. I have proven what Christian Science can do, so I know it to be the truth.

MRS. ALICE M. BROWN, Fayetteville, Ark.

I wish to express gratitude for my healing, which is now practically complete. In December, 1907, I was supposedly on my death-bed, the chance of recovery promising only a

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useless life, since I could not walk or lift my hands. My cousin went to a Christian Science practitioner, who told her of the power of Truth to conquer the fear of death, and I had instant relief; but not knowing the help I could receive, I continued under medical treatment and had a very slow improvement.

In July I became interested in Christian Science, in the hope that life would look brighter in its light, and soon I learned how wonderful are its teachings. I then began to take treatment, and made rapid progress toward health. I can now walk six blocks without getting tired, that being the farthest I have tried to go; and can use my hands normally. I was not told of the practitioner's help until after I became interested in Christian Science; but the day of my marvelous relief from pain was quite clear in my mind, and I know that the truth saved me from passing through the experience called death. I give this testimony in gratitude to God, and to Mrs. Eddy, who has made life appear in its true light.

MAUDE CATHERWOOD, Chicago, Ill.

It is with deep gratitude that I make this statement of my healing in Christian Science of what in *materia medica* is called gall-stones. I was taken quite suddenly with what seemed a very serious form of the illness, accompanied with excruciating pain; but after several hours' treatment in Christian Science, the suffering was overcome. The next evening, however, there was a return of the symptoms, with great suffering, seemingly more aggravated than before. Finally a physician was called, who gave a hypodermic injection. After this, a Christian Science practitioner was asked to take the case, and under her treatment there were no more symptoms of the disease. It was all overcome most beautifully with two treatments.

MRS. LIDA M. CARTER, Salem, Ore.

For years I was subject to severe attacks of rheumatism, and suffered intensely, sometimes for weeks together. After taking up the study of Christian Science, over ten years ago, I was entirely free for some time. Then the disease returned, seemingly with renewed vigor. After several attacks, which were overcome through Christian Science treatment, it assumed a chronic form. I tried for some time to treat the case myself, then went to a practitioner for help. The healing was not quick, but it was sure, the treatment extending over a period of several months, during which time I did not, however, lose a day from my work. I was at that time in the train service of a railroad company.

I can truly say that for the past three years I have been entirely free from this disease, and words fail to express my gratitude to God, and to Mrs. Eddy for Christian Science, the study of which has greatly enlarged my mental and moral vision and has made the Bible, which was formerly incomprehensible to me, the most precious of books. I am also, day by day, growing into a fuller and more perfect realization of the source of all supply.

CHARLES A. MICHENER, East Oakland, Cal.

I wish to add my testimony of gratitude for Christian Science to those in the *Sentinel*. For six years I have had Christian Science treatment for myself and family, and it has always healed us of every disease or trouble for which we have sought its aid. Among other things were toothache (which was healed almost instantly after it had been raging two hours), earache, besides throat, bowel, and female trouble. I also had Christian Science treatment prior to the birth of my two youngest children. In one case the treatments were entirely absent, and the labor lasted only an hour. In the other case the birth took place shortly after telephoning the practitioner. Another case of healing for which I am very grateful was that of an eruption on the lower part of the face of one of my children. This was entirely healed under Christian Science treatment and left no scar whatever.

Christian Science is a daily help to me, and I am very grateful to Mrs. Eddy, its Discoverer. I am deeply appreciative of all the Christian Science literature. I subscribe for the *Sentinel*, and for five years have sent them, when read, to relatives and friends through the mail, also handed them to persons who would read them without prejudice, and I always hear favorable reports from them. I have also subscribed for the *Monitor*, and the first week I received it I loaned it every day where it was read by one person who seemed to be opposed to the other Christian Science literature. I shall do all I can to help this best of newspapers.—MRS. ADA MAY PETTIT, Mason City, Ia.

[Translated from the German.]

Although brought up in the Christian faith, and led by sorrow and heavy blows of fate early to seek God, yet my Christianity failed to give me peace, for I seemed to be under the pressure of adverse circumstances which followed me like a nightmare wherever I went. Only a few months ago I was led in a remarkable way to Christian Science, which revealed to me that which I lacked and for which I had been seeking, namely, Truth! Christian Science brought me peace and light, and a nervous disease of years' standing has been almost overcome; difficult business conditions have bettered, and I have learned to know and understand the omnipotence and omnipresence of divine Love as never before.

I write this testimony with a heart overflowing with gratitude for the Founder of this religion of truth and love. I am deeply grateful for the help derived from "Science and Health with Key to the Scriptures," and for the beautiful and inspiring services which have helped me to find and grasp the truth. In the hope that some seeker may be led where he will find the truth, and with it all that he may lack, I write this testimony.

GUSTAV ERHARD, Frankfort on the Main (Offenbach), Germany.

[Translated from the German.]

In addition to my husband's statement, I would like to express in feeble words my deep-felt sense of gratitude for having been led to Christian Science. Through years of continued misfortune, one blow following another in quick succession, I was brought physically and mentally so low that at last a nervous disease took possession of me and never left me for five years, defying the most skilful endeavors of the best physicians. Finally I fell into such a condition that I had neither hope for the future nor courage for daily needs. Although brought up in a Christian way from early youth, and although I sought help from God and comfort in His Word, still I lacked steadfast faith. Doubts and fears were my daily tormentors, which in lonely hours brought me to the verge of despair.

In this state I came to Christian Science, and there found loving sympathy and a clear comprehension of our sad story. Such a clear understanding of Christian Science was reflected upon me that my entire life was placed on quite a different basis. I found firm faith, an understanding of the ways of our Father-Mother God, and a demonstrable grasp of Truth such as I had hitherto found nowhere else. Under this blessed influence my meager strength was renewed, and confidence and hope replaced dejection and hopelessness. All drugs disappeared from my little table, where they had been at hand both day and night, as I had believed I needed them to combat the diseased conditions, and my health improved perceptibly, although the outward difficult circumstances seemed to con-

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time. This problem was, however, soon wonderfully solved, and on the very day when help was most needed, so that we were nearly overcome with wonderment and gratitude, happy to be living in this age, when our divinely favored Leader, Mrs. Eddy, has been enabled to give again to the world the works and the ministry of our Master and Saviour, Jesus Christ, which for many centuries had been hidden by a darkened view of Life.

May many more like ourselves, sustained by Christian Science, help others yet in darkness to the knowledge of the truth and the joyousness of happy children of God.

FRAU LOUISE ERHARD, Frankfort on the Main (Offenbach), Germany.

After a long hard struggle in my Christian faith, praying almost unceasingly that conditions might become better (according to mortal mind, everything was going wrong), I had but a faint hope that all would come right some day. I, however, thought I should never live to see it, as my health was failing with the long mental strain. I was tired and weary of life as I understood it, and was longing for the rest that I thought could only come by laying down this mortal body in death. But how different my life has become, since there lived a Christian Science lady not far from me who seemed to know me better than I knew myself. We met a few times and talked, and I was drawn to her so that when burdened I went to see her. In about a week after going to her for help, I was made a new creature, old things having passed away. I was free, instead of a nerve-wrecked mortal. I had longed to go to heaven, and now heaven had come to me, for we pray, "Thy will be done in earth, as it is in heaven." My Christian faith has been changed to understanding (with plenty of room for unfoldment), and I am able to demonstrate the truth for myself and family of five.

Never since we were healed in Christian Science have we had medical aid or drugs, and with such an uplift that I felt as did David of old, that I was "in a large place," where the future is the present, for there is no present, past, or future with divine Mind. I once lived for the future, but now I live for the present and have both, and still new blessings and thoughts unfold to us as we can grasp them. I have at last found the truth for which I hungered, to see the power of God manifested as I believed it should be, according to the teachings of the New Testament. My Christian friends think I have gone off on a by-way, but I can say from my heart, "Father, forgive them; for they know not what they do." I feel that I am sailing on the ocean of divine Love, and I am very grateful for this truth which makes good real and evil unreal. Fear of evil once held me in bondage, but now I know that God has all authority. I send this with love and gratitude for the first brave heart who dared to stand on Christ's promises and who has revealed through "Science and Health with Key to the Scriptures" this truth to all.

MRS. AMELIA SPENCER, Norton, Kan.

I send this in grateful acknowledgment of the many blessings which have come to me through the study of that most wonderful book, "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, along with the Bible. It is quite impossible to express the joy and peace that I feel, for the spiritual awakening has been most wonderful. I am thankful that I live in these days of revelation, demonstration, and full salvation, and I thank our heavenly Father, who has given to our dear Leader the unction of the Holy Spirit, to lead us up to the pure ideal.

In October, 1903, my sister wrote to me from America, expressing a strong desire to have me with her, as she was living alone. I had been mistress in a manufacturer's warehouse in Sheffield for thirty-eight years, but I gave up my position, and in ten days from the receipt of my sister's letter I was safely landed in her home. We were both very much changed, as we had not seen each other for thirty years. My sister was a loyal Christian Scientist, and although I did not understand this teaching I would question and criticize. But the dear people of the local Christian Science church won my heart. I said to my sister one day that if Christian Science could heal me, so that I might put off my glasses, I would believe in it. She calmly replied that "all things are possible" to those who believe. I had worn two pairs of glasses for thirty-two years, and without them I was practically blind. However, the faithful study of Science and Health, with the Holy Bible, was my stronghold, and I did the work myself. At first every object seemed double, a most painful condition to sense, but I rested on our Leader's assurance that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

My demonstrations have been wonderful. The ills that have been met and overcome are an injured shoulder, through a fall from my wheel; dropsy; a skin affection; and rheumatism, which was healed instantly. Financial difficulties also have been met, and I am pleased to say that divine Love has used me in the healing of others. In 1904 my first copy of Science and Health was presented to me by some dear Christian Science friends in Evanston, Ill., where my sister resided, and this book I found to be a mine of gold. Hungering and thirsting after righteousness, I continued to dig away. I felt like the man who found treasure in a field. When I left England my other sisters were disconsolate, but I said, "I am only going on a mission, and when it is ended I will come home again." In time a deep yearning to see them again took hold of me, and God bade me, as it were, go over and help them.

In November, 1907, I came home to England, to comfort, help, and bless all those who felt their need of Truth, Life, and Love. I desire to thank our Father-Mother God that dear old Sheffield has a Christian Science Society, and I am happy to say that the committee have given me the charge of the reading-room. We are growing steadily, and already need a larger room. Truth is indeed working wonders!—F. H. HALL, Sheffield, Yorks, England.

I want to add my testimony to the healing power of Truth when applied with understanding. Among the many proofs of the one omnipotent Mind, and the nothingness of any belief to the contrary, I relate the following experience. I had been studying Science and Health only about five months, but was so fully convinced of the truth it contained that no doubt was left in my mind. Christian Science had come to me at the time of a very great need, and had "set my feet upon a rock." Instead of despair, it had "put a new song in my mouth;" so from that time until now there has not been the shadow of a doubt with me as to the truth of Christian Science.

About three years ago I had a very hard fall, injuring my knee severely. When I fell, even with my very limited understanding I knew that as God's spiritual child I could not be governed by any so-called material laws. As this fact became real to me, to a degree, I was enabled to rise and go up a flight of steps with very little help and almost with ease. We were to take a short trip that afternoon, which would necessitate the changing of cars, besides getting on and off a boat, etc. I hastily began to get ready, but before I knew what I was doing, a sense of fear had presented itself. By the time I was ready to go the pain had returned in a very severe form, and when I reached the cars I was suffering intensely. When we arrived at the city which was our destination, I was almost helpless, and after remaining there quietly for a while, we returned, but I had to be lifted on and off the cars. Before reaching home I asked one of the party to leave the car and go to a Christian Science practitioner, that I might have help immediately.

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By the time I reached home I could go up a flight of stairs to my room with much less pain than I had had all the afternoon, and in a short time could walk about the rooms with comparative ease and spent a comfortable evening, which was a marvel to those about me, for they were not Christian Scientists. The practitioner gave me another absent treatment at bedtime, and although there were indications of serious injury, yet notwithstanding this I slept as peacefully as a child all night and had no pain. The practitioner came to see me the next day, and she also gave me two other absent treatments, that I might realize my right to entire freedom from any and all material laws, since God never made them and hence they were not real. Before the end of the week I was climbing up and down hills, some of which were quite steep, and I did this without any trace of lameness; nor have I felt any from that day to this. To mortal sense I had been badly hurt, but through Christian Science I was saved from a long siege of lameness and perhaps permanent injury.

If I could make plain to some suffering, doubting one what this truth has been to me during the last two years, and thereby encourage that one, I should be very happy. My days have been full of demonstrations of the power of Truth, for I have learned that this power is supreme, and that I can best show my deep thankfulness by a consecrated life. My gratitude to Mrs. Eddy is unbounded, for what would I have done but for the truth which she has made so clear. I know that the Word, the divine manifestation, can come to the flesh, and the spiritual understanding which is unfolding to me in my journey from sense to Soul is the most wonderful of all.

I am thankful to the beloved Wayshower who first opened to us the way, and also to our revered Leader for finding it after it had been hidden for so many centuries.

MRS. A. A. SHRIDE, Berkeley, Cal.

I feel that it is time I paid my tribute to Christian Science, and perhaps thus be the means of encouraging some one who is seeking help. In 1901 a very serious operation was performed upon me, and while greatly relieved, I found, after five years had passed, that my physical condition again pointed the way to the hospital. At this time a friend who had been greatly helped by Christian Science asked me to try it. I did so, and the pains which were driving me to another operation vanished. A very annoying catarrhal trouble was the next to disappear, and many other ailments vanished in like manner, enabling me, among other things, to dispense with eye-glasses. For over three years I have used no medicine at all, whereas prior to that time I took so much that I wonder how I kept track of the various doses.

When I sought the aid of Christian Science I admit it was purely to get ease from my sufferings, never dreaming about the religious side of it until I experienced the grand uplifting of thought. My friend presented me with a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the reading of this book turned me to the Bible, which I had not looked into for years; and for this, above all else, I ask God to bless our dear Leader. That God is an ever-present help in time of trouble has been made quite clear to me during these last three years, and I am very grateful for the truth which has done so much for me.

MRS. AMELIA E. THEIS, Bensonhurst, Long Island, N. Y.

On the 19th of August, nine years ago, I was taken ill with a fever. I was sick for three weeks, and as soon as that fever left me a rheumatic trouble set in. I had been ill for weeks when a friend came in and wanted me to try Christian Science. So I sent for a practitioner, who treated me, and I felt much better right away. I had not been able to move myself for two weeks, but the first night I turned over on both sides, and in two or three days I got out of bed. In two weeks after that I was able to walk a little, and continued to improve steadily. Since that time I have not had a sign of the disease.

MISS ADA FOLKMAN, Ogden, Utah.

It is with deepest thankfulness to God, and gratitude to Mrs. Eddy, that I attempt to tell a little of what Christian Science has done for us. Our baby, when she was four months old, became ruptured. I called our doctor, who brought a truss for her and said she might have to wear it till she was two years old, and if she was not cured by that time she would have to endure it until she was four, that being the earliest date at which they could perform an operation. The truss was used for a month, although it was a task to keep it in place and it produced great irritation, and I cannot express our distress to see our child in this condition. As my sister is a Christian Scientist, we wrote her about the baby, and she replied that God could heal her, and advised us to try Christian Science. With one treatment in Christian Science she was healed, and from that day (now seven months) she has never worn her truss, has had no medicine of any kind, and is enjoying good health. I am trying to express my gratitude by my daily life.—MRS. SIDNEY BRADFIELD, Chicago, Ill.

I wish to express my gratitude for all that Christian Science has done for me and my family. My life was saved when an attack of blood-poisoning overtook me after childbirth. We telephoned at once for help, and in less than six days I was able to sit up. Many other ills have been overcome, both for my husband and myself, and for our three children, who all love the truth.

My gratitude to God, and to our beloved Leader, Mrs. Eddy, is too great to be expressed in words. Through the study of our text-book, "Science and Health with Key to the Scriptures," which I love next to the Bible, I have been shown the way to the God who is Love. In return for this I am striving to serve God and humanity in humbleness of heart, striving to guard my thoughts, and to watch and pray for growth in grace and in the understanding of Christian Science. In return for the many blessings which I have, I am trying to impart this blessed truth to other earth-bound hearts, and to show them the way that they also may drink from the fountain of the water of life freely. I am truly grateful for the spiritual blessing, and I realize that Christian Science is the way, the truth, and the life.

MRS. MAGDELENE JOHNSON, Rawlins, Wyo.

CORRECTION.

We regret that in the testimony of Mary F. Cummins, published in the *Sentinel* of Feb. 26, the original statement regarding the affected eye, that she "could not use it at all," was, through an error, mistakenly made to read, "could not see with it at all"—EDITOR.

[Written for the *Sentinel*.]

IN LOVE I LIVE.

EDMUND K. GOLDSBOROUGH, JR.

IN Love man lives, forever pure and fair,
Forever free from things which seem to bind,
His real life is within the realm of Mind,
The power of Truth is here and everywhere;
In Love, man lives.

In Love I live, and angels gather near,
To guard and keep me through the passing night,
Ah, precious thoughts which bring eternal light!
The light of good which conquers every fear;
In Love, I live.

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FROM OUR EXCHANGES.

[*Interior.*]

It has actually come to pass that the outcry of the world is against all who sin in high station; the condemnation of humanity lies on such as pervert their rulership to bring ill to the people; the outcry of universal protest shakes those whose money is coined out of the blood-sweat of the oppressed. The twentieth century is giving substance to more hopes and dreams than any century that went before it. Much it has done. More it promises. All and everything it licenses men to anticipate. The man alive today lives when it is possible to expect every good thing for humanity—possible to believe in every success for justice, truth, and right—possible to work for the ultimate good with the cheer of a close-range confidence.

[*Christian Work and Evangelist.*]

Christianity is many things. It is the acceptance of Jesus Christ as Lord and Master of one's life and the doing of his will in passionate devotion to him. It is to hold the religion Jesus held and taught, the fatherhood of God, the oneness of man with the Father, the brotherhood of man, God's free forgiveness of our sins. It is the altruistic life, as opposed to the self-centered life. It is the looking at life through Christ's eyes, having the mind of Christ, holding his philosophy of life. It is surely the imitation of all the qualities and characteristics of his nature, the adoption of his spirit as the rule of life.

[Rev. John Hunter, D.D., in *Universalist Leader.*]

To Jesus his church was to be no exclusive body. It was to have its limits, but these were to be the natural limits of spiritual affinity and sympathy. He recognized his brethren in all who had a kindred spirit. The only principle of religious union which he acknowledged, and which has been so long and strangely ignored, is contained in the words, "Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother." His flock is truly and deeply one wherever it is scattered, but the folds are many.

[The Rt. Rev. Anson R. Graves, Bishop of Kentucky, in *Churchman.*]

I think we have made a mistake in the past by dwelling too much upon what we imagine each branch of the church, or denomination, may have to surrender in order to attain church unity, and have dwelt too little upon the important things in which we are in substantial agreement, and not at all upon those things in which each denomination might possibly gain something by unity.

[Rev. Clayton R. Bowen in *Christian Register.*]

There is a spiritual fatherland of which we are all citizens, a spiritual heritage which we all share, a continuity of hallowed living and sacred tradition which it is our supreme privilege to hand on to them that come after us. Shall we laud national patriotism and have no sense of religious patriotism? Shall we have no heroes, no flags, no solemn days of memorial, in our life as men of religion?

[Rev. William McKinley, D.D., in *Western Christian Advocate.*]

Minds differentiated by nature, education, and environment see truth from different points of view and report what they have seen, and, notwithstanding apparent conflict, are all telling the truth, though none of them are telling it all, because none of them has it all.

[*Standard.*]

No amount of energy or ability or devotion will make up for the lack of a disposition saturated with the spirit of Jesus.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

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A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

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A new and desirable photogravure of The Mother Church edifices and the Publishing House.

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science Movement It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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

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BOSTON, MARCH 19, 1910

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ITEMS OF INTEREST.

National.

Gifford Pinchot, in an address before an audience of twenty-five hundred people in Carnegie Hall, New York, last week, said: "There is a vigorous, well-organized, clear-cut opposition to the movement of conservation, as it was defined by Mr. Roosevelt. This is an active fight, more bitter day by day, to set public welfare ahead of private welfare and to prove that public welfare ought to come first. The principles of conservation are those which govern the cost of living, of water-power, of heat, of all things susceptible to the monopolistic influences. The individual is fighting with this truth in mind—that the exclusive ownership of commodities and natural resources makes for excessive wealth for the few. The question is whether to the average man has been given a fair chance to get his share of the nation's wealth. The reason that the conservation movement is going to win is that it is a moral issue. Conservation means the application of common sense to the control of natural resources, but behind all that, the thing that makes conservation worth while is that it means the preservation of common human rights for all the people."

The House committee on interstate and foreign commerce has struck out from the Administration railroad bill the provisos relative to the acquisition of competing lines by railroad companies. One of these provisos was that a railroad on acquiring half the stock of a competing line could purchase the remainder. The regulation of the purchase of competing lines, they say, should be left to the Sherman anti-trust law, which is drastic enough to cover all cases. The other proviso excluded electric railroads from the operation of section twelve, which prohibits railroads from acquiring stock in competing lines. The two provisions struck from the bill were suggested by the railroad presidents at a meeting with President Taft at the White House.

The Northern Pacific Company, in the United States supreme court, has won its case against the requirement of the interstate commerce commission that it join with other railroads in establishing a through passenger route and joint rates from the East to Puget Sound territory via Portland, Ore. It based its refusal on the claim that it had already provided a satisfactory and reasonable route *via* Billings, Mont. The court held that the reasons assigned by the commission as to why the Northern Pacific route was not a satisfactory or reasonable one could only be maintained by giving the words of the statute an artificial meaning.

The public service commission of the second district of New York state, the up-state commission, as it is called, for the year 1909, has established precedents which will make overcapitalization and its attendant evils things of the past. It has held that a scrip dividend does not conform to the conditions laid down by the public service commissions act regarding the issuance of capital: that a stock dividend also is not allowable, and it has declined to allow the issue of bonds to reimburse the treasury of a company for payments made which could not themselves in the first instance constitute proper capital charges under the act.

There will be added to the irrigable areas in the four northwestern states, Montana, Washington, Idaho, and Oregon, $103,000,000 worth of lands. Lands now under Government irrigation projects are as follows: Idaho, 142,000 acres of a total of 480,000 to be reclaimed; Montana, 50,000 acres of 550,000; Oregon, 142,000 acres of 193,000, and Washington, 23,000 of a total of 262,000.

The New Orleans Board of Trade is being urged to the need of concerted action in the South to secure the aid of the Government in draining the fifty-eight million acres of swamp lands in that section. These lands under tillage would be worth hundreds of millions of dollars.

The bill introduced in the New York Legislature, providing for the establishment of an agricultural college on Long Island, has passed the Assembly, and there is a prospect of its enactment before the close of the session.

Governor Hughes' bill, placing telegraph and telephone companies under the jurisdiction of the public service commission, defeated last year, has been again introduced in the New York Assembly.

An appropriation of six hundred thousand dollars is provided for the establishment of submarine signals along the Atlantic coast in a bill passed by the Senate.

The second unit of the Belle Fourche, S. D., irrigation project, embracing ten thousand acres, divided into forty and eighty-acre farms, has been completed.

Edward Payson Weston, the pedestrian, had reached La Junta, Col., on the 6th on his walk from California to New York.

William Jennings Bryan is to launch a prohibition newspaper in Nebraska.

The postoffice bill totaling $239,812,195 has passed Congress.

International.

Agricultural and cooperative syndicates are receiving a great deal of attention in Egypt as possibilities for improving the condition of the fellaheen at the present juncture. General conditions are favorable to the successful operation of such syndicates and corporations. The property is divided into small holdings, and it is the small proprietor who will derive most advantage from these institutions, as he will be able to buy and sell at favorable terms without recourse to middlemen. After examining the systems in vogue in other countries, the commission decided upon a system of syndicates of a simple nature, in order that the spirit of reform may penetrate rapidly among the fellaheen.

These resolutions will probably be offered relative to reforming the House of Lords: (1) That a strong and efficient second chamber is not merely an integral part of the British Constitution, but is necessary to the well-being of the state and the balance of Parliament; (2) that a second chamber can best be obtained by reforming and reconstituting the House of Lords; (3) that a necessary preliminary to such reform and reconstitution is the acceptance of the principle that possession of a peerage shall no longer in itself give the right to sit and vote in the House of Lords.

During the coming summer the Canadian Pacific Railway Company expects to spend twelve million dollars in extending its irrigation system in the Bow valley district of Alberta. Two branches of the Canadian Pacific railway now tap this part of the province, and a strip about sixty miles wide has been under homestead occupancy for some years. The projected extension will affect eight hundred thousand acres.

Ambassador O'Brien at Tokyo has received the Foreign Office's acknowledgment of the American State Department's assurance of friendly and disinterested motives, and no ulterior design, in the Manchurian proposal for the neutralization of the railroads. Japan's reply is couched in most courteous terms.

A concession for a railroad six hundred and fifty miles long, forming the connecting link between Mexico City and Meridia, Yucatan, has been granted by the federal government. Work of construction will be begun at once. Yucatan is today cut off from the outside world.

The twelve-million-dollar tunnel under the Andes, which is to allow direct railway transportation between Valparaiso and Buenos Aires, has been pierced and it is promised that trains will be running before July 1.

France has 7,883 postal savings banks.

Industrial and Commercial.

Meat prices have advanced in all the principal producing and consuming sections of the world, according to compilations just made by the bureau of statistics of the department of commerce and labor. The figures which the bureau has compiled consist chiefly of the export prices of the principal meat-exporting countries of the world and the import and quoted wholesale prices in the chief meat-importing and consuming countries. The chief meat-exporting countries are Australia, New Zealand, Argentina, Canada, and the United States; and the chief meat-importing countries are the United Kingdom and Germany. All of the meat-exporting countries show higher prices per pound in their exports in recent years than those of a decade ago, and all of the meat-importing countries show higher rates in their import figures and in the current market quotations.

The fifty-word letter-telegram rate of the Western Union and the Postal Telegraph companies went into effect last week. Both telegraph companies now receive for transmission to any part of the United States, between 5 p.m. and midnight, messages of fifty words and less at the regular daytime ten-word rate for early morning delivery.

A remarkably long wireless transmission was recently recorded by the steamship Tennessee, five days out from Honolulu, which succeeded in catching a message from Table Bluff on the coast of California. The message was a weather report, which was afterward verified by the navy department. The distance of transmission was 4,580 miles.

It is estimated that one hundred thousand acres will be planted in rice in 1910 on the prairies of eastern Arkansas. This is an increase of more than two hundred per cent over the acreage of 1909. There are now six rice mills in the district, with a combined capacity of approximately four thousand barrels in twelve hours.

The Mauretania made her recent passage from New York to Fishguard in 4 days 19 hours and 12 minutes. Her average speed for the entire passage was 25.42 knots. Her maximum speed was 27.47 knots.

More than two thirds of the lands of Australia, or approximately fifteen hundred million acres, are arid or semiarid, having an average annual rainfall of less than twenty inches.

More than three million acres of land in Spain are devoted to olive cultivation, of which more than one half are in Andalusia.

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CHRISTIAN SCIENCE SENTINEL

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

"LOVE IS OUR REFUGE." *

SAMUEL GREENWOOD.

THE gentle reminder by Mrs. Eddy, that "we are all capable of more than we do" (Science and Health, p. 89), should find ready response from all Christian Scientists, for were it put into practice in the earnest desire to be and to do the best of which we are capable, the result would be largely increased growth and prosperity, both individually and as a Cause. On the other hand, by not working to one's full capacity, the enemy may find us unprepared for defense, and temporarily overcome us through the evils which, though denied, are not wholly forsaken. Knowing this, as we so well do, what prevents us from doing our best at all times? Can it be that self-love, the cares of this world, or the deceitfulness of its many-hued "riches," is allowed to lull us into apathy over spiritual opportunities?

"Love is the fulfilling of the law," said Paul; therefore love is the only refuge from lawlessness, and the only means whereby mortals can meet the divine requirements. We are all capable of being more loving and lovable. No one is so self-blinded but that he can see a little more of the divine concept in his fellows, and in that increased degree let love have its natural and spontaneous activity. What, then, engages our attention when this larger sense of love is excluded? It is certainly not one's belief in Christian Science that prompts selfish or malicious thoughts; neither can these enter consciousness without the individual's consent. If Christian Science had its rightful place in the affections, and were valued above all worldly considerations, what could one possibly have to do with any phase of evil except to overcome it? What possible attractiveness can there be to Christian Scientists in hating instead of loving, in revenge rather than mercy, or in being ruled by human passions and impulses in place of that divine Love which they declare to be omnipresent, the infinite God? Who that knows how sore is mankind's need of light and love, and who is conscious of his ability to reflect these in some degree, can willingly permit any baneful thought to rob him of this priceless privilege and opportunity?

It rests with Christian Scientists in a special sense to prove to mankind that God is Love, as the Scripture declares, not only in the healing of disease but of every sinful thought and desire. Knowing the falsity of corporeal sense, with all that pertains thereto, it is their privilege intelligently to acknowledge and obey God's will in preference to their own, and to love one another. Are these high and sacred privileges fully recognized and appreciated? Are we giving worthy evidence to the world that we are Christian Scientists? Are we giving worthy evidence to our brethren, both in and out of the church, that we have caught the glory of this great light which reveals the infinitude of Love? One's life is that which alone declares his position. Unless we love above all things else to be loving and pure, unless good is supreme in thought and deed, we have yet hardly touched the hem of the garment of Christian Science.

In writing to The Mother Church, Mrs. Eddy says that "mortals hating, or unloving, are neither Christians nor Scientists" (Messages to The Mother Church, p. 82); and no one knows better than our Leader what constitutes a Christian Scientist. Every member of a Christian Science church subscribes to a solemn promise to seek that Mind "which was also in Christ Jesus," and to be obedient to the golden rule of love; but it would seem sometimes that this promise has been lightly given and as lightly kept. Truly to watch and to pray that the Christ-mind may be in us, is to have it in the measure of our capacity; and honestly to strive to practise the golden rule toward all men is to do it, is it not? If not, then why not?

As surely as the mill cannot grind with the water that is past, Christian Scientists cannot spiritually thrive on the strength of former demonstration. The oil needs constantly to be renewed, else the light goes out. The love we expressed last year or yesterday does not suffice to meet the need of today; neither does the love given in certain instances redeem the cases where this love is withheld. Though every individual on earth but one were loved by us, think you that divine Love would excuse us for not loving that one? To love is the necessity of living, for in the spiritual sense they are essentially one; hence we should preserve the activities of love with the same care that we would guard our sense of life. Before placing ourselves on record for the day, let us take account of Love's power to save from sinning as well as from sin, and then, for the sake of our own salvation and the peace of mankind, go forth to demonstrate that "perfect love" which casts out not only fear, but all else that is not like God.

How often, when things do not go right, do we diagnose the trouble as lack of loving, or the lack of returning good for evil, since we know that mortal mind, so called, and not matter, is always the culprit? If thought is given over to the contemplation of evil, or if the heart yields to unkind and unloving impulses, what wonder that storm-clouds gather on the horizon and tempests break over one's path. Well shall it be for us then if, discerning the real source of the suffering, we turn away from the troubled senses and apply ourselves wholly to casting out the demons of wrong thought that alone have wrought the mischief. Love is a refuge for the sinner, but only when he is ready to forsake his sin. Love means that mortals must learn to do right, even though it be through suffering.

Students of Christian Science should not need the lesson of suffering to teach them that the measure of evil they mete to others will be measured to them again; that sin always reacts upon the sinner. One disregards his own safety and happiness who ventures into the suppositional realm of enmity and strife, for there the shadow of death abides and there hell has its domain. In her article, "Love Your Enemies," in "Miscellaneous Writings," Mrs. Eddy sounds a note of warning that should keep every student

* "Miscellaneous Writings," p. 389.

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who desires indeed to be a Christian Scientist, from crossing that fatal line.

The pathos of evil indulgence is, that it avails nothing. Revenge does not remedy wrong, nor hatred restore peace; covetousness does not satisfy desire, nor jealousy reassure the heart. Anger and resentment never soothed a hurt nor healed a wound, but have only added misery to misery and sin to sin. Love, and love only, is the remedy for human ills, for Love is omnipotent. However sorely one may be sinned against, it is possible to gain sufficient love to antidote the sense of injury, else God is inadequate to meet human need. If mortals are not willing to recognize the demands of divine Love, and work out its rule in Christian Science, this willingness will have to be gained through suffering, for learn this lesson sooner or later all mankind must.

What but an exaggerated sense of self-esteem could turn a student aside from the straight course of love to God and man, to brood over imaginary slights, or even intentional offenses, until the shadow of resentment or dislike comes between brother and brother. If love invariably ruled Christian Scientists, as it should, what chance would there be for personal animosities, cliques, or strife among brethren, what desire for personal preference or control? Christian Scientists who are honest in their profession of allegiance to the teachings of Christian Science will be governed by this love; but if they are not honest in this avowal, the world will surely have occasion to criticize them for their inconsistency.

These thoughts are not offered in the spirit of condemnation, but in the hope that all Christian Scientists may search their thought lest there be any hidden obstruction to the love that "thinketh no evil" and that "never faileth." With a sense of the greatness of our Cause and its mission too large to be disturbed over personalities, may we work unitedly to bring about that realization of the coming of God's kingdom for which we pray daily. In that kingdom there is no mine nor thine, but the full recognition of the omnipresence of good. Taken at its best, what is there in the human personality worth worshiping or fighting for? What does self-interest amount to beside the priceless boon of loving others as oneself? What good can come from having one's own way, worth comparing with the joyous privilege of working for the coming of God's kingdom in the hearts of all mankind?

DEMOCRACY AND CHRISTIAN SCIENCE.

REV. CHARLES D. REYNOLDS.

THAT democracy, or rule by majorities, is the most advantageous system for the administration of human affairs, providing the people are prepared for it, no one seriously questions. It is not claimed for this system that it is best because majorities are always right, or nearer the perfect ideal of which all serious-minded men must be more or less conscious, than are minorities, but because democracy demands of every member composing a body the free and unobstructed exercise of all his faculties. It demands the use of intelligent observation and power to draw correct and logical conclusions, and enables every member to be of assistance to his neighbor by giving him the benefit of his observation and deductions. Thus, through the mutual cooperation of all included in the fellowship, a happy average of conviction results, to the support of which all contribute. By voluntary consent they have pledged themselves to sustain and enforce the judgment of the majority and await developments.

Sometimes it happens, within a body governing itself democratically, that a clique is formed in opposition to the sense of the majority, having a standard different from that followed by the majority. Sometimes this is justified by the plausible argument that the ideals and line of action represented by the majority are not high enough, that the standard is so unideal that the minority, to maintain the dignity and purity of their own thought and the cause at large, feel themselves called upon to resist the standard represented by the majority and substitute therefor their own alleged higher standard. Whatever argument may be put forth in justification of this course, it is certain that it is unscientific, and has no rightful place as a part of legitimate democracy.

Sometimes the argument is made by those who claim that they see the truth or right way so much clearer than that which is represented by the majority, that they cannot work harmoniously in fellowship with them, since by so doing they would hazard the loss of their higher and purer light, and so be dragged down and injured. This argument also, when rightly examined, shows itself to be faulty and unworthy of those who have accepted democracy as presented and practically applied in the teaching of Christian Science. One who knows himself to be in advance of others, is in a position to advise and help, not to criticize or tear down. One who is certain, moreover, of the superiority of his position over the majority, is in the unique place of one who can perform invaluable services to others, if he will avail himself of his opportunities. If the vision of some is indistinct, if their ideals are obscure and low, and another's vision is strong and clear, his heart firm and fearless and loving, then he will make excellent company for his struggling brothers. To him is assigned the work to which Jesus referred when he said, "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister."

We may assume that all organizations formed for serious purposes involve ideals whose realization lies somewhere in the distant future and cannot be attained without long and patient effort. The government by majorities lends itself to a progressive order in human experience. As clearer views of Truth unfold themselves, thought is uplifted and step by step the conduct of affairs is adjusted to the new and higher order. If there are those whose ideals fall too far below the average to be accounted worthy of membership, their case will call for special consideration, but the sacred privileges of scientific self-government should not be dishonored by the unworthy and self-deceiving claim that there are those who are so far in advance of the majority that they cannot respect the honest position taken by them, nor work lovingly and cheerfully in cooperation with them for the common good. Those who are desirous of raising the standard (and this can always be honestly claimed as a present need) can work bravely at their task, though their cherished ideals are not at once accepted and they must patiently await their time. If the minority would have their views receive respectful consideration, they must remember that God must and will overturn evil, "until he come whose right it is," and they should not attempt prematurely to force others into a step which they are not ready and willing to take. A position prematurely taken is certain to bring needless confusion, and it invites resentment and warfare rather than healing and peace.

The method of progress in democracy is unfoldment, not revolution. He who affirms his light to be clearer and stronger than that of another, and who proceeds forthwith to demand that every one shall walk by his light instead of their own, is manifestly impelled by human zeal rather than divine wisdom, and is unwittingly adopting the method not of democracy, but of anarchy, wherein there is no fixed impersonal standard to lead the way, but the majority are swayed by personal caprice or by the will of one. Divine Love is pure and its manifestations are pure, and our present line of action will adjust itself to a higher standard more quickly by following faithfully in this way than by any other that can be devised.

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Under democracy the reformer is he who patiently labors with the individual for the adoption of a higher general average, and he may entrust his efforts at well-doing to the providence of God for safe keeping, since he knows himself to be in no hostile attitude toward any individual, but seeks to be a willing servant of all.

THE ARK OF GOD AND DAGON.

FLORENCE E. B. DONALDSON.

IN our Leader's brief but wonderful description of the unfolding to her thought of the great verities of Spirit, she affirms that the Bible was her only text-book, and adds: "The Scriptures were illumined; reason and revelation were reconciled, and afterward the truth of Christian Science was demonstrated" (Science and Health, p. 110). Most of us can see that only in proportion to our clear realization of the omnipotence, omnipresence, and omniscience of Spirit, shall we be able to comprehend the unreality of evil. As we progress in the understanding of Christian Science, we see more and more clearly that great spiritual truths underlie the Scriptures throughout.

From the very beginning of our serious study of "Science and Health with Key to the Scriptures," the Bible becomes a new book to us. The deeper teachings of philosophical and metaphysical passages are elucidated; practical statements are brought home to us, and shown to be as direct guidance for today as when they were first uttered or penned. Stories and simple episodes, which seemed to mean little or nothing to us in the old days; touches which, if noticed at all, were apt to be considered as showing the forceful descriptive narrative of the Jewish historian, rather than of any spiritual significance,—all these are now seen in new aspects. For, whether we understand a passage at present or not, we soon learn in Christian Science that every story or episode, however slight, however veiled to material thought, is for our learning, and that when spiritually understood it assuredly expresses some healing truth which destroys error, and which it is ours to assimilate whenever we have the understanding to discern it.

Some time ago, as I was working in Science, the episode of the falling of the idol Dagon, when the ark of God was placed by it, came suddenly to my thought. The brief narrative, as given in the fifth chapter of 1 Samuel, was illumined in the light of Christian Science, and was at once seen to be full of helpful meaning. In the metaphysical interpretation of "ark," we learn that it signifies in part: "The understanding of Spirit, destroying belief in matter" (*Ibid.*, p. 581). The incident of the fall of Dagon seems to show that, however secure a position material belief may claim to fill, when the power of Spirit, Truth, is brought to bear upon it, error totters to its fall. "Dagon was fallen upon his face to the earth before the ark of the Lord." Error is abashed before Truth, and so we are told that the idol fell face downward. Then we read: "And they took Dagon, and set him in his place again." How often does mortal mind, in resisting the control of Spirit, seek to reestablish its idol! But the story relates how the inevitable second fall was greater than the first. "And the head of Dagon and both the palms of his hands were cut off upon the threshold." In this second fall we see that the claim of intelligence, symbolized by the head, and of power, by the palms of the hands, were both destroyed. "Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day." So complete had been the manifestation of the supremacy of Spirit, that mortal mind instinctively drew back and yielded up its claim.

Another point of interest in the application of this incident to present needs, is the silent working of Truth in the long watches of the night. Has it not often happened in the experience of Christian Scientists, whether to themselves or others, that during a prolonged period of darkness and doubt, of grievous suffering and consequent despondency, the action of Spirit has been quietly at work, so that the very early dawn of understanding has revealed the headlong overthrow of error, and Truth the victor? Again, has it not often happened to each one of us, that when we have lain down at night with the understanding of Spirit uppermost in our thought, we have slept the sleep of conscious "safety," and in the morning have waked to find that Truth had been silently at work, that the strength of some error had gone from it, making it loose its hold and fall from its former high estate in the unconscious thought? And thus it is borne in upon us, with ever-increasing assurance, that, whatever the seeming, evil in and of itself has no power.

Marginal notes to the above narrative in the Bible refer us to prophecies of a later date, relating to the overthrow and breaking in pieces of all idols. It seems strange that, while warnings have frequently been given and accepted, as to the tendency to make an idol of some much-loved human being or admired personality, Christendom has invariably scouted the idea of the worship of material or man-made objects. It is not until we come to Christian Science that we see how the drug, the medical appliance, the operating-table, the special disease, the social observance, or the ritualistic creed, are all such idols of human fashioning; and as we see and recognize the error of our ways, as one idol after another is revealed in its special niche in our hearts, we can rejoice and be glad that they must all fall in the presence of the manifestations of Truth.

GIVING TESTIMONY.

H. J. BRADSHAW.

THE Wednesday evening meetings were established by our Leader that the public might have an opportunity to know of the benefits to be derived from the teachings of Christian Science. Much has been said in our periodicals by way of emphasizing the importance of our testifying to the good we have received from our study, and of bringing to the attention of all Christian Scientists their duty in this respect.

All who study our text-book, be they beginners or advanced students, must remember that they have a specific duty in the matter,—that of giving testimony to the beneficent influence of Christian Science in their daily experiences. The writer has heard many express their reluctance to testify at these meetings, and yet any one of these people, if met by an inquirer outside of the meetings, could and would give many convincing proofs of the efficacy of Christian Science for both physical and mental disturbances. Now let each ask himself why this unnatural reluctance to share with the multitude? Are we to sit in our seats and leave the table bare? or should we bring such a feast of good tidings that every inquirer, every suffering or discouraged visitor, may go away satisfied that here at last is a solution of his problem, that here is a practical religion which will help one to be a better individual,—a better father, mother, brother, or sister as the case may be?

More than this, we can look over our daily experiences and find many examples of our improved thinking—the overcoming of fear, envy, anger, hate, doubt, and despair. We must also bear in mind the words of our Leader (Science and Health, p. 384): "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science," and feel that we have much to be thankful for in the protection that this improved thinking has afforded us. Then, too, we must not measure our demonstrations, for no thing is small if done by more

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closely following God. What person would say that the example "one and one are two" is an insignificant use of mathematics, just because this same digit if followed by six ciphers amounts to a million? Any one who has had books to balance will tell you that many times the search for this smallest of the digits has long delayed the closing of a set of books, and was as important in this detail as though a million dollars had been involved.

Then, too, we ought to bear in mind that we ourselves are benefited by giving testimony. Every one who has risen to his feet and borne testimony and given thanks to God for the good received, can feel that he is thereby strengthened, for he has given to the world a word of cheer. Our Leader encourages us when she says: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (*Ibid.*, p. 570), and Peter admonishes us to be always ready to give a reason for the hope that is in us. This is the intention of the mid-week meetings,—to give to the world a reason for the hope that is in us, that mankind may be lifted above their misconceptions of God (which have resulted in the many phases of sickness and sin), into the truth about Him that heals and saves.

It is a privilege as well as a duty, of which each should avail himself, to add our testimony to the great mass that is going out at each of these meetings, well knowing that we ourselves are enriched by all we do in the service of God and His Christ.

THE TRUE CONSCIOUSNESS.

VALERIA J. CAMPBELL.

MRS. EDDY says in "Miscellaneous Writings" (p. 298): "The true consciousness is the true health." How, then, shall we attain this true consciousness? Christian Science teaches that God is All-in-all, that God is Mind, and that since there is but one God, there can be but one Mind. As Mind is consciousness, there can be in reality but one consciousness. If we had no mind or consciousness, could we know anything of the past? No. Then all the past there is to us is our present consciousness of it, is it not? Accordingly, if we can get our present consciousness right, we shall realize our freedom.

We learn in the Scriptures that God is all, and that there is none beside Him. This true consciousness then, will have to be gained from God, to whom eternity is perfect and harmonious; wholly good, because all that is real is His reflection, and what God knows is eternally true. The present, then, is good, perfect, and harmonious, the future also. To get the past right, is to get the present and future right also. This spiritual fact may be applied as a healing balm to every wound.

Our Leader says: "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him" (Science and Health, p. 421). In thinking of God as the only Mind, do we always include in our consciousness the correlated statement, that there is no mortal mind? Jesus said, "If therefore thine eye be single [if thou hast the one consciousness], thy whole body shall be full of light." The individual consciousness of Truth is the reflection of the one all-embracing consciousness. At this moment there is harmony throughout the universe, for God's law is harmony. At this moment each idea is in its rightful place and is satisfied and contented. As each idea is the expression of God's being, each idea reflects Life, Truth, Love; therefore each idea reflects and expresses health, harmony, and activity here and now.

Let us not forget for a moment the purpose for which we exist, namely, to manifest and thus glorify God, infinite Mind, and that to know the truth about God, man, and the universe, and to live it, makes us free. Johnson said,—

> Know the truth, for eternal unity behind her shines.
> She bids all sounds in earth and heaven be still.

APPLYING THE TRUTH.

MARY JEAN MILLER.

A TRUTH-SEEKER one day said to the writer, "I know that Christian Science is all true, but I can't seem to make it a part of myself. Instead, it stands apart from myself." As the speaker was a teacher in the public schools of one of our largest cities, it was simple for her to see a correspondence between herself and the boy in her grade who makes the remark regarding his arithmetic lesson, "I can't do it." The teacher asks, "Do you know your multiplication table?" He answers, "Yes, I do." "Then use it in your problem. Add and subtract, multiply and divide, and be sure that you do each in the right place." Even so the teacher found that she too must use this great truth of Christian Science in her daily problems. She must add (affirm) all that divine Love has created her to have, and subtract (deny) all that falsely claims a place in her consciousness. By such a method she can multiply, that is, "manifest His power" (Science and Health, p. 517), and thereby will understand how to divide the tares (material sense) from the wheat, for we learn in Christian Science that "understanding is the line of demarcation between the real and unreal" (*Ibid.*, p. 505).

When she found that she must love her neighbor as herself, she queried, "Don't you think it will be all right if I think a great deal of some people and let the rest go?" And again it was made plain that she was like the boy who says, "Do I have to use all of the multiplication table? Can't I use a part of it and let the rest go?" Said the apostle Paul: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (Rev. Ver.). One day discouragement almost to the state of depression tried to overcome her. As she looked over her condition of thought (problem) she found this statement: two plus seven equals ten. She asked herself, "Is this truth?" "No!" "What is it?" "A false statement (claim)." "Has it any origin, or place?" "No!" She then erased it by knowing "the truth, the whole truth, and nothing but the truth;" and became very thankful for Christian Science, which had taught her how to compare spiritual things with spiritual.

The Christian Scientist finds that the solution of each day's problems is his proof or demonstration that God, Truth, is All-in-all. No wonder, then, that his gratitude to God is never ending for having given to the world this message of Truth through our faithful Leader, Mrs. Eddy, who asks of us that we follow her "only so far as she follows Christ" (Messages to The Mother Church, p. 78).

[Written for the *Sentinel*.]

ASPIRATION.

AMY RUTH WENZEL.

MAKE me a savor of sweetness,
A sweet-smelling savor of Love,
To hearts that know not the repleteness,
Of life that is breathed from above.

To hearts that are stifled with sadness,
In pain swooning under the rod,
Oh, make me a savor of gladness,
A perfume to lead them to God.

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SELECTED ARTICLES.

[Alfred Farlow in *Christian Register.*]

In your issue of the 13th ult. you published an article entitled "Excommunication," in which you say the Unitarian "church door stands ever open for all classes," and that "to any protesting voice it might be replied that the office of the church as that of the Christ is not to call the righteous, but sinners, to repentance." The spirit of liberality is indeed commendable, but in marked contrast therewith the *Register* of the 20th contains an article by the Rev. John Snyder which advocates a campaign against a class of people who, he admits, are "righteous," but who are not identified with his church. Evidently Mr. Snyder does not agree with the editor of the *Christian Register* that persons should be left unmolested in their individual religious beliefs. On the contrary he goes so far as to advocate the circulation of literature which upon examination we discover to be nothing more nor less than a misrepresentation of the teaching of Christian Science.

Mr. Snyder declares that Christian Science is not new, but only "a new label for an old thing." He offers as his authority for this statement an opinion of an Indian Pundita who is said to have visited America, and "when it [Christian Science] was explained to her, said, 'That is not new. We have had it in India for four thousand years. It has ruined thousands of lives!'" I am glad that our critic mentioned the point, "When it was explained to her, she replied," etc. As a matter of fact many persons have offered "explanations" of Christian Science which utterly fail to give a correct understanding of the subject. Some say, "It is just like spiritualism"; others say, "It is like theosophy"; others, "It is mental suggestion," etc. Just how it can be like all of these various things, which differ very greatly from each other, no one has attempted to explain, and we suspect that the only reason Christian Science has been likened unto these various isms is because the one who makes the "explanation" has the impression that they are not popular, and hence they are mentioned in connection with Christian Science as an indirect way of calling names. In any event, it is manifest that *some* of them must be wrong; for, as we have said, Christian Science could not possibly be like them all, since they are unlike each other. In regard to the Pundita's opinion, the difficulty was evidently with the explanation made to her, and not with Christian Science. The mere fact that she was impressed that Christian Science is like Hinduism is proof positive that it was not properly "explained to her," but, on the contrary, misrepresented.

Mr. Snyder recommends that both clergymen and laymen enter into the task of putting an end to Christian Science by examining "alleged cures." We assure the gentleman that Christian Scientists would be pleased to help him in this investigation, and would respectfully call his attention to the report of investigations which were recently made by certain physicians and which were embodied in an article published by B. O. Flower in the *Arena Magazine* of November, 1908, under the title "Christian Science and Organic Disease." This examination of the subject ought to convince Mr. Snyder, if testimony has any weight with him whatever, that Christian Science does heal organic diseases. Our critic advises that as a proof of the "superstition" of Christian Scientists one should attend the Christian Science church and hear stories of the healing of horses and hogs through Christian Science. Such testimonies may have been heard in Christian Science churches, but I very much question if the general public would support the contention that they give evidence of "superstition," or indorse Dr. Snyder's manifest belief that the divine protection of four-footed animals is distinctive from the divine care and protection of the two-footed varieties. If we may be permitted to believe that God created them in the first instance, it should be no strain upon our faith to believe that He could and would protect them in the second instance. I dare say that even Mr. Snyder, who is so free from the "sin" which he names "superstition" as to merit in no degree the Scriptural admonition, "He that is without sin among you, let him first cast a stone," would recommend some sort of a remedy for suffering animals, and it would not surprise me if he were to contend that the particular remedy which he commends is the remedy which God intended to be used. Thus even he might be "superstitious" enough to admit that God has condescended to provide for the four-footed beasts as well as for mankind.

Mr. Snyder refers to certain teachings and practices in New York city which have recently been mentioned in the public press as being similar to "witchcraft," but he has neglected to mention the fact that these peculiar teachings and practices are condemned—not indorsed—by the Christian Science church. He speaks of them as "the unauthorized use of malicious animal magnetism," as a lack of proper discrimination "between the offensive and defensive use of this dangerous agency." To be accurate he should have stated that an erroneous and evil teaching is not subject to any other use than misuse. Malicious animal magnetism, which is designated in the scientific schools as "pernicious mental evil," is wholly apart from the practice of Christian Science. It is an evil subterfuge. Mrs. Eddy teaches that animal magnetism has no power whatever apart from false mortal belief. She has known that certain persons do believe in its power, and that they attempt to exercise it, but she has taught her students how to defend themselves against such deception by understanding that God, good, is the only real power. Thus our critic may note that Mrs. Eddy has preceded him, and already entered the field in the interest of safeguarding the public by advising them to have no faith in the asserted power of "animal magnetism" or any other superstition.

The dropping of the names of certain persons from the membership of the Christian Science church is unquestionable proof of its requirement that those who teach and practise in the name of Christian Science shall be Christian and consistent in both word and deed, neither using "animal magnetism" to further their ends nor consenting to its use by those for whose views and habits as professed Christian Scientists they are responsible. The case cited should convince Dr. Snyder and all others that Christian Science is inherently and absolutely opposed to all "superstition," to every ill-begetting belief or action. To hold Christian Science responsible for the wrongs attaching to the conduct of those whom Mrs. Eddy has rebuked and whom the Directors of The Mother Church have disciplined, is to evidence a willingness both to deceive and to be deceived. This is but another of the fruits of prejudice.

[Editorial in *Beacon,* Cannon Falls, Minn.]

There has been much disposition shown of late by our fun-makers and their imitators to make Christian Science the butt of their humor. The writer admits, and not without regret, that he has not achieved Christian Science. We say achieved because we consider the comprehension and application of Christian Science to the daily life something of an achievement; and this apart from the healing feature of the faith. The point we wish to make is that the humorist who finds it necessary, in working out his daily stunt, to play upon the belief of any religious organization, is not only offering insult to a body of earnest and sincere people, but is exposing to public comment the sterility of the soil upon which he depends for his particular product, things to amuse his readers. Though any one Christian organization is not particularly resentful of disparag-

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ing things that may be said of other Christian organizations, its members are extremely sensitive to anything reflecting on their own particular organization; and their right to be so is unquestioned.

If there is a feature of American citizenship that should be held inviolate, it is this right to freedom of belief and worship. Happily we have passed the period of physical religious intolerance, and presumably we shall one day achieve that Christian spirit which recognizes all good men as brethren. It would seem that, from the view-point of business common sense, if not from that of maintaining a high plane of regard for the rights of all, the press would lead in a strict observance of such rights, and exclude any trifling or disparaging reference to any religious sect that teaches the Christian religion and the high moral ideals established by its great Founder. No man's religion is a thing to joke about. Most men have a religion of some kind; in some degree they recognize and emulate goodness; and regardless of what that religion is, it is the best he has; it is the sheet-anchor of his life, and gives whatever of moral stability he may possess, whatever of the Christian virtues he may practise, whatever hold upon the immortal side of human life he may have. It is the thing that he lives by, and the life he lives is all he has to die by.

As people grow older, they realize that from the cradle to the grave man needs all the strengthening, all the steadying influences possible to him, to enable him to be all the man, all the woman possible, under the unavoidable conditions of life. It would seem to be logic that a cheerful optimistic religious belief—such, for instance, as Christian Science—would be about the proper antidote for the vexations and harassments of life, but there are many good folk who would be utterly miserable with a cheerful religion, and they too must be protected and respected, and they are also to be congratulated, in that they have a religion which is adapted to their peculiar needs: and it is the multifarious peculiar needs of humanity that make sacred all forms of religious belief and should protect them from jest and scorn, and Christian Science no more, no less than others.

[Frederick Dixon in *Weston-Super-Mare Gazette.*]

First, our critic says there is no place in Christian Science for the atonement. It would perhaps have been wiser, though I admit it would have been more difficult, for the critic to explain what the doctrine of the atonement exactly is. He is perhaps not aware that the vice-principal of the Theological College at Lichfield, after declaring that the Miltonic view, besides "offending one's moral sense," "logically and rapidly leads us to undiluted Arianism," recently proceeded to discuss what he termed "four typical modern theories of the atonement," as a prelude to developing a fifth one of his own. If your contributor would like to explain which of the orthodox views is his own, I shall be very happy to explain the Christian Science view.

Secondly, he objects to the teaching of the allness of Spirit and the nothingness of matter. Now unless he is prepared to deny the infinity of Spirit, he will be forced to admit the nothingness of matter, unless he would like to maintain that the spiritual and the material are one, and so submerge himself in undiluted pantheism. His argument that if a man hit his head against a brick wall he would be convinced of the reality of matter, is one which would have drawn from the ineffable Mr. Littimer the remark that, speaking scientifically, he was "young, very young." Perhaps he would like to hear Professor Huxley's reply to a gentleman who thought he could demolish the fabric of idealism by this particular argument. "Coxcombs," said Huxley, "vanquished Berkeley with a grin, and common-sense people proved the reality of matter by stamping on the ground or some such irrelevant proceeding."

Third, he maintains that Christian Science is carried on for gain, and that Mrs. Eddy made a large fortune by healing. The latter statement is entirely untrue, but not more so than the former. Many Christian Science workers have made considerable financial sacrifices, and probably they would be making larger incomes did they devote their time to the ordinary business of the world.

Fourthly, that the proportion of cures is small. As the critic has not the remotest conception what the proportion is, the statement resolves itself into a piece of gratuitous nonsense. While as for the names of those healed not being given, that is a question not for the healer, but for the patient. As a matter of fact, any one can attend any Wednesday meeting in a Christian Science church, and talk personally to the givers of the testimonies at its close.

Fifthly, he is good enough to explain that the teaching that disease is a mental product is rubbish. This is a little hard on all the great idealistic thinkers of the last few thousand years, and that great contemporary natural scientist, Professor Ostwald, will doubtless think again before he hazards the remark that "matter is only a thing imagined, which we have constructed for ourselves, very imperfectly to represent the constant element in the changing series of phenomena."

Finally, by way of demonstrating his philosophic calm, your contributor condescends to the fatally weak argument of strong language. He concludes with a quotation from Shakespeare, may I therefore be allowed the same privilege. It is a hackneyed one, but admirably adapted to the occasion:—

> There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy.

[William J. Bonnin in *Rochdale* (Eng.) *Observer.*]

In Christian Science, the reverend critic averred, the health of the body was made the chief feature, whereas in the New Testament it was the salvation of the soul that was emphasized.

This severance of these two questions as two separate and independent considerations is what Christian Science shows to have been the open door for schism and naught but a pernicious influence upon the Christian church. Christian Science does not make "the health of the body the chief feature," but it does insist that the healing power of the Christ is with us alway, and that, with the knowledge of the truth, discordant conditions, the suppositious exceptions to the perfect law of God, must disappear. If they do not, the truth is not in us, and we are like the woman bound by Satan, in bondage to a lie. It is not a little strange that earnest students of the Bible, familiar with all its definite declarations, from the promise in Exodus, "If thou wilt diligently hearken to the voice of the Lord thy God, . . . I will put none of these diseases upon thee," to Jesus' rebuke to the scribes, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" should be able for a moment to entertain the idea that sin and sickness and suffering can be anything other than indissolubly connected, related, and interdependent. And if this is so, true healing, as distinguished from mere doctoring of disease, becomes at once inseparable from religion.

One has only to reflect upon the continual demonstration the Founder of Christianity gave of the truth of his message, through its power to assuage the pain of the world and fulfil all that Isaiah had foretold, upon the undivided mandate to his disciples to preach the gospel and heal the sick, upon his promise that those who believe on him shall do the works that he did, upon the healing work that ever accompanied the preaching of the apostles and continued in the early church for the first few centuries; one has only to reflect upon these facts to be convinced that to preach a Christianity that has no practical side to it and would post-

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pone salvation from misery as unattainable on this side of the grave, is to preach a Christianity fundamentally differing from that of its Founder and shorn of its most potent and compassionate truths.

And when we further regard the innumerable divisions in so-called orthodox Christianity and the apparent impossibility of reunion, and note that all have abandoned the practical salvation from sin and suffering as an essential doctrine and are consequently without any means to test the truth or otherwise of their interpretation of the Scripture, the argument for the reestablishment of this test becomes irresistible; and it is this restoration that Christian Science is accomplishing.

[Frank Bell in *Pittsburgh* (Pa.) *Post*.]

The speaker is quoted as referring to Christian Science as a "self-centered system," which "teaches how to help one's self, how to get away from one's own troubles; but duty, responsibility, and the helping of others are minor considerations." Nothing could be farther from the truth. The veriest novice in Christian Science has learned, as one of his first lessons, that there is no hope of progress except in proportion as the claims of self are overcome. The Christian Science text-book, from preface to conclusion, is replete with practical instruction for the elimination of selfish desires, practices, and habits of thought.

"Getting away from one's own troubles" is a very small —though notably successful—phase of Christian Science. The great work is for others, and this is being accomplished on a scale that is not dreamed of by those who are not Christian Scientists. While it is not proper to boast of such matters, it may be said, since the question has been raised, that the average Christian Scientist is devoting vastly more effort, time, and money in loving and effective endeavor to help his fellow-men than he did before becoming a Christian Scientist.

It is not correct to say that Christian Science regards sin as simply a "limitation." The Christian Science attitude toward sin is practical and effectual, as thousands testify from individual experience therewith.

[E. J. Simpson in *Chickasha* (Okla.) *Journal*.]

Christian Scientists seek to behold the good in their neighbor, rather than delve for imperfections. "Love thy neighbor as thyself" is Biblical, and when we realize that the God-made man is spiritual and perfect—made in His image and likeness—the admonition becomes easy to follow. When discordant things manifest themselves, we know that these imperfections are concepts of the human mind, and are no part of God—the only Mind in reality—and no part of God's image and likeness. Therefore, when unwarranted fulminations are hurled against our religion and at our beloved Leader, Mrs. Eddy, we try to manifest only Love,—to realize that God's child has not voiced the unkind and unloving thoughts, but that something unlike God has been permitted to creep in and take temporary possession where Truth and Love alone should rule.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*.

Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

LANSING, MICH.

We expect to commence the construction of our new church edifice about May first of this year, and for this purpose we have purchased one of the best sites in the city, facing the beautiful grounds of our state capitol, the building to be of the type now favored in the designing of Christian Science churches.

For the past seven years we have held our services in the G. A. R. Hall, but with the growth in the understanding of Christian Science in this city, these quarters are inadequate, and we hope to occupy our new church building, which will seat about five hundred people, by fall. This seemed a large undertaking for us when we began our work for it over a year ago, but since we began active efforts in this direction, we have felt a silent tide of understanding, confidence, and unity of purpose carrying the work along, and us with it, and this community has experienced a marked broadening and deepening of interest in the understanding of Christian Science. In doing this work we are thankful to have felt, in common with so many other Christian Scientists throughout the country, the passing from dependence upon personality to a partial recognition and demonstration of Principle.—*Correspondence*.

PACIFIC GROVE, CAL.

At a business meeting of First Church of Christ, Scientist, on Monday evening [Feb. 7], the report of the committee on the selection of a site for a church edifice was presented. Upon their recommendation, it was unanimously decided by the members to purchase the property on the corner of Fifteenth street, Fountain avenue, and Central avenue. This property, which is 140 x 120 feet, has now been purchased. No definite plans have yet been made for the erection of a church building, but it is understood that arrangements will soon be made.—*Review*.

[Written for the *Sentinel*.]

UNFOLDING FAITH.

FLORENCE CLEVELAND MC DONALD.

O TEND'REST Love, that guides the stumbling feet,
And keepest them in paths where Thou dost bide;
I cannot stray beyond Thy watchful care,
But always 'neath Thy shelt'ring wing may hide.

For Thou hast stilled the waters of my soul,
When they were lashed to fury by self-will.
And when, like weary child, I turned to Thee,
Thou didst them quiet with Thy Peace, be still.

So in my heart of hearts there rings a song,
Because I long to do Thy holy will;
As David sings adown the passing years,
Thou leadest me beside the waters still.

And I can thank Thee, Father-Mother God,
For every thing that leads to heights above,
Knowing that when we turn from mortal sense,
We find that God, and God alone, is Love.

So let me stand as Daniel stood of old,
With eyes steadfastly fixed upon the light,
And faith so strong in ever-present good,
That e'en the beasts of sense cannot affright.

Thus ever in my consciousness there dwells
The thought of arms divine upholding me.
For Thou—eternal God—my refuge art,
And I have found myself in finding Thee.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

AN AMENDED BY-LAW.

ARTICLE VIII.

CHURCH ORGANIZATIONS AMPLE.—SECT. 15. Members of this church shall not unite with organizations which impede their progress in Christian Science. God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members.

"NO SCIENTIFIC FOUNDATION."

PROBABLY no phase of Christian Science teaching is so generally misunderstood by those outside its borders as that which exposes and denounces the operations of so-called animal magnetism, and yet the teaching on this subject is so plainly stated by Mrs. Eddy in Science and Health that "he who runs may read," and even the wayfaring man need not err therein. From what has been said by some critics of this Science, however, it might be inferred that animal magnetism is a force or supposed power, somewhat akin to witchcraft, which has been invented by Christian Scientists and is used by them for the control and discomfiture of their enemies; but this assumption is no more true than are the hundred and one other criticisms which utterly fail to recognize the basic teaching of Christian Science, namely, that God is omnipotent, omniscient, and omnipresent.

Simply for convenience' sake, Mrs. Eddy has classified all erroneous beliefs under this one term; for instance, on page 484 of Science and Health she says, "Animal magnetism is the voluntary or involuntary action of error in all its forms." As showing the powerlessness and unreality of this aggregation of erroneous beliefs, she writes on page 102 of the same book, "Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality." Again, on page 103 she says of this masquerader in borrowed plumes, "It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth."

Those who believe or profess to believe that animal magnetism is allied with Christian Science, should examine the primary authority on this question, the writings of Mrs. Eddy. If this search is made in a spirit of fair-mindedness, they cannot fail to see that animal magnetism is no more a part of the teachings of Christian Science than is the crime of burglary a part of the law which defines this crime, exposes its illegality, and decrees its punishment. If there be any who fear the seeming power of this evil, they should likewise study our Leader's writings, for in so doing they will find that animal magnetism is not something to fear, but is rather a false belief that there is a power apart from God, good; they will also learn how this false belief may be met and mastered.

Christian Science strips the cloak from all evil, and exposes the falsity of so-called intelligent matter. Wise indeed are those who heed the warning voice and strive to follow its teachings.

ARCHIBALD MCLELLAN.

CAUSE AND ITS LOCATION.

IN no one thing, perhaps, has Christian Science more helpfully influenced human thought than in its redirection of the world's attention to the very simple truth that effects are to be adequately dealt with only as we address ourselves to the removal of their final cause. Failure to act on this very common-sense requirement has defeated much honest and sincere effort to administer justice and better human conditions. Sheer ignorance, or the bias of prejudice and superstition, has so entirely mislocated the actual responsibility, so overlooked the real explanation of things, that the cause of ills has not only remained entrenched, but in the long run even effects have been aggravated rather than remedied.

This is nowhere more clearly manifest than in the endeavor to relieve the sick. The theology of the Christian world has always declared disease and death to be the outcome of sin, and yet when sickness comes to the great majority of Christian people today they practically ignore their explanatory faith, and unless the patient is subject to gross sensuality, some overt sin, the alleviation of his suffering by a poulticing process is the one end and aim to which effort is directed. The Christian Science concept of healing as a reclamation, a regeneration of human consciousness, presents an entirely different point of view. It focuses thought and endeavor, first, last, and all the time, upon the removal of cause, a false belief, thus rendering it practically possible for the sick to wrest a distinct and abiding gain from an experience which otherwise is found to be profitless as well as painful.

It is apparent that if in every case of sickness the final cause were at once attacked, so that the experience became the occasion of spiritual exercise, of assertive truth-knowing, not only for the sick but for the circle of friends surrounding them, its significance would be wholly changed, and what is now reckoned as loss, and that alone, would become one of the "all things" that "work together for good;" and this can but eventuate when we have learned in Christian Science to find the seat and explanation of all disharmony in that false sense of God and man from which, as all Christians agree, Christ, Truth, is a present and perfect Saviour. Then the meaning of St. James' words, "My brethren, count it all joy when ye fall into divers temptations," will be fully entered into and the day of our overcoming will be at hand.

The inertia and predisposition of false sense is strong, and Christian Scientists, withal, need to be very much awake to this matter of the correct location of cause in the instance of every ill. Our theoretical grasp of the truth that all causation is mental, and that neither the pain nor its explanation is in material conditions, may be very clear, and yet under the dictum of long-established habit we may find ourselves organically locating the trouble, and soothingly rubbing the parts with our thought if not with our hands. Many a failure, perchance, to find relief through Christian Science is due to a half-conscious but defeating doubt respecting the truth of this teaching that both the cause and cure of disease are wholly mental. Says our Leader, "It breaks the dream of disease to understand that sickness is formed by the human mind, not by matter nor by the divine Mind" (Science and Health, p. 396).

In so far as we tolerate the subtle suggestions of mortal sense, that disease and suffering find their explanation in organic conditions, in so far we can but distrust the power of Mind to heal, and at the best think of Christian Science treatment much as we once thought of drugs. When, how-

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ever, disease is known for what it is, an expression of false material sense, the realization of the power of Truth to dispel this falsity entire will become clear and effective.

JOHN B. WILLIS.

DIVINE REQUIREMENTS.

IT is possible that very few persons have the highest motives when they begin to obey God's laws,—they may fear the consequences of wrong-doing; yet even in such cases it might be said that "the fear of the Lord is the beginning of wisdom." One thing is certain, namely, that no one can continue to obey divine law without gaining thereby, and finding that it not only "makes for righteousness," but also for happiness. The great Teacher said, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God." Moses impressed upon the people that the divine laws were for their good always, not for the purpose of sustaining the divine power and authority. As we obey we find that we are the better for our obedience, in "mind, body, and estate," and later we find (and rejoice in knowing it) that by our obedience we are also helping the whole human family, for as Paul says, "By the obedience of one shall many be made righteous."

In the Manual of The Mother Church under the caption "Guardianship of Church Funds," there is this impressive statement (Sect. 5), "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." This admonition is surely much needed in an age when material wealth and display call out rivalry and even dishonesty on the part of many mortals who have not learned the priceless value of spiritual possessions, nor what it means to be at peace with God, with one's self and one's neighbor. Instead of seeking first the establishment of the kingdom of God and its righteousness, the silly demands of self for the gewgaws of the passing hour are heeded by mortals, and anon, when all their affairs go wrong, they wonder why God afflicts them so.

Among the wise statutes found in Leviticus is this: "I am the Lord your God. . . . the wages of him that is hired shall not abide with thee all night until the morning." Does not this point to the "wisdom, economy, and brotherly love" spoken of in our Manual as "a divine requirement"? There are unfortunately many who excuse themselves from meeting their obligations promptly (if at all) on the ground that they cannot easily do so. Perhaps they have never tried the exercise of that stern but ennobling virtue, self-denial! It never harms any one to deny himself many material things, if only he is careful to expand on the spiritual side, adding, as St. Peter counsels us, one virtue to another until he can give proof that he is neither "barren nor unfruitful" in the Christian life.

"But," says some one, "does not self-denial suggest limitation?" Perhaps the inquirer has never thought that self-indulgence may impose a sense of limitation upon a brother who is waiting for what is his due; has never thought that our demonstration of harmony must begin with "wisdom," also "economy," for otherwise we should be building upon a false foundation. As the downfall of nations has always been traced to reckless expenditure and dishonesty, we may well look to ourselves as individuals. When we are "rich toward God," as the Master said, we shall have no lack, but we shall never indulge a personal desire at the sacrifice of another's just rights, whatever the nature of the obligation. It devolves upon Christian Scientists, who know the transcendent value of the spiritual, to prove their loyalty to it by a righteousness which far exceeds that of the "scribes and Pharisees" of this or any other period, for thus alone can they demonstrate their fitness to be members of the church which rests upon divine Principle and right.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Chelsea, S. W., March 2, 1910.

Dearest Leader:—My wife and I have just reached England, and I want, by the very first mail, to write and thank you for finding time, in the midst of all your work, to see us and talk to us when we were in Boston. It was a joy beyond words to both of us to find you looking so well, nor shall we ever forget your words of love and of encouragement. You have proved, and are hourly proving, by your obedience to Truth, the utter powerlessness and unreality of evil, and we know that just as we are faithful to your teaching we shall be able to prove this for ourselves.

Daily, as I go about, I find in every direction the evidence of your work for humanity. In coming home we had as a steward a man who told us how, a year or so ago, his wife had left a doctor's consulting-room doomed to a terrible operation, and how a Christian Scientist healed her without recourse to that operation. On landing I found a letter from a well-known man, in a far-off corner of Africa, telling me how he had just had a visit from an Anglo-Dutch farmer, who came in search of information about Christian Science, owing to the healing of a girl in the neighborhood, who had been "transformed from a bad invalid into a healthy, happy woman."

The healing of sorrow and sickness and sin, by giving the world a true understanding of God, is the work to which you have devoted your life. Is it any wonder, therefore, that daily you are cheered in your great work as you see the movement growing in vitality, in power, and in obedience to divine Principle. You said to us that "time is the doorway to eternity." I am beginning to see a little more clearly, as the days go by, the meaning of those words.

With both our love, your loving follower,

FREDERICK DIXON.

Boston, Mass., March 8, 1910.

Beloved Leader:—Never can I express my gratitude for that beautiful poem, "The Mother's Evening Prayer" (Miscellaneous Writings, p. 389), and that it is now set to music we all can love and sing; nor can I tell you how much that poem means to me. May I tell you this one beautiful evidence of its Love-power?

Sitting at the bedside of a beloved one who had passed beyond the reach of mortal hand (so the doctors said and so my senses told me), I whispered in her cold and seemingly unresponsive ear the first verse of that God-inspired poem. The cold flesh grew warm, the breath came naturally, and she slept. A few weeks later I asked her if she remembered that night and that occurrence. "Remember it?" she said, "Can I ever forget it? When you commenced to repeat those heavenly words, I stopped to listen —and I forgot to die." That was six years ago, and she is still with us, healed of that so-called fatal disease.

Many, many times the repeating of that one verse has bound "the power of pain" (*Ibid.*, p. 396). Many a prayer of gratitude has been offered for its author. For the past six years I have tried to thank you in the way you best like. Devotedly yours,

FRANK B. HOMANS.

Santa Barbara, Cal., March 2, 1910.

Beloved Leader and Teacher:—I wish to send you a message of love and thanksgiving,—to tell you that in my heart there is a constant song of praise and gratitude to you for all that you have done and are doing for me and mine and all humanity. You tell us, in your beautiful hymn, of the Truth that was found by you "in the life

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and the love of our Lord" (Miscellaneous Writings, p. 398). I have found this Truth in your life and in your love, my dear Teacher. I am thankful that you have so divinely lived and loved as to have taught me and healed me of my ignorance of God and man. You told me years ago, that fruition would feed my hungry heart with sure and steadfast possessions. Those prophetic words are fulfilled.

I am thankful that I can see, that through your divinely appointed leadership our churches are being purified and uplifted, to see the proof of the omnipotence of Truth and Love, that exterminates self and error. I am sure it will please you to know that Mr. Bingham is filling the office of First Reader in the church here, and the work is uplifting. Mr. Bingham unites with me in this message of love.

Faithfully and devotedly your student,
HELEN W. BINGHAM.

Ithaca, N. Y., Jan. 25, 1910.
Mrs. Mary Baker Eddy, Chestnut Hill, Boston, Mass.

Beloved Leader:—First Church of Christ, Scientist, of Ithaca, New York, in annual meeting assembled, desire to express to you their gratitude for the blessings that come from church membership; from ever-increasing activity and the growing desire for universal good; gratitude for nearer glimpses of the real church, which is spiritual, and with which we unite "only as we are new-born of Spirit" (Science and Health, p. 35). We are especially grateful at this time for growth in membership and attendance, which makes it necessary for us to find a new church home. May the love and loyalty of this church be expressed in deeds, and may it be "found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (*Ibid.*, p. 583).

Committee.
First Church of Christ, Scientist, Ithaca, N. Y.

Coronado, Cal., Feb. 10, 1910.

Dear Mrs. Eddy:—The Christian Science Society of Coronado, Cal., send loving greeting, and grateful acknowledgment for the understanding of Truth imparted to us through the study of your inspired writings. We would like you to know that, as the fruit of our labor, we are now in possession of a little home, free from debt. Our earnest desire is to be loyal to you as our Leader, obedient and faithful to our text-book and Manual, and for continued growth in our understanding of God, as revealed through your work.

In truth and love,
Christian Science Society of Coronado, California.
MARY E. O'HARRA, *Clerk.*

Kansas City, Mo., March 7, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Permit me, in the midst of great joy for the life in Christian Science, to take one moment of your precious time to thank you for your words in "Miscellaneous Writings" (p. 389):—

> O make me glad for every scalding tear,
> For hope deferred, ingratitude, disdain!
> Wait, and love more for every hate, and fear
> No ill,—since God is good, and loss is gain.

I pray God to give me strength to stand loyally for manhood in Christian Science—to be wisdom's wisdom and Love's love. I owe my life, all that I am or expect to be, to the message you have brought, and I love you for bringing it to the world.

With tender reverence, gratefully, humbly, I address you,
WILLIAM C. OFF.

Des Moines, Ia., Feb. 13, 1910.
Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—We, the ushers of First Church of Christ, Scientist, Des Moines, Ia., in meeting assembled, send greetings to you, our beloved Leader, and wish to express our gratitude and loyalty to one who for so many years has daily been about the Father's business. We are glad to assist, however humbly, in this, Christ's work.

Lovingly yours,

WILLIAM CLARK,	WILLIAM MOORE,
H. E. AUKENEY,	E. A. ELWELL,
D. A. PARKER,	T. B. MOORE,
O. L. OLSEN,	CARL A. SANDAHL,
O. M. SANDAHL,	U. E. HILL,

AL KUNTZ.

Dayton, O., March 9, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I know that it will cheer your heart to learn that we had the largest audience ever assembled in our city to hear Frank H. Leonard lecture on Christian Science Sunday afternoon, March 6. Each of our daily papers published a portion of the lecture, the *Herald* giving it in full, as per copy enclosed. That which evidences a growing interest in Christian Science in our city is the fact that never before were there so many meetings arranged throughout the city at the same hour, owing to a great revival which is going on in our midst; but, notwithstanding all the other meetings, we had about twenty-five hundred people present, by far the largest attendance we ever had at a lecture. It will bring joy to your heart to know how harmoniously the two churches here worked together in giving this lecture. This is the second time the two churches here have given a joint lecture.

After my return home from the meeting of the committee on publication held in The Mother Church last July, the boards of the two churches, together with the readers and practitioners, met at Second Church for the purpose of bringing out greater unity of action in the work of the committee on publication, and suffice it to say that much good has followed, and greater unity and love prevails. On Sunday, Feb. 13, Willard S. Mattox addressed the members of the two churches here on the importance of the churches supporting this branch of the work, the work of the committee on publication. We take this opportunity of expressing our gratitude to you for establishing the committee on publication, and for the very great pleasure of having Mr. Mattox in Ohio at a time when our Cause greatly needed his services.

Much good work in healing has been accomplished in this city, and both churches are growing nicely. I am glad to say that, notwithstanding the fact that Christian Science practitioners are not allowed to charge for their services in Ohio, and though I gave up a good position to enter the work of Christian Science, yet in the past nine years God has provided a way whereby every need has been met, thus verifying what you teach, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Your writings have proven such a comfort to us. My wife is a student of your dear Mr. Kinter of Chicago, and he told us of your great love for all your children.

Affectionately yours,
LLOYD B. COATE.

NOTICE.

The change in the explanatory note, as recently sent to First Readers by the Publishing Society, was made after the April *Quarterly* had been printed, but it will appear in the July issue. First Readers are therefore requested to continue to read the explanatory note as amended in the letter from the Society, until the change appears in the *Quarterly*.

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THE LECTURES.

CEDAR RAPIDS, IA.

Prof. Hermann S. Hering lectured on Christian Science at Greene's Opera House Jan. 24. He was introduced by Don Barnes, who said in part,—

The lessons of the past teach us to keep our minds open and attuned to the reception of new truths. Let us not make the mistakes of the past and rest secure in our old beliefs and in our own ideas, but let us cautiously and candidly investigate the new ideas that are advanced by the best minds of the age. Christian Science has made a quiet yet rapid growth for over thirty years, and its converts and advocates embrace men and women in every walk of life. It advocates and stands for a higher life, for personal purity and civic righteousness.

Those of us who are not identified with this church, founded in love and builded on faith, must bear witness to its practical results and ethical altitudes. A religion that makes bright the dark places, shelters in adversity, that heals the sick and relieves the suffering, that gives hope in place of despair, happiness in place of woe, peace in place of contention, virtue in place of vice, that helps the disheartened to unravel the tangled threads of a dull existence and weave them into the beautiful fabric of better and brighter days, ought to receive a fair hearing and be warmly welcomed by all who believe in the fundamentals of a Christian faith.—*Correspondence.*

ANN ARBOR, MICH.

A lecture on Christian Science was delivered by William D. McCrackan, M.A., Jan. 30. He was introduced by R. L. Warren, president of the Times News Company, who said in part,—

Ever since that eventful morning in the long ago, when the angels sang together and heralded the coming of the Christ-child, the world has been struggling with the great problem of life. As the years have gone along, other problems affecting the welfare and happiness of the people have come forward, and the achievements which have been wrought have revealed the fruit of the labors of the persevering workers. What has been accomplished in all the fields of human endeavor is an open book to the keen observer. But during the ages which have passed there has by no means been a lack of interest in the investigation of that part of the problem of life which has to do with that great eternity toward which we are all hastening. Accomplishment is ever on the ascendency, and the question naturally arises, If in other directions so much is being wrought out for the betterment, the comfort, and the happiness of humanity, why is there not greater progress in that more important field which involves the spiritual welfare of all peoples for all time?

The Christian world has struggled through the centuries to establish the gospel of truth in the hearts of mankind, but with varying success. The reformers in the church, as elsewhere, have encountered obstacles, and as a whole the world is therefore yet floundering in the dark as to the truth and as to God's real purposes. At such a time the work of Mrs. Eddy has come to the attention of investigators. As all other teachers have encountered opposition, so has she; but it is marvelous with what serene purpose and intrepid confidence she has baffled her enemies, and now in her advanced age sits calmly awaiting the triumph of her hope that the truth, as revealed by the Bible and as taught by Christian Science, may find its true place in the world. Surely she has garlanded a wreath of accomplishment whose value and luster the future cannot diminish.

Correspondence.

CHESTER, PA.

Before a large audience at the Grand Opera House yesterday afternoon [Feb. 20] Bliss Knapp delivered a lecture on Christian Science. The lecturer was introduced by Benjamin C. Fox, Esq., a prominent citizen, real estate broker, and member of the board of trade, who spoke in part as follows:—

Today a theme which is being discussed the world over is Christian Science. What is its message? What is its meaning? Is it the truth? These are momentous questions. Are we once again in possession of the religion of the early Christians, who healed the sick and even raised the dead? We are confronted with the same answer to this query that the disciples of John the Baptist were confronted with when Jesus said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

I am not a Christian Scientist, but have heard of its many wonderful works, its healing, and its benefit to humanity in uplifting the fallen and restoring to respectability those who were seemingly lost. When in the city of Paris, France, some time ago, at the solicitation of friends I attended one of the Wednesday evening testimonial meetings, and that audience of happy faces has ever since been impressed on my thought.—*Republican.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Houston, Tex.—Francis J. Fluno, M.D., Prince Theater, 3:30 p.m., March 20.
Monrovia, Cal.—Prof. Hermann S. Hering, Woman's Club House, March 22.
Bloomington, Ill. (First Church).—Francis J. Fluno, M.D., Church Edifice, 2:30 p.m., March 27.
Pueblo, Cal.—Judge Septimus J. Hanna, Pantages Theater, 4:30 p.m., March 27.
St. Louis, Mo. (Second Church).—William D. McCrackan, M.A., The Odeon, March 28.
Le Roy, Kan.—Frank H. Leonard, March 29.
Oak Park, Ill. (Second Church).—Prof. Hermann S. Hering, Unity Temple, Lake street and Kenilworth avenue, April 1.
Tucson, Ariz.—Frank H. Leonard, Tucson Opera House, April 1.
Exeter, Neb.—Hon. Clarence A. Buskirk, Auditorium, 3 p.m., April 3.
New York, N. Y. (Society of the Bronx).—Francis J. Fluno, M.D., Masonic Temple, 1931 Washington avenue, 3:30 p.m., April 3.
Watertown, S. D. (First Church).—Judge Septimus J. Hanna, Church Edifice, 3 p.m., April 3.
Batavia, N. Y.—Prof. Hermann S. Hering, Opera House, 4 p.m., April 3.
Herkimer, N. Y.—Bliss Knapp, Grand Opera House, 3 p.m., April 3.
Prescott, Ariz.—Frank H. Leonard, Elks Theater, 3 p.m., April 3.
Parkersburg, W. Va.—William D. McCrackan, M.A., Camden Theater, 3:30 p.m., April 3.
Trenton, N. J.—Rev. Arthur R. Vosburgh, Taylor Opera House, 3:30 p.m., April 3.
South Bend, Ind.—Bliss Knapp, April 4.
Phœnix, Ariz.—Frank H. Leonard, Arizona School of Music, April 4.
Atchison, Kan.—Hon. Clarence A. Buskirk, Opera House, April 5.
Birmingham, Eng.—Bicknell Young, Town Hall, April 22.

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TESTIMONIES OF HEALING.

With a feeling of grateful love, I wish to add my testimony to the many given in the *Sentinel* and *Journal*, for they have been very helpful to me. In 1895 my family of four was afflicted with a siege of a much dreaded fever, and my daughter, aged eighteen years, was a victim of it. The church of which I had been a member for over forty years was not a home to me any more, for I had tried to be faithful and devoted, but my prayers and the prayers of the church seemed so unavailing that I felt the need of something better and higher. As I recovered from the illness so that I could read a little, my sister in Cleveland sent me some tracts on Christian Science. It was the first Science literature which I had ever had, and I read these tracts over and over, for they seemed to give my sorrowing heart much comfort. I had heard of Christian Science, but knew nothing of its Principle or teaching. I thought the church I belonged to was the best, being founded, as I believed, on the Bible and that alone. In about a year I bought a copy of Science and Health, and by studying it soon found it to be indeed the "Key to the Scriptures." The more I read it, the better I liked it, and many minor ailments left me, such as headaches, weakness, rheumatic and stomach trouble; but while I was being helped, and was much pleased with what I was learning in regard to the new way of living, I was not giving proper thought to the healing power of God,—the whole robe of righteousness.

In 1897 came my test for the healing, in the form of poison in my right hand. For ten days and nights I neither slept nor rested, not being acquainted with any practitioner or knowing what to do in the way of Science. To please my family, I used material means and went to a doctor once; and that was sufficient, for I was only worse, and opiates I could not take. Then it was that I learned that man's extremity is God's opportunity. I went to a friend and asked for treatment. He went twenty miles for a practitioner, who came in about six hours. Before he arrived I was easy and dropped off to sleep, and that was the last of the pain. The practitioner said I should remove all material applications,—that God did not require anything but purity. My sister had come, and she took care of my hand, and I had treatment two or three weeks. In about a week we could see the result of the healing, but new flesh had to grow and it was some weeks before the hand was perfectly whole. In six weeks or two months I was doing all kinds of work with my hand, although some had said I never would do many things with it. Thanks to Christian Science, however, I have a good hand, and I have done anything I wished with it for eleven years. I have also been able to overcome a tendency to weak lungs and the fear of lung trouble, which was present with me every winter. While I am thankful for the physical healing, it is but a small part compared to the spiritual understanding of God, the ever-present good, here and now. I had always loved the Bible, but could not put its teachings into practice as I desired until I studied Science and Health.

My husband commenced to read the book as soon as we received it, and he has been helped in many ways. Headaches which came every two weeks and lasted several days, and were growing worse every year, until it seemed he could not endure the suffering much longer, have been completely destroyed; also a difficulty with the hip-joint, which made him use a cane if he walked a mile. For the last ten years he has walked off spry and straight without any cane, God being his only support. Although he is seventy-six years of age, he enjoys good health, and reads little else than the Bible and Science and Health and our other Science literature. We soon found a few Scientists near us, and commenced to go to service with them, driving six miles each Sunday. I enjoy the Lessons, and make them my study every week. They are so well arranged that the Sermon is complete. We are thankful, too, for class instruction from one of Mrs. Eddy's loyal students, and the *Sentinel, Journal,* and Manual, etc., are of priceless value to us. The *Monitor* is another gem now added to the treasures in the household.

Words cannot express my gratitude to Mrs. Eddy for bringing to the world anew the works that our blessed Master did and said his followers should do. If this testimony is worthy a place in the *Sentinel*, I hope it may prove a blessing to some one who is hungering, not for material loaves and fishes, but for the spiritual food that heals all our diseases and is a benefit to all mankind.

MRS. ALMEDA WHITE, Alma, Mich.

[Translated from the German.]

I would like to express my gratitude, especially for the proofs of the protecting and healing power of the teachings of Christian Science which I have experienced in cases of sudden injuries. About two years ago I inadvertently reached into a kettle of steaming hot preserves, but without looking at my hand I held fast to the truth that there is neither life nor intelligence in matter, that God is All-in-all, and that evil has no real power. Although the pain tried to make good its claim, I continued to work. The error was soon overcome, and I rejoiced over the disappearance of the material evidence.

Later on I had trouble with the left eye. It was at the time when the English lecture on Christian Science was delivered. With the joy of a child did I look forward to attending that lecture, and although I was not familiar with the English language, I trusted in the healing power of divine Truth which would be expressed there. I went, and was healed, and have experienced no trouble with my eye since. Last spring I awoke one night with a severe pain in the knee. I immediately declared the truth, trying to realize the scientific statement of being. The following morning I could, to sense, get up only with great pain. I had to go out that day, and broke down several times; but I would always get up again, leaning on God's power and strength, and thus get over the difficulty. I struggled along with this trouble, however, nearly all summer, but I knew that God is my physician and my helper, and I seemingly had no fear. A few weeks ago I spoke about it to a friend in Christian Science. He translated for me a passage from the text-book, Science and Health (p. 370), where it says, "The body improves under the same regimen which spiritualizes the thought; and if health is not made manifest under this regimen, this proves that fear is governing the body." I also remembered St. John's words, "There is no fear in love; but perfect love casteth out fear: because fear hath torment;" and Paul's words to Timothy: "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind," and since that time I have had no return of the ailment.

For this blessing, as well as for many others, and especially for the spiritual uplifting and strength which I have received through Christian Science, I am sincerely grateful to God, divine Love, that heals all our diseases, and to Mrs. Eddy, who has led us to where we can grasp the fact that the divine Mind is the sole reality, that God is good only, and that He is All-in-all.

FRAU FROEHLICH-SEILER, Zurich, Switzerland.

It is with deep gratitude to God that I relate the story of my healing through Christian Science. In February, 1907, I was taken with a severe attack of rheumatism, so that even my hands resembled boxing-gloves. For a time I managed to get from one room to another, with the aid of crutches, but finally my shoulder became so much affected and the pain was so intense, that I was unable to do even that much. I had but little faith in doctors, and

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for a week or ten days I tried to decide whether to call on Christian Science for help, or a physician. Each day I grew worse, and finally this question was put to me, "If God were at the back door, and the best doctor in the world at the front door, which would you choose to help you?" I of course said I would choose God; so on Monday morning a Christian Science practitioner was telephoned for, and from the first treatment I got relief. The lady called each day that week, and by Sunday I was able to walk to church, practically healed, although I took treatment for some little time after, more to learn of God's work than for any other reason. Since that time I have never been sick a day.

It is not only for the physical healing that I am thankful, but also for the spiritual inspiration.

MRS. MADGE FERRELL, Fruitvale, Cal.

I was ill for six years, the greater part of that time able to do but little, and part of the time nothing at all. I had tried first one remedy, then another; but everything failed. Finally the physicians said I would have to go through an operation; which I did a little over two years ago, but it was not successful. I grew gradually worse for six months, at the end of which time I was examined by three prominent physicians in this city, and they all said that I must return to the hospital immediately for another operation, or I could not live long. I refused to go back to the hospital, knowing I could find no help there. Christian Science was the only thing left, the only possible chance for me to live, so I decided to try it. I took treatment for six weeks, at the end of which time I returned to the physicians to know if I was not all right, and they told me that I was. I knew I felt all right, but I wanted to know what they would say. I had several forms of organic trouble, a growth being the most serious, besides very bad stomach and bowel ailments.

It is now nearly two years since I was healed, and I have never had any return of any of the old difficulties, and have never tasted medicine since. Christian Science has proved itself by far the best medicine in our family. My little boy was cured of a fever in three days. We did not know what it was until the third day, when we sent for a practitioner at once, and the next morning he got up well. We have had many other beautiful demonstrations in Christian Science, for which I am very grateful indeed. Words could not express my gratitude to God, and to Mrs. Eddy for this wonderful truth that does make free.

MRS. NELLIE JORDAN, Denver, Col.

On being asked if Christian Science has done anything for me, my answer is, that I believe it has saved my life. It has also brought to me good health, besides what it has done for my two babies. I had catarrhal trouble of the head and throat so that I could scarcely eat at all, and I lost my voice almost entirely. I took absent treatment in Christian Science, and now I can talk and sing as loud as I wish. My throat is actually better than it ever was, for when a child I was always afflicted with bronchial trouble, but now I am free from it. Besides this, the truth has healed me of other ills.

Those who believe there is nothing impossible with God are bound to acknowledge the power of Christian Science, for it is undoubtedly "the works of God," spoken of by Jesus. We all believe in Christian Science, and I have nothing to do with medicine. I have a copy of Science and Health, and this book and the Bible I constantly read. I do not hesitate to tell any one what Christian Science has done for us.—ADAH CALLIE, Aubrey, Tex.

I wish to submit my testimony to the healing power of Truth. In January, 1909, I arrived home from my work feeling very ill. I went to bed, and in the night I called my wife, the pain in my lungs being very distressing. I could not sleep at all, and about six o'clock in the morning my wife telephoned to a Christian Science practitioner, who began to treat me at once. I soon went to sleep, all pain having left, and I slept for two hours. In three days I was up, and in a week I went to work. Words fail to express my gratitude for this healing. I trust that some other sufferer who reads this may be benefited by Christian Science.

GEO. E. BOWDITCH, Somerville, Mass.

I wish to express something of what Christian Science has done for me. When I turned to it I was in very poor health, suffering from a complication of diseases—severe stomach disorder, with frequent and violent headaches, kidney and heart trouble. I had been under the care of several good physicians, but none of them could give me relief. I turned to Christian Science as a last resort, for I had no faith in it, and much as I needed the healing I did not want the religion, as I belonged to a church having a high ritual, which was very dear to me, and I felt that the religion which my mother has taught me was the only one.

When I finally did consent to have Christian Science treatment, I was surprised at the change it wrought. Within a week I was better, and in three weeks I was like another person. My physical ills had nearly all disappeared, and I was able to do any amount of work without the feeling of fatigue from which I had suffered all the time before. Instead of wishing for the end, I found the joy of living, as it is our right to live, in health and harmony. For the physical healing I am deeply grateful, but much more for the spiritual uplift which has given me the peace of mind that "passeth all understanding." I now know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and there is great profit and comfort to be derived from the study of the text-book, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy.

ETTA MULVEY, Portland, Ore.

When our little son was born in March, 1908, it was noticed that he could not use his left hand or arm. The attending physician stated that the trouble was very serious. We had two other doctors make an examination, and one of them asked for an X-ray photograph, as he did not know what the trouble was and was frank enough to confess it. The doctors could not give us any encouragement, so we had Christian Science treatment and it was wonderfully successful. After the first treatment the child moved his arm and hand, and within six weeks the healing was complete.

I would also like to mention that for fifteen years I had worn glasses, but after three weeks' reading of Science and Health by Mrs. Eddy, I was enabled to put them aside and have never needed them since. This was about three years ago. For these beautiful proofs of the power of Truth, words are inadequate to express my gratitude to God, also to our dear Leader.

MRS. NANA E. COALE, Yonkers, N. Y.

A little over two years ago, I was stricken with a severe attack of fever. In my home there was great opposition to Christian Science, so much in fact that I immediately left and went to the home of a Christian Scientist in an adjoining town. I had been interested in this teaching for about two years, and had no faith whatever in *materia medica*. During the first week of the sickness I arose each morning between six and seven o'clock, dressed myself, and went downstairs and rested in a chair all the forenoon, unless aroused by some one. The usual symptoms of this

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disease presented themselves, but by the second week I was able to realize the truth more fully. The fever began to leave me, so that I could take a little nourishment, and my strength never failed me during this sickness. The third week I began to eat heartily, and was coming to myself again. The fourth week I was able to return to my home and begin work, realizing that Truth had carried me safely through this experience, and that I had been raised from sickness to health by the power of God. I thus proved that divine Love is "adequate to unclasp the hold and to destroy disease" (Science and Health, p. 412).

I am grateful for this deliverance and for all the blessings that have come to me since. I know that the truth which was practised on the shores of Galilee by Christ Jesus and his disciples has now been brought to us in Christian Science, made applicable by the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and that it meets all the needs of suffering humanity.—GEO. A. MARDEN, Exeter, N. H.

With a sense of devout thankfulness I wish to express my gratitude for the help which Christian Science has been to me, and for many manifestations of the power of divine Love. Shortly after we came west, over a year ago, our little daughter was stricken down very suddenly. I immediately sent for a Christian Science practitioner, and in less than twenty-four hours she was relieved. In a week she was entirely well. A few months ago, I was taken seriously ill with chills and fever, my head giving me great pain. At times it seemed as if I could not stand the intense pain, and I was so dizzy that I could not go up or down stairs without experiencing great suffering. I placed myself under Christian Science treatment, and in less than a week I was better.

My husband has been healed most wonderfully. He was stricken one night with a severe pain in his back, and upon going to his place of business the next morning he was obliged to return home. He then asked me to get help in Christian Science for him, which I immediately did. He was relieved at once of the worst suffering, although the pains would come back occasionally. There was a gradual improvement with each treatment, and it required only four to effect a complete and permanent cure. He is most grateful for his physical healing, but even more so for the peace and contentment which have come with it. We both wish to express our deep gratitude to God, also to our dear Leader for the help which Christian Science has been to us.

My cup of rejoicing is full to overflowing for these healings, and for many other blessings. I am thankful for the spiritual uplift,—"the peace of God, which passeth all understanding."

MRS. ELIZABETH L. HOADLEY, Spokane, Wash.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." Since coming into Christian Science, headaches and some minor ailments have been less frequent and have been quickly overcome. I have always enjoyed the Bible readings and Lessons, but now there is a deeper meaning to them than ever before. Passages which I had set aside as unexplainable, I now see not as teaching the supernatural but that which is divinely natural. For this deeper and richer understanding of the Bible as containing a rule for life, I am truly grateful to our dear Leader.—GERTRUDE E. DOWLE, Chicago, Ill.

It is with a deep sense of gratitude that I testify to the blessings which I have received through Christian Science. I first became interested in it over two years ago, at which time I was suffering from a bowel affection, asthma, and a cough which *materia medica* had failed to cure in the course of nine years. I had received only temporary relief, but these ailments have been entirely overcome by the earnest perusal of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through Christian Science treatment I have been able to lay aside glasses which I had worn for more than sixteen years, in fact I had been obliged to use two pairs. My gratitude and happiness are unbounded, not only for the physical benefits received, but Christian Science has also enabled me to overcome worry and a sense of grief which bordered on melancholy. In Science and Health we read this glorious statement, which has been proven to me: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God" (p. 228).

I am striving daily to learn more of this blessed truth which makes men free, and in place of gloom there is now health and happiness. My gratitude goes out to God, and to our beloved Leader, Mrs. Eddy, through whose teachings we gain an understanding of Christian Science.

MRS. C. TANTZ, Baltimore, Md.

Four years ago I was physically and mentally a wreck, and completely discouraged, as I had just come home from boarding-school with the expectation of having to give up my education. It was at this time that I was led to Christian Science. I was helped at once, and from the first treatment I laid aside glasses which I had been wearing. The next fall I returned to school and did nearly two years' work in one. Then, by studying two months in the summer, I entered Harvard college without conditions. For these and many other blessings which Christian Science has brought me, I am deeply grateful to God, and to our beloved Leader, Mrs. Eddy.

ARTHUR W. FLETCHER, Cambridge, Mass.

When I think of my present happiness, and then of the days before I knew about this saving truth, I am indeed very thankful to God for Christian Science. I had been a church-member, and was seeking for the truth, and I sometimes wondered why my prayers were not answered, but I know now that I did not understand how to ask aright. I often went to prayer-meeting hungry for the spiritual food, and came away disappointed and discouraged until I began the study of Christian Science. When I learned the great truth that man is governed by the divine Mind, then the joy and the peace that came to me can only be known by one who has had a similar experience. I am very grateful for the physical healing that has come into my life through this great truth, and members of my family also have been healed and made better. Spiritually and in every way we have been made to rejoice in God, who saves from sin and sickness.

MRS. A. FOOSHEE, Winfield, Kan.

I wish to add my testimony to the efficacy of Christian Science, and to express my deep gratitude for what it has done for me. I had been suffering from a severe cold for several weeks previous to Jan. 1, 1909, on which date I was suddenly taken very ill in the street with what seemed to be acute lung trouble. Besides the pain I coughed incessantly, and I had to be taken into a store, although I was only five minutes' walk from my home. I was taken home in a carriage, and my husband immediately went for a Christian Science practitioner, who responded at once. I was in a complete state of collapse when she arrived, but after a few minutes' treatment the cough ceased, and in less than half an hour my trouble had all disappeared, and I have been a perfectly well woman ever since.

Previous to that time I knew absolutely nothing about Christian Science healing. I am in my sixty-sixth year,

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and since the day I was freed from my diseases by divine Truth, as revealed in Christian Science, I have missed only one meeting in the church, and that was on account of stormy weather. My physical health is better than at any time in the last twenty-five years. I read and study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, every day, and attend all the meetings. I have received great benefit in many ways from the study of this book, and am trying to prove my gratitude by shaping my life in accordance with its teachings.

MRS. CATHERINE BALLANTYNE, Hudson, Mass.

Often as I have desired to express my gratitude for Christian Science and what it has done for me, I really cannot find words to do so. I had been a sufferer for over thirty years, and had tried all known remedies and many physicians and specialists, but received no permanent relief. After being given up by the physicians, I was sent to a hospital to have an operation for appendicitis, an abnormal growth, and bladder trouble. After I returned from the hospital I was not much better, and in about six years I was so bad that the doctors wanted me to go to the hospital and have another operation, saying that there was no other help for me.

This time I called a Christian Science practitioner, and I was healed immediately, so that I was able to be up and walk where I pleased in my home, and in doing my work I find Christian Science a very great comfort and source of strength. I have had many difficulties to overcome, but Christian Science has dispelled them all. I trust that this testimony through the power of Truth may be a ray of hope to lead into Christian Science those who are seeking for health, happiness, and the true way of life, knowing as I do that it will help them as it has helped me, if they will only accept the truth in God's way.

My heart goes out in love and gratitude to Mrs. Eddy for the blessings I have received and for the good work she has done and is still doing for the world. I am most grateful to God for guiding me into His truth, that I may have life, and "have it more abundantly," as Jesus said we should.

MRS. CHARLOTT A. RATHBUN, Webster, S. D.

Words are so inadequate to tell what Christian Science has done for me and mine, that I have been slow to write a testimony for publication. The great improvement in my own health under Christian Science treatment was followed by clear cases of healing in my family, one a case of long standing and obstinate chronic trouble, where many remedies and systems had been employed. But above the physical healings is the knowledge, the abiding consciousness, of the omnipotence, omniscience, and omnipresence of God, good, and that "all things work together for good to them that love God." This has transformed my mind from doubt and uncertainty to hope and trust in Christ, Truth. I am convinced, after eight years or more of study and of proving the teachings of Christian Science, that it presents the sanest optimism, because it is built on a sure foundation; and also that Mrs. Eddy has discovered the means of healing, and with it the elevation of humanity to oneness with God; that she has lovingly and faithfully given to mankind the revelation she has received, and that as we grow into these eternal truths, and they become ours, we can and do heal the sick and sinful.

These few words of acknowledgment are given with the sense of a debt long overdue, and with the earnest wish that they may serve as a guide-post to some suffering one.—ALICE L. VANDEVER, Columbia, Mo.

It is with a grateful heart that I wish to tell what Christian Science has done for us. Since knowing of this wonderful truth, about two years ago, we have used no material remedies, depending entirely on Christian Science. In May, 1908, our little boy of three years was severely burned on his hands and body with an acid, and he also swallowed some of it; but with the help of a Christian Science practitioner, who was called immediately by telephone, he was entirely healed in four hours' time. He ate a hearty supper, slept all night, and there were never any bad results from the experience. How we rejoiced over this demonstration, realizing what the result would have been if material means had been used. When we understand that the power of God, good, is ever present, we know that when this truth is rightly applied, good results must ever follow. I formerly read the Bible as a duty; now it is a pleasure to do so, and the spiritual understanding of it is to me a great blessing. We find Christian Science of great help in rearing our children, and there is more peace, love, and harmony in our home. Many ills of the flesh have been overcome,—such as colds, headache, fever, earache, etc. My husband was healed of rheumatism, from which he had suffered for years, and for which he had used many material remedies with only temporary relief.

Christian Science has not only healed our bodies, but has made better Christians of us. I cannot in words express my gratitude for the healing power of divine Love, but I hope my life may prove it. God bless our dear Leader for bringing this truth to suffering humanity.

MRS. O. E. ELLISON, East Chattanooga, Tenn.

I am a schoolboy and have always been a Christian Scientist. I read the Bible and Science and Health regularly, and love Mrs. Eddy for the good she has done for everybody. About two years ago, when I was playing on a high fence, I fell, and hung with a rusty nail through the palm of my hand until my father and brother could lift me off. In a day or two I ran another nail into my foot; but both injuries were quickly healed by Christian Science, there being no pain or swelling.

FRANCIS W. UTLEY, Eddyville, Ky.

[Written for the *Sentinel.*]

OUR KNIGHT.

ADA J. MILLER.

SURELY he'd come, this knight, and like the king,
Arthur of old, redress the wrong and stand
For honor, justice, and for stainless truth!
In dream I saw him draw his sword,—the Word,
Before whose power wrong shrinks, abashed and pale,
Foreseeing doom in this one flash of light.

One came—but Modred he—not Arthur, king.
Like all the world, save only those who see
Beyond the glamour and the sheen of gold,
He paid his homage at the court of fame.

Awakened with a start, I saw my dream,
Like spirit of a rose plucked ruthlessly,
Pass shadowlike, but left was its perfume
To sweeten memory's growing treasure-store.
And then I saw that Arthur and his knights
No more wear human form, but here today they live
In Truth impersonal, that knows nor rich,
Nor poor, nor earthly rank, but only knows
That all must yield to changeless law of love,
Which rights all wrongs, knows justice only, and
The power supreme, omnipotent, of good.

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FROM OUR EXCHANGES.

[President William H. P. Faunce, LL.D., in *Watchman.*]

Ever more clearly we are coming to see that the Bible is not a series of rules to be obeyed, or ceremonies to be performed, or propositions to be believed, but is the record of the supreme religious experience of humanity, the immortal testimony of the men who beyond all others in history have come face to face with God. It is not, we say, a series of rules to be obeyed; if it were, we should still compel women to keep silence in the churches, and should send back every runaway slave to his master. It is not a series of ceremonies to be exactly repeated; if it were, we should practise foot-washing still, and should insist that the Lord's Supper be celebrated, as it was in the early church, at the conclusion of a regular meal. It is not a series of propositions to be accepted; if it were, we should all believe in demoniacal possession, in the immediately approaching end of the world, and should be torn with doubt as to how to reconcile Paul and James, Matthew and Luke, the ethics of Joshua with the ethics of the Sermon on the Mount. But if we can see in the Bible, as our scholars are more and more clearly teaching us, the record of the greatest voyages the human spirit has yet made in its search for God, the witness of those who out of strong crying and tears—yea, blood and martyrdom—have found the Father of spirits, then its pages become to us unspeakably precious and filled with deathless inspiration to heroic ethical endeavor. And if we find that the Bible leads us everywhere into the presence of our Lord, through the prophets who saw him, and the singers who longed for him, and the fishermen who sailed with him, and the apostles who gave their lives for him, and that the consciousness of the Lord thus becomes the fountain-head of Christian ethics, Christian truth, Christian attitudes toward God and toward man, then indeed our Bible is enthroned again in the center of our affection and our zeal.

[*New-Church Messenger.*]

The Christian life only begins with the illumination of the intellect. But the joy of that illumination is so great that when it first comes one feels that he must tell others, and he thinks that he has only to tell what has come to him to have others see, believe, and accept. But the time for others to accept has not come. What is told is rejected because of the mind being so infilled with falsities that it rejects the truth as the stony ground does the seed. Then one becomes discouraged, and may commence to live within himself, contented with what he knows. Or he may mistake the first joy for the final good, and not with zeal apply the light to his personal life, and so fail to be blessed with the life of love that it is the use of light to bring. The first use of light is to remove the evils and weaknesses from one's own heart.

[*Christian Register.*]

Prayer as an effort to direct God is an impertinence; as a method for modifying the laws of the universe, it is an anarchistic invention: but prayer that brings us into spiritual communication with purposive Love, and learns to be happy by saying, Thy will be done on earth as it is in the movements of the stars, creating harmony and fellowship for all,—such prayer gives us the Father.

[*Examiner.*]

Straightness is righteousness. And righteousness is not so much a word for theology as a word for ethics. It may belong to one's creed, but it must belong to his conduct. It roots itself deep in the soul, and works itself out through every act of the life. It ought to appear in great things, but it must also appear in trifles.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

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

Vol. XII. No. 30.

BOSTON, MARCH 26, 1910

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD LONGFELLOW

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ITEMS OF INTEREST.

National.

In his address before the Chamber of Commerce at Rochester, N. Y., President Taft made an earnest appeal to Congress to subordinate and sacrifice individual opinions in order that the measures he recommended in fulfilment of party pledges shall be enacted into law. He expressed the hope that the party would show that it has "the sense and discipline" to meet its responsibilities. At one point in his speech, which was devoted entirely to the legislation which he has advised in the past few months, the President made this declaration: "That if this Congress is to be treated as a Republican Congress, these things ought to pass in fulfilment of party pledges. After this is done, it does not matter what happens at the next election. We shall have done something the country will be grateful for, whether it thinks it ought to express this gratitude in the immediate future or not. I am confident that in the end these measures will approve themselves. The troubles we most fear are those that never come. The measures that we promised ought to be adopted not because they will give us political strength, but because they are right. And if they are right the people will find them to be right, and that's the best politics in the end. I am tired," shouted the President, amid a storm of cheers, "of consulting particular interests to see whether or not a thing ought to go through. I am in favor of consulting every interest to see what its argument may be, and I want to give justice to every interest. I want to know if a thing is right. If it is right we can convince the people that it is right, and they will be with us."

Education is the best medium through which to promote relations of friendship between America and Japan, according to Baron Dairoku Kikuchi, president of the Imperial University of Kyoto and Japan's foremost educator. Before the Civic Forum, New York, on the eve of his departure for home, he said: "In my opinion, the proper and most effective bond to connect Japan and America is one of education, and the best way to secure such a lasting bond would be by the frequent interchange of prominent men of letters and instruction. As to the recent newspaper talk about war between your country and Japan, I feel convinced that neither country desires it and that there is no occasion therefor. I do not think that one per cent of the people of this country have any idea of entering upon such a struggle, and in Japan no nation has one half of the good will, respect, and admiration as that in which we hold the United States."

The Administration railroad bill is being sharply debated in the Senate and is likely to be much amended. The House committee on interstate commerce has adopted an amendment prohibiting railroads from leasing, purchasing, or acquiring interest in the capital stock in "any direct and substantially competitive" rail or water corporation. It would also bar any water transportation line from so acquiring capital stock interest, purchasing or leasing any railroad directly or substantially competitive with such water line. Another amendment provides that the interstate commerce commission shall supervise the issuance of stocks and bonds and fix the price at which they shall be offered for sale, instead of a flat provision in the bill restricting the price to the par value.

The final argument of the suit to dissolve the Standard Oil Company of New Jersey as a conspiracy and a monopoly in violation of the Sherman anti-trust law, was made last week and the court took the matter under consideration. The third day in the contest of counsel before the court was a memorable one, not only because of the arguments, but also because of the interest manifested in the proceedings, both by the bench and by the people who were attracted to the court. Rules of the court prohibiting spectators standing in its presence were swept aside, and members of Congress stood around the wall of the room. Not in years have so many persons been packed into the little chamber.

In the St. Paul (Minn.) Auditorium Secretary of the Interior Richard A. Ballinger, ex-Chief Forester Gifford Pinchot, Governor Eberhart, James J. Hill, and twenty others,—state officials, scientists, and capitalists,—discussed on Wednesday, Thursday, Friday, and Saturday of last week the problems of conservation and agricultural development in Minnesota. It was the first state congress on conservation, and since it was first called by Governor Eberhart, its scope has broadened until every conceivable phase of conservation and development was included.

Approximately three hundred thousand corporations amenable to the law imposing a tax of one per cent of their net incomes above five thousand dollars, have made returns to the internal revenue bureau. Additional returns are expected to swell the number to three hundred and twenty-five thousand, which will be in keeping with the estimate made by the officials before the law became operative. It is now generally believed, from the reports of collectors thus far at hand, that the estimate of twenty-five million dollars revenue from the corporation tax this year may be exceeded slightly.

A new art gallery was presented to the public at Washington last week, in connection with the opening of the new thirty-five hundred thousand dollar home of the National Museum. The fine granite structure, with an area of four hundred thousand feet on its four floors, is the latest Government building being completed in Washington. Not all the building is yet finished, although it is all under roof. Pending the completion of the interior of the east, south, and west wings, only the northern section is ready for occupancy.

After an intense and interesting parliamentary struggle in the House of Representatives, the resolution of Mr. Norris of Nebraska, providing for a rules committee of six Republicans and four Democrats, chosen by caucus, was adopted. Heretofore, for many years, the committee has been appointed by the speaker, who was himself its chairman. The issue was won by "insurgent" Republicans voting with the Democrats against the "regular" Republicans.

The question of the constitutionality of the corporation tax provisions of the Payne-Aldrich tariff law was argued last week before the United States supreme court. The contest attracted almost as much attenion as the Standard Oil dissolution case, heard in the court earlier in the week. Fifteen cases involving the question of the validity of the tax have been brought to the court for final judgment.

The so-called beef trust has lost the decision in the New Jersey supreme court, Justice Swayze filing a statement that he would sign the order compelling the National Packing Company and other packing companies to produce their books before the Hudson county grand jury for use in the investigation that body is holding with respect to cold storage houses in Hudson county.

The North Dakota coal rate law of 1907 is held to be constitutional for the present by the supreme court of the United States, despite the claim of the railroad that the law requires the transportation of coal below the cost of service.

International.

The native vernacular press has been reckoned, and justly during recent years, a powerful factor in the rejuvenation of the middle kingdom of China, but a marked change of tone has come over these publications as a class. The outspoken criticism of two years ago has been replaced almost universally by a spirit of acquiescence in the established order of things. The native press has passed under the control of the native official. There is hardly a newspaper worthy of the name printed in Chinese which is not owned or subsidized by mandarins.

The civil service estimates for England for 1910-11, which have just been given out with a total amount of upward of three hundred and thirty million dollars, show like the navy and army estimates a marked increase in the national expenditure. Should the chancellor's budget provide for the usual consolidated fund charges, the grand aggregate expenditure which the chancellor will have to meet will be upward of eight hundred and eighty-five million dollars, or nearly fifty million dollars in excess of last year's total.

Far from causing a ministerial crisis, the debate in the French Chamber of Deputies on the scandal in connection with the liquidation of the religious orders resulted in the adoption of a resolution, 343 to 79, condemning in the severest terms the manner in which the liquidations were executed, but expressing confidence in the government's promise to fix the responsibility and punish the guilty whoever they may be.

The Dominion government, by a solid party majority of forty-one, has carried through the second reading its bill for the construction of a Canadian navy. The measure has been unsuccessfully fought by the Conservative opposition for a month. The vote finally and irrevocably committed the Canadian government to the creation of a navy independent of Great Britain.

Japan will not object to the permanent peace court proposed by Secretary Knox, though the foreign office has kept silent on the subject. While there are difficulties in the way, these are not insurmountable. Japan, though giving consent to the plan, will point out that a compulsory court of arbitration must be most carefully organized.

The House of Lords last week debated the resolutions presented by Lord Rosebery, looking to the reform of the second chamber, but it is not likely that a division will be reached until this week. The speeches generally showed a strong feeling against any tampering with the hereditary principle.

Industrial and Commercial.

The Grand Trunk railroad system of Canada is seeking an entrance into Boston and Providence. It now reaches tidewater in New England at New London, Conn.

The boot and shoe exports of the United States for 1790 were valued at $11,043; those of the calendar year 1909 were valued at $11,443,225.

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CHRISTIAN SCIENCE SENTINEL

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

EVERY MAN SPEAKING THE TRUTH TO HIS NEIGHBOR.

SUE H. MIMS.

IN wise admonition to the early Christians, St. Paul writes to the Ephesians: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor."

Lately a very strong illustration of the power and wisdom of this admonition came into my experience. While traveling, I missed a train, and feeling a sense of great weariness, I drove to the home of a dear friend, a consecrated Christian Scientist. On entering the home I said to her, "Now let us have an evening together, to talk truth one to another;" to which she and another dear friend with her agreed. I first began to declare the truth of being,—"perfect God and perfect man" (Science and Health, p. 259), and our conversation was indeed "in heaven," for we thought and talked of spiritual existence, of the atmosphere of pure intelligence, of the ever-presence of divine Love and its reflection, of spiritual law and its demonstration, together with readings and quotations from our Leader's writings. When the hour arrived for me to leave, the errors of sense had been destroyed by this Christian communion; the discomfort and weariness had vanished, and I went on my way rejoicing.

Christian Science, going to the root of things, reveals to us deeper meanings than were dreamed of before the spiritual vision was opened. It embraces and unites the moral and the spiritual law. We see now that to talk truth to one another means vastly more than simply telling the truth about material incidents or events, although that is a stern requirement also of the moral law; but the higher sense of talking truth enables us and requires us to plant our feet on the very basis of true being. Before putting on the new we are admonished to put off the old man,—the old concept, or Adam theory of man as material, fallen, separated from God. Conversation on this plane of thought simply makes the miasma of earth, the resultant of sin, disease, and death.

The putting off or repudiation of this false sense of existence opens the way to the true and spiritual vision. God is recognized as the only cause and creator, the Father-Mother God, the only substance of all that is,—invisible, incorruptible, indestructible, eternal,—the infinite Life of all that is, the ever-present Love, the divine Principle of all, radiating joy, health, strength, bounty, blessedness. The spiritual law is seen to be continuous,—never obsolete, never intermittent, but ever active, ever operative, destroying all false sense of law. To talk and live in this atmosphere of spiritual understanding of the one Mind that is good, unites in one divine brotherhood all men held in the bonds of unselfed love, and furnishes indeed a glimpse of heaven.

Our dear Leader tells us in Science and Health (p. 492), "For right reasoning there should be but one fact before thought, namely, spiritual existence." She also says (p. 14), "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints." Indeed, in our text-book we are so clearly shown the way out of sense into Soul, out of discord into harmony, that we need only be faithful in following its teachings to attain the desired goal. If every Christian Scientist on earth should unite for one week in the solemn and sublime purpose to live and act and speak only from the true basis of being, would it not make such a rift in the clouds of materialism that a very splendor of light and life and health and harmony would flow into consciousness? Aye, and the sick would be healed spontaneously and nations born anew in a day.

It is gratifying, however, to know that the "signs of the times" are most encouraging; that the Christian Science consciousness is steadily advancing to this high ideal; that the bow of promise spans the heavens, and faint whispers of angelic songs are heard above the din and harsh noises of the day.

CHRISTIAN SCIENCE IS BRINGING HEAVEN TO EARTH.

EDWARD B. LENT.

[About seven years ago Mr. Lent wrote a book entitled "Being Done Good," and included in it a chapter in which he ridiculed Christian Science. Since that time he, like many others, has found that he was mistaken in his estimate of the value of this teaching, and it is his intention, we are informed, to insert in the remainder of the present edition of his book the following explanation and correction. —EDITOR.]

SEVEN years ago I "tried" Christian Science for one whole month. I could then see it was a fraud (everybody said so), and I ridiculed it in a chapter in this book, as I deemed it my duty to do. Two years ago, after wandering five years more and eight years altogether in the desert of matter, searching for the truth that would make me free, I was turned back to Christian Science by a woman with a copy of Science and Health and a Bible. Up to that time I had engaged upward of thirty-five doctors and material healers, to say nothing of innumerable "cures," in my quest. When this woman reached out her helping hand I had dwelt in a far country about long enough, and of husks I had eaten to the point of yearning for my Father's house. For the past two years I have been keeping to the straight and narrow way which leads to the heights in Christian Science, and I have demonstrated much over the claims of ill health,—enough to know that Mary Baker Eddy has established a church that will raise up a race of prophets and poets of the true order, immune to the fears of these days, and bring to this earth a full realization of the prayer, "Thy kingdom come."

The world is on the edge of a spiritual reformation free from superstition, vain speculations, and trifling psychologi-

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cal investigations. The so-called scientific methods of gathering and classifying material and psychological "facts" must be abandoned. "Let the dead bury their dead," is the master Scientist's enduring comment on pathology. He did not teach that the world was to be overcome by such methods as our physical scientists employ, but that it was to be dominated by man when man, through intercourse with God, Spirit, realizes his eternal, spiritual, and perfect relations with the Father.

I learned that a mortal's faith, or his doctor's faith, in a drug saved him apparently, until his worship, often unconscious or subconscious, of that drug idol failed. The age of idolatry is here, and must be wiped out by knowing the truth that makes mortals free. The truth is that God never made discord; that a house divided against itself cannot stand; that a fountain cannot give forth both sweet water and bitter; we cannot serve both God and mammon. This is true science, but it is not yet taught at the universities of the land and logically applied to the smallest things of life. But it will be lived there, as elsewhere, when preaching gives way to doing.

The great physicists cannot see this thing, nor the psychologists of the schools. Their minds are loaded and overloaded with hair-splitting fancies founded on subtle, unsuspected divinations, which they proceed to materialize and then "discover." But the wise of this world are sincere, and will yet become as babes and imbibe the truth which is so simple that we all pass it by every day to seize the phantasmal which to our poor sense seems so real and vital. It is well to be armed, however, with armor that is proof against these misleading wiles.

I have no criticism to make of any sincere worker. As a reformer I am amazed to find that I have much to do right here at home, and any effort that I might care to make in straightening out the affairs of my neighbor without his seeking might better be spent in my own bounds.

I have regretted what I have written in this book against Christian Science, and I have about paid the last farthing for it. I have regretted all my sins, most of them committed through ignorance, but I shall work my way out in so far as I move sincerely and actively toward the real and substantial things of the spiritual kingdom.

Few of my friends see the coming of the millennium as I do. They do not have to see it yet. They are big, strong, and healthy, and busily happy. That is the way I want them to be. In due course they will reach the road quicker than I have done. They are more gifted with the simplicity that is necessary to secure direct results. They will say when they call, "Something has done him good; I guess it's the fresh air in the country; he drives out every day now." Little do these kind hearts realize what has been done to effect this change; they know nothing of the devils that have been cast out or the angels that have been admitted. So must it be with every mortal. His friends can give to him much comforting sympathy and uplifting thought, but in so far as they coddle him in his misfortunes their efforts are misdirected. This great mistake the human race does not yet perceive, but it will.

I do not want to preach. The way to do lies clear before me. For this I am grateful to Almighty God, and to Christ Jesus, the Wayshower in Science.

But where would I have stood had the message of that New England woman not been delivered? Mary Baker Eddy is the greatest reformer that has come into this world since the year 1.

HALF MEASURE AND FULL MEASURE.

COL. W. E. FELL.

IT would seem that the chief difficulty with which the young student of Christian Science has to contend is his inability to accept the fact that the whole of material existence is a falsity, something in the nature of a dream. Those things which most strongly appeal to mortals in their better moods, he prefers to consider as a part of the realm of the real; that is, he makes reservations in favor of the appearances which physical sense asserts to be good or beautiful. The baneful, the injurious, the criminal, he willingly relegates to the realm of the unreal, failing to see that, so long as he permits himself to discriminate between the pleasant and unpleasant phases of materialism, he is clinging to and tilling a soil into which the seeds of sin, sickness, disease, and death may fall and fructify.

Christian Science teaches that the supposititious mentality called mortal mind, which is ever at enmity with God (according to St. Paul), embodies its own thoughts and calls them material things. Ignorant of itself and of what it is doing, it fears these false creations or falls down in abject worship before them, indiscriminately attributing their origin to God or to the devil. Ignorant of itself, ignorant of the fictitious nature of these manifested beliefs, ignorant of its own action and reaction, trusting nothing but the false evidence of the physical senses, deceived and deceiving, verily this mortal or carnal mind is ripe for destruction; and this welcome destruction of its tired and tortured selfhood must come when consciousness is prepared to contemplate perfect manhood, the Christ-idea, and to refuse all government but that of divine Mind. Let consciousness of the one Mind humble mortal, material selfhood out of existence; then shall the meek inherit the earth,—have dominion over every material condition.

When Christ Jesus rent the veil of materialism from top to bottom, the dragon received a deadly wound; but through the unfaithfulness of men to divine Principle and to the spiritual ideal, the dragon's "deadly wound" was *healed*. Spirit, however, was not dead, nor could the spiritual ideal be absent, or at any time less than perfect. One willing, waiting ear, attuned to the voice of Spirit, heard again the soft whisperings of Truth and Love, and this patient, tireless watcher has given to a sick and sinful world the import of that message, for which we are grateful.

When the light of Truth first dawns on human consciousness, partially awakening it to something apart from and outside of itself, mortal mind is reluctant to come forth from the cold dark shadow of its own false selfhood into the full light of God's day, lest perchance it should behold too much of its own nakedness and, in the manner of the Scriptural account of the Adam mentality, be overwhelmed with shame. Not until the call becomes imperative for right consciousness to come out and separate itself from the fears and fancies of ignorance, is one willing to acknowledge and bow down to God, infinite Mind, the spiritual creator of a spiritual creation. Although the process of unfoldment may seem to be slow, there should be no discouragement, since there is no reason for it. Nothing can take from the student of Christian Science the truth that has been unfolded to him. Love has given him "the morning star," the earnest of approaching dawn, and now is the time for him to loose from off his feet the clogging sandals of a discredited materialism, whether seemingly good or obviously bad, and as our Leader happily expresses it in Science and Health (p. 485), "emerge gently from matter into Spirit."

We should bear in mind that the unfoldment of Truth's idea in individual consciousness is as irresistible as the day's dawning; that nothing can stay the grandeur of its stately progress. Though clouds may seem to obscure, they cannot hinder, they cannot deflect its course. Let the young student press steadily forward, heedless of the feints, the marches and counter-marches of error, ever looking upward through night's gloaming to the heights whence comes the light which tells of the perfect day of Spirit.

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THE LAW OF OPPOSITES.

WILLIAM HALL ROBERTSON.

THERE is no mortal law to which the world holds more rigidly than the supposititious law of opposites. The world has said that there's never an up but there's a down; and going on, the world has enlarged upon this to say that it is impossible to perceive the one without perceiving the other, at some time or in some way. From this line of theory comes the next statement in the order of human reasoning, which is, that it is impossible that one should experience the "ups" without also experiencing the "downs;" and thus it is that the human scale of living has been drawn whereby all men accept as a common factor of existence the proposition that life is but an experience of joys and sorrows, sickness and health, wealth and want.

Now we can allow this law of opposites to carry us as far as we will, but it is a desperate delusion, because, even granting that you travel all "down" one side of life and expect to enter into the joys of the "up" side, you are disappointed to find that even the "up" side in human experience falls far short of your expectations, and that the "ups" after all are only another presentation of "downs," for we read in the Scriptures that "if a kingdom be divided against itself, that kingdom cannot stand." He who accepts the law of opposites as an inevitable rule of existence has adopted a mistaken theory, and finds himself involved in a sort of treadmill existence, wherein the little he seems to gain is more than balanced by the counteraction, which is really an incessant action of loss. It is evident there can be no law of opposites where the ever-presence of good is the perpetual fact, the very Science of being.

This so-called law of opposites also suggests the thought, that if good is going on somewhere for somebody, its opposite, bad, is also going on somewhere for somebody; that if joy is mine, sorrow is, must be, present somewhere for somebody, so that all freedom of health is even suppressed by the consciousness that these very statements, if true, prove that there is sickness, sorrow, and evil somewhere for somebody. No wonder that human attainments fall far short of desire.

In adhering to these false beliefs, mortal man unconsciously suggests to the outside world the opposite condition to that which seems to be his own, and thus may contribute, so far as he can, to the ill of another. This responsibility is augumented by the reasoning that he is not alone in his trouble or joy; that half the world is with him in whatsoever condition he seems to be. So we can see that the man who accepts error instead of truth, who declares for the existence of evil as well as of good, unconsciously affirms evil for at least one half of the universe all the time. No wonder the burdens of mortals are great. Christ Jesus said, "Take my yoke upon you," not to add a burden, but to exchange the yoke which is heavy through false belief for the freedom of standing for the truth that "God, Spirit, alone created all, and called it good. Therefore evil . . . cannot be the product of God" (Science and Health, p. 339).

In late years, enlightened thought, by holding to the reality of the law of God, good, has proved in every direction the powerlessness of mortal mind to work good or evil. Shall we, then, accept the false suggestion of human will, or shall we endeavor to be brave enough and honest enough and pure enough to listen to the voice of Love and Truth, which ever whispers, "This is my beloved Son, in whom I am well pleased"? If we are learning and loving to know the truth which makes free, we are constantly progressing out of a consciousness which accepts qualities other than good, and are growing to understand that there is in the nature of Truth only a tending upward; no retrogression or retardation or stop. Unfoldment into the reality of the allness of good is the true Christian's assured destiny.

LOOK WITHIN.

KATE BUELL MOREY.

IN the Bible, that wonderful history of olden times, we find again and again the declaration that God talked with men. The Old Testament is full of such statements as, "The word of the Lord came unto me, saying;" "For the word of the Lord hath spoken it;" "Thus saith the Lord." When such a claim is made today, the world at large calls it blasphemy, and why? Were men better in those days, did they live purer lives, that we accept their statements reverently and without question, while doubting man's ability to hear God's voice today? Is there no one for God to speak through, or has He ceased speaking? In Christian Science we are learning that God is declaring the truth all the time, and that man's ability to hear it is in proportion to his goodness.

Our Leader says, "I will listen for Thy voice" (Miscellaneous Writings, p. 398); she also declares that "the mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun" (Science and Health, p. 295). The main issue, then, is purification of thought, and this teaching is confirmed in the Scripture, "Blessed are the pure in heart: for they shall see God." We have nothing to do with effects. If the work within has been well done, God will take care of the outward manifestation. The tendency of material sense all of the time is to divert the attention from the within to the without, and we know full well that inward rot is more destructive than all outward attacks joined together.

An experience which came to the writer several years ago taught her a lesson that has been invaluable. In the springtime a tree in the home yard failed to put forth its leaves. A little work was done along the lines of right thinking, and after a time a sparse foliage made its appearance. The next year the same condition presented itself, and more work was done, with the result that a most luxuriant foliage made its appearance. This seemed to say that all was well and accordingly there was rejoicing. But one day some children playing in the yard caught hold of one of the limbs. There was a loud cracking noise and it was thought that the limb had broken under the combined weight of children and foliage. This proved not to be the case, however, for on examination it was found that the whole tree had broken off close to the ground, the inside eaten by grubworms and decay. This hidden error had not been detected and removed. Thought had been satisfied with the beautiful outward seeming, while the enemy within continued its destructive work.

Since this lesson, the attempt of the writer has always been to get at the hidden error in each problem, and eradicate it; with the result that better work is done. The desire for a prosperous outward showing should be swallowed up in the all-absorbing desire for a spiritual wholeness, a wholeness so complete that God's voice is heeded; a within so solid, perfect, and strong that our work stands when the test comes. Our Leader says in "Miscellaneous Writings" (p. 280): "The doors of animal magnetism open wide for the entrance of error, sometimes just at the moment when you are ready to enter on the fruition of your labors, and with laudable ambition are about to chant hymns of victory for triumphs." But history will repeat itself, in "the prince of this world" coming and finding nothing in us, if all the diseased thought-germs of personal sense, hate, infidelity, dishonesty, jealousy, etc., have been eliminated from within. Then shall we hear the voice of Truth as Jeremiah heard it, saying: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

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REST.

D. AURELIA HILTON.

JESUS said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No one knows better than the Christian Scientist the meaning of these words. He realizes that God's child is never weary, never needs rest, for he is always at peace. He knows no fear nor sorrow, he cannot be discouraged, nor can his birthright to the throne of grace be taken from him. Jesus comprehended the battle which his followers would have between the spirit and the flesh, hence the promise, "I will give you rest."

Here we are reminded that we have never understood the full meaning of the Master's sayings until our textbook, "Science and Health with Key to the Scriptures," was given us, wherein we learn to cope with the mortal mind which seems to load us with its material cares. In taking this rest it is first necessary to know the nothingness of all error, or we soon find ourselves laden with its myriad beliefs as to material law. To the true Christian Scientist there is no compensation so great as the one received through obedience to our Leader's admonition, "Stand porter at the door of thought" (Science and Health, p. 392). Working out Christ's mission and turning away from the "prince of this world" (error) which has nothing in him, it is ours to be ever active in keeping ourselves free from all worldliness.

To be able to take this rest from the flesh we must search every corner of our consciousness, and see that no secret beliefs in material law are keeping us from realizing the fulfilment of God's loving promises. The thrifty housewife will not clean simply the center of the room, but will search every part of it until she has brought all that is contrary to her sense of cleanliness to the surface. So must we see that every belief which is opposed to God, to Life and Truth, is cast out, and then we shall find the promised rest.

"NOTHING CAN I LACK."

WINIFRED STANTON.

IN the Christian Science Hymnal we find many lines which are full of help and comfort, if we study them carefully. The following (p. 168) brought a wonderful lesson to the writer:—

Wherever He may guide me,
No want shall turn me back.

It became very clear that if we seek divine guidance at each step we take, if we are governed by Principle, God, and are not following our own selfish desires, then we need have no fear, whatever that step may be. We can know, prove or demonstrate, the truth of the lines which complete the stanza already quoted:—

My Shepherd is beside me,
And nothing can I lack.

It is very plain that if we look to God for guidance, we can lack nothing,—no necessary or good thing. We cannot lack strength to perform our work, neither can we lack our right work, whatever that work may be; and we cannot lack the intelligence which will enable us to perform it well, nor the necessary return which our work should bring. If our work is with patients, we cannot lack the understanding which will enable us to heal them. Above all, we cannot lack the knowledge of that perfect Love which "casteth out fear." Then can we truly say,—

My hope I cannot measure,
My path in life is free;

which surely means that one is free to work for God.

SELECTED ARTICLES.

[Frederick Dixon in *City of London Observer.*]

What is quite unnecessary, what is really, when you come to think of it, quite deplorable, is the unworthy little insinuation, which our critic drags in by the scruff of the neck, that Mrs. Eddy's views are tinctured by a desire to save her pocket. Mrs. Eddy, as every one who knows anything at all about her, including the great mass of the press of her own country, is peculiarly generous and particularly broad-minded in her gifts and charities. She gives to medical and sectarian institutions from whose views she differs, but whose motives she respects, and she gives very largely, though not necessarily at Christmas, to the charities about her. When comparatively recently she left Concord for her new home in Boston, the mover of the farewell address to her, passed unanimously by the city council, referred to this very matter, in these words: "It is quite unnecessary for me to prompt your memory of her countless deeds of charity and her endless gifts. Neither is it necessary for me to call your attention to her innumerable donations to the unfortunate ones in our midst." It is quite possible that Mrs. Eddy's view of what constitutes "on earth peace, good will toward men" may differ considerably from our critic's, but it is quite certain that it would never take the form of writing to the papers to suggest a lack of generosity on his part. Reading his article, one begins to understand more fully why a great American paper wrote the other day: "The public is tired of the hue and cry against Christian Science, and is not a little sympathetic with the dignified lady who presides over the councils of that church."

[William J. Bonnin in *Manchester* (Eng.) *Chronicle.*]

The critics of Christian Science are apt to speak in a somewhat proprietary tone about "true religion" and "orthodox Christianity," for all the world as though such terms had some definite and accepted meaning, and did not constitute a begging of the whole question at issue. Thus a clerical critic, in his article in the *World*, from which extracts were printed last week, writes blandly of the superstitions to which men become victims "when once they reject true religion." When one bears in mind that, according to accepted authority on historic Christianity, the earlier and purer Christianity was gradually abandoned in the third century, when, in the words of Professor Harnack, the living faith was transformed into a creed to be believed, and devotion to Christ into Christology, with the resultant inability to demonstrate those signs promised to follow the true believer, then this statement of the reverend gentleman is seen to concern any form of Christianity rather than that primitive Christianity which Christian Science has set out to restore.

Most assuredly Christian Science in its teaching differs in many respects from that of other churches, but is there no demand for some fundamental recasting of our interpretation of the teaching of Jesus and the apostles? Do not the armies and navies of the world, its hospitals and gaols, its slums and its workhouses, argue eloquently that the Christianity of today falls short of the ideals of its Founder? Moreover, it is just by virtue of that difference that Christian Science is enabled to achieve its work of healing the sick, the sinning, and the suffering. Our critic says that among the truths of fundamental importance Christian Science insists upon, is the spiritual view of man and the world. But he adds that its protest against the materialistic view "of course goes too far in the opposite extreme." How this can be possible does not appear. If the spiritual view be the true view, the material must be the false, and it is hard to see how one can go "too far" in the direction of attaining to the true view. To believe that

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there is reality or truth in both views is to attempt to serve God and mammon—the fatal dualism that Christian Science comes to destroy.

The jumble of short statements given out by this critic as Mrs. Eddy's pronouncements on certain Christian doctrines is entirely misleading, and as unfair a method of criticism as could be adopted. That Mrs. Eddy has ever said that "Jesus was a mere healer of the sick" is pure invention. This critic speaks of another truth of fundamental importance in Christian Science, the immense power of the soul to influence the body, "though how far this power extends is not yet fully known." At the same time he refers to Christian Scientists as dupes and Christian Science as nonsense, in connection with this very subject. Now Christian Science has not only definitely and lucidly expounded this subject, but it has also been responsible for the ever-increasing amount of thought that is being given to it throughout the world.

There must be one right way, and only one, to heal disease. Either it is right to burrow into the earth for some mineral, or to explore the forest for some vegetable wherewith to heal an ailment, or it is right to heal in the manner in which Jesus and his followers healed. Christian Science shows that disease is the outcome of fear, ignorance, or sin, and is the expression of a belief in a power apart from God; and that to know God is to see the impossibility of there being any power other than omnipotence. "Acquaint now thyself with him, and be at peace," counseled one of old. The erring human mind may invest anything it pleases with power, but such power can never rise above the limitations of a false belief, and, being a breach of the First Commandment, it involves the humanity responsible for it in discord and suffering, until it is destroyed by a knowledge of the truth. This knowledge of the truth is the forever coming of Christ to the human consciousness.

[James Phelps in *Cassville* (Wis.) *Record.*]

Those unfamiliar with and disposed to be critical of Christian Science should remember that the doctrine of Christ and him crucified, as presented by St. Paul was to the Greeks foolishness and to the Jews a stumbling-block; yet the doctrine and teachings of Christ Jesus have been the most potent factor in the uplift of humanity. Christian Science comes emphasizing the necessity of heeding the whole gospel, pointing out the essentials and showing the scientific and practical method of working the work demanded of the followers of Christ.

Christ Jesus taught that God is Spirit, and Science reveals the impossibility of Spirit's creating a material world. Therefore, according to Christian Science, the sun, stars, earth, water, and trees all represent spiritual ideas, and it is because of the misinterpretation of false, material sense that they seem to be matter. According to the first chapter of Genesis, man was made in the image and likeness of God, Spirit; hence he was and is spiritual, and not of clay. The second account of creation, found in the second chapter of Genesis, is simply meant to portray the erroneous conception of the true creation; or, putting it in another way, it is mortal mind's misinterpretation of the real creation as recorded in the first chapter of Genesis.

It is not the teaching of Christian Science that matter has no existence outside of the mind of any individual; but that, despite the fact that God, Spirit, Mind, hath evolved the whole creation out of Himself, that He is infinite and all-exclusive; that He produces nothing but the good, the eternal, the undying, the beautiful, the pure, and the satisfying, the unillumined senses of the ordinary mortal misinterpret spiritual realities and call them material, and from this false apprehension discord, decay, and death ensue. All our critic or any one else needs to do is to acquaint himself with God and be at peace. The history of mankind furnishes evidence that peace is not found in its materialistic theories and philosophies.

[Elizabeth T. Bell in *Charleston* (S. C.) *News and Courier.*]

Christian Science is a faith that heals and protects. Recognizing that fear is the chief cause of the transmission of disease, its first work is to allay individual and family fear, and replace it with that assurance of God's omnipotence and omnipresence which is a perpetual protection. "The law of the Spirit of life," which made Paul free, is ceaselessly operative and removes every "menace and danger" from the individual and the community. Christian Scientists recognize their duty as citizens and are willing and desire to obey the laws of the community in which they live.

[William Pitfield in *Manchester* (Eng.) *Dispatch.*]

It would be difficult to find words to express more fittingly the exact opposite of the teaching of Christian Science than those employed by Dr. Paget in his attack at the Church Congress. That Christian Science heals the sick and reforms the sinner is beyond all question, and in order to account for these results Dr. Paget is driven to suggest that they are the works of the devil. In the course of his address, however, he catalogues a list of benefits which he admits Christian Science has conferred upon its followers, and which, it is fair to presume, any society having for its object the amelioration of human woe would rejoice to be able to trace to its influence.

The message of hope which Christian Science brings to mankind is not to be set aside nor impeded by impassioned utterances of this kind, and it would be well at this juncture to bear in mind the advice of Gamaliel: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

[Frank Bell in *Scr itonian*, Scranton, Pa.]

If the writer in a late issue really believes that Christian Science teaches the divinity of a human personality, Christian Science must indeed appear to him "the greatest humbug." The fact is, however, that Christian Science neither teaches nor tolerates any such absurd notion. Christian Scientists love Mrs. Eddy because, through the study of her writings and the application of the Principle therein set forth, they have been relieved of sick and sinful conditions that had not been effaced by other means. Under the influence of their great gratitude the beneficiaries of Christian Science may at times employ language that to the outsider seems immoderate; but while this has been cited as "evidence" of personal worship, Christian Scientists themselves understand that it is not anything of the sort. There is nothing whatever in the relations between other individual Christian Scientists and Mrs. Eddy that is incompatible with the fundamental teaching of Christian Science that God alone is entitled to the worship and adoration of man. The persistence with which the contrary belief is propagated in certain quarters in no sense alters the fact.

Mrs. Eddy's book does not, in either large or small measure, take the place of the Bible. The very first tenet of the Christian Science church, to which every member subscribes, is this: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life" (Science and Health, p. 497). This text-book is the Christian Scientist's "Key to the Scriptures," and it is used as other commentaries on the Bible are used in other denominations. Two facts in this connection are beyond dispute—that the average Christian Scientist reads his Bible more than he ever did before; and that the Sunday services in Christian Science churches include a greater amount of reading direct from the Bible than is to be found in any church of any other denomination.

As to whether Christian Science heals the sick, the best testimony is that of the army of the healed who throng

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the Christian Science churches. They are as a rule persons of intelligence and probity, and when they declare that Christian Science has healed them of all manner of diseases, in many instances after they had tried other methods in vain, their friends and neighbors will be inclined to accept their practical experiences as more convincing than the theories of learned scoffers.

[Olcott Haskell in *San Francisco* (Cal.) *Town Talk.*]

It is asked in a late issue, "How can physicians who apply medicine and surgery to the healing of ills be reputable physicians in the eyes of Christian Scientists?" I would say that such a question presupposes an antagonism on the part of Christian Scientists which does not exist. There is hardly a Christian Scientist who does not number among his intimate friends either physicians or those who are in sympathy with their methods of treatment. Such friends are respected, and the fact that they believe in the use of material remedies does not prevent a recognition of their sterling qualities. The physician who believes in material laws is consistent when he employs material prescriptions, and if he gives his patients that treatment for which they have asked and in which he conscientiously believes, he is not a "quack" but has honestly earned his fees. Speaking of such physicians Mrs. Eddy writes: "It is just to say that generally the cultured class of medical practitioners are grand men and women" (Science and Health, p. 164).

[Howard C. Van Meter in *Portland* (Ore.) *Oregonian.*]

To characterize any teaching as a substitute for the religion of Jesus Christ is serious business. Were one able accurately to determine that any would be declared by Jesus Christ to be exactly what he would have it, in case he were on earth, one would then be able to say, after understanding thoroughly various teachings and methods of salvation differing therefrom, wherein they were wrong. I do not know of any individual on earth today who possesses the degree of knowledge calculated to enable him to do this or who with reason may so claim. All that any one can do in the way of profession is to endeavor, from a deep desire to know and manifest the truth, to gain through spiritual understanding such a knowledge of God as will afford him a basis for a satisfied existence, the purpose of which is to manifest God as the Nazarene did. Any one able to do this would be a follower of Jesus Christ and a believer in the method of salvation he taught and demonstrated.

As to what Mrs. Eddy has given to the world, and which is responsible in numberless instances for the healing of sin and disease and an increase in the hope of complete salvation, she says on page ix. of the preface of Science and Health: "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."

On the question of the reality or unreality of sin, the confusion of our critic is due to failure to recognize the standpoint taken by Christian Science. It may be suggested that any evidence of sin of any kind indicates a lack of obedience to God, who is good and whose design could never be anything other than good—since creation is for the purpose of manifesting Him. It may properly appear that because sin does not emanate from the Mind that is God, it is not deserving of recognition as real. From this standpoint, the attitude of the individual toward sin is to recognize its claims of bringing him any good or as being in accord with law, as false, untrue, and so unreal.

[Alfred Farlow in *Signs of the Times*, Mountain View, Cal.]

A late issue says that "Christian Science denies the vicarious atonement of Christ. It denies that his sufferings and death were, in a substitutional sense, sacrificial." May I call your attention to the fact that Christian Science accords exactly with the vicarious atonement of Christ Jesus which is described in the Scriptures. The Master's death was vicarious in the sense that he voluntarily allowed himself to pass through the trying ordeal called death, when he might have escaped therefrom if he had disregarded the welfare of mankind. He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" This implied that he might have been delivered from these testing experiences if he had considered no one but himself. His experience was a pure sacrifice and demonstrated his unbounded love, while it also proved certain facts concerning the Science of being which were necessary for mortals to understand in order to work out their salvation according to Scriptural admonition. It is useless to quibble over the nature of death. It is sufficient to know that it is the greatest calamity that befalls mortals, and that it is a part of the consequence of sin, which the Saviour came to destroy. While Christian Science recognizes the phenomenon called death, it maintains that there can be no such reality as death, since God who is Life, is ever present. Jesus recognized this fact when he said of the damsel, "She is not dead." He positively denied death, and he proved the truth of his proposition when he presented the damsel alive, having destroyed the appearance of death through his understanding of divine Life.

Christian Science agrees with the Scriptural teaching that "without shedding of blood is no remission." It only differs with some other theological beliefs as to the significance of the Scriptural words. Every step of the Master's experience from birth to ascension was absolutely essential to the salvation of the world. The world is justified by the blood of Jesus Christ, because through his experience they were enabled to waken to spiritual understanding of Truth, which, when practised, redeems mankind from sin, sickness, and death.

[Clinton B. Burgess in *Erie* (Pa.) *Dispatch*]

Christian Science is based and built entirely and uncompromisingly upon two facts, namely, God, and His Christ. We accept as facts about God that He is Love, infinite and unchanging in mercy and tenderness, and inseparable from His children; that He is good, the source and sole creator of all reality, the one and only Father of all; that as He is almighty, all power is of God, and when we have ascribed to Him all power we have none left to acknowledge as belonging to that false claimant and arch-deceiver, evil, or devil; that God is ever and everywhere present, occupying all possibility of presence; that He is all seeing and all knowing. He fulfils in His infinite intelligence all the possibilities of Mind—that He is the only real Mind, since He is All-in-all; that He is supreme; that God, omnipotent Love and good, the only real power and intelligence, is supreme in very point of space and at every moment of time; and that He is changeless—with Him "is no variableness, neither shadow of turning."

We accept the statement that Christ is divine, the Son of God; that he is the only way, truth, and life; that "there is none other name under heaven given among men, whereby we must be saved;" that Christ Jesus came to this mortal sense of life to destroy the works of the devil; and that he destroyed lack, sin, disease, and death.

We accept as facts about the devil, or evil (if there can be said to be facts about that which is the opposite of truth and the absence of fact), Jesus' scathing denial of its pretense to be real or to be the cause of reality: "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

These we believe to be facts—Christian facts, because fundamental to Christianity, and scientific facts, because all true science must be founded on truth, and all truth is in

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God and His Christ. These great facts are all contained in the Bible and have all come to the world through inspiration and revelation. The senses of the "carnal mind," that mortal, seeming mind which Paul so tersely describes as "enmity against God," are the only channels by which impressions of evil reach human consciousness; and they do not reveal one of these facts of God. "But," says Paul, "we have the mind of Christ." The deepest thinkers among the physical scientists of this age have reached the conclusion that, whatever the reality may be of the things before our senses, it certainly is not as those senses picture it, and Jesus, whom Mrs. Eddy has justly called "the most scientific man that ever trod the globe" (Science and Health, p. 313), admonished that we "judge not according to the appearance, but judge righteous judgment," and said that hearing we should hear, and should not understand; and seeing we should see, and should not perceive. The facts (realities) all belong to God, and they are facts, whether you believe them or whether you accept the testimony of that which is "enmity against God."

The true Christian Scientist is, first, last, and all the time, loyal to God and His Christ, and this loyalty demands that he accept as facts only those which declare the allness and love of God, and the ever-presence and availability of Christ—the same healing Christ, yesterday, today and forever—whatever claim of presence, power, or activity may be made by this carnal mind through its senses; for it is plain that enmity against God is enmity against truth and reality, and there can be no truth in the belief that evil (God's absence) can be really present or have real power.

[Charles K. Skinner in *Evening Recorder*, Albion, Mich.]

The time has long since passed that one may assume the role of misapprehension when attacking the teaching of Christian Science, for the opportunities to learn the truth concerning this religion are everywhere at hand. Every Christian Science church has its free public reading-room, where everything pertaining to this doctrine is for the use of inquirers. Also nearly every public library in the land is supplied with Mrs. Eddy's writings on this subject.

For the benefit of those who may have been deceived by mistaken statements that have been made, let me say plainly that Christian Science does not teach, by any possible construction of its words, that sin does not exist as an expression of the carnal mind; on the contrary, that it does so exist, and has to be destroyed through the power of God. It does teach, however, that it is not real or permanent, in the sense that God did not create it. Since God is good and created "all that was made," these wrong conditions are not chargeable to Him and may be destroyed by His law.

On page 5 of the Christian Science text-book, Science and Health, Mrs. Eddy says: "Sorrow for wrong-doing is but one step toward reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity—namely, reformation. . . . Sin is forgiven only as it is destroyed by Christ . . . He grows worse who continues in sin because he thinks himself forgiven." The Christian Science text-book and other writings by Mrs. Eddy abound in similar statements.

Christian Science teaches that "devil" (evil) is impersonal, that it is evil thought which strives through its various phases to enter the consciousness of every individual, and is expressed in hatred, malice, lust, murder, envy, falsehood, etc. The Master certainly had this view of it in casting out the seven devils (evils) from Mary Magdalene, for there could not possibly have been seven persons cast out of one person.

Likewise "hell" is a condition of mind, as also the heaven of which Jesus spoke when he said, "The kingdom of heaven is within you." In other words, as the reign of harmony is in our own consciousness, if we are living rightly, so will the reign of discord be expressed; not only now, but in the future, until evil thoughts and their effects have been effaced from our consciousness as a ruling power.

[George Shaw Cook in *Farm*, Jacksonville, Ill.]

Christian Scientists believe that the works of Jesus, his disciples, and the early Christians were miraculous in the ordinary sense, but were divinely natural when considered in their true light. They believe that these works were performed according to Principle and its law. Because the law of God, of Truth, does not vary, they believe that it is possible for these works to be repeated today by those who understand and correctly apply the divine law to the destruction of human ills. They believe that the power of God, or Spirit, is supreme, and that it is as available to mankind today as it was centuries ago, and always will be. They are grateful that even a slight knowledge of this fact is enabling them to overcome many of the diseases and sins that infest humanity, and they believe that eventually this knowledge will result in the destruction of all evil.

[George A. Law in *New Haven* (Conn.) *Leader*.]

The Principle of Christian Science is God. Hence the fundamental of Christian Science has always existed. The mission of Jesus was to show the practical application of this Principle to the needs of mankind, and he healed sickness and sin in demonstration of this Principle. He also taught others how to obtain results by applying this truth, and so gaining that God-given freedom from the ills of the flesh which is man's heritage. Though Jesus' followers for about three hundred years practised his teaching, it finally became obscured by a material world. Mrs. Eddy through her experiences rediscovered this Principle, and by a prayerful and consecrated study of the Bible has succeeded in giving the rules governing this Science to the world, and she has done this in such a way that all who will may understand and apply it.

[Written for the *Sentinel*.]

GROWING.

LAURA GERAHTY.

Not by the passing years or season's beauty
Mark we our growth, as sowers watch the seed;
Not e'en in reckoning the hourly duty
Which gains a goal or satisfies a greed.

We grow by crushing out some false temptation;
Standing aside to give the stranger room;
Waiting, with outstretched hand, the demonstration
Of Truth's triumphant cry o'er error's doom.

We grow in power when human weakness binds us
More firmly to that Truth all power above;
We grow in gladness, as each sorrow finds us
Less glad to grieve—knowing that God is Love.

We grow in purity when angels, waiting,
Find entertainment in our hearts long cold;
We grow in understanding when translating
To knowledge rare the faint beliefs of old.

We grow in Love when o'er a world of sadness
We ring the joyous news of Christ again!
And from our storehouse cast abroad the gladness
Of Christ on earth, peace and good will to men.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A QUESTION ANSWERED.

[We have been asked to answer a question which is practically the same in intent as one which was asked and answered in the *Sentinel* of May 18, 1899. The question was so satisfactorily answered at that time that we feel we can offer our questioner no better solution than will be afforded by a republication of the article as it then appeared.—Editor.]

Is it in accordance with the teaching of "Science and Health with Key to the Scriptures," in treating disease, to have lists of causes of special sins for each disease? For instance, "Rheumatism: treat or deny supposed anger," etc. —L. R.

The above inquiry contains a long list of diseases. Over against each specific disease, or affected part, some mental quality is assigned which must be specifically handled, the list of mental qualities corresponding to the number of diseases manifested on the body, whether large or small.

We answer the above question by saying that such methods of treatment are not only not in accordance with the teaching of Science and Health, but directly opposed. No such mental argument is anywhere authorized by our text-book, and to the extent that such practice prevails it must be the outgrowth of misapprehension on the part of individual teachers or students. We do not hesitate to pronounce it a pernicious practice, bordering close upon mind-cure and mesmerism.

This question was gone into at considerable length by the board of education at its January session, and those attending that session have the authority of the board for declaring this practice to be unscientific and unwarranted. Science and Health and the other writings of our Leader and teacher sufficiently point out the only true method of healing disease. Students should be careful in their study of "Science and Health with Key to the Scriptures" in order to be clear upon so important a matter. They should not rely upon promiscuous or unauthorized rumor. The healing of disease is too serious a thing to be dealt with lightly. Only through a deep understanding of the great healing truth taught in our text-book, and earnest, constant, watchful care and prayer and consecration, can the practitioner of Christian Science truly perform his sacred mission.

"THE MILLS OF GOD."

The familiar statement which has come down from the olden time, "The mills of God grind slowly," expresses a deep-seated conviction that justice comes slowly as contrasted with the processes of injustice, a belief which did not cease with what is known as heathen mythology, but which has colored much of the ethical and religious thinking of modern times. While it is true that both the Jewish and Christian concepts of deity were ethically far in advance of all others, yet even these, as generally understood, leave much to be desired. Although it is conceded that God, to be God, must be perfect, the perfection of His government is denied because human conditions, as they appear to the material senses, express the very opposite. While most people would hesitate to say that God is less than all powerful, they practically deny that He is by attributing unbounded power and influence to evil, and by denying that spiritual understanding can cope with and overcome the aggressive manifestations of evil; though Paul evidently felt sure that it could, when he wrote to the Corinthians: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

From the Christian Science view-point the action of divine Principle is never slow, nor is it ever hastened at the call of human necessity, but the change which comes over human consciousness when Truth dawns upon one can only be described as the passing from death to life. When one hears the voice of Spirit saying, "Let there be light," the inertia of the belief of mind in matter gives place to the quickened sense which tells of the energy of the divine Life, and makes, for the awakened one, "all things new." What mattered it to the woman who touched the hem of Christ's robe that she had been sick for twelve long years; or to the man at the pool of Bethesda that he had lain helpless for thirty-eight years? They both found that "the word of God is quick" as well as "powerful," and so did many others whose recorded healing links together the golden chain of Christian demonstration in the past with that of the present hour.

When humanity as a whole goes forward, it but proves that there is some measure of response to that "quickening life" which nerves the "faltering will" by taking away all fear of failure; and what is true of nations is true of individuals, since the law of progress is invariable in its action. God says, "I change not!" Then, if we receive our help slowly, if justice seems to linger, our greatest need is to get rid of the belief that God and the operation of His law are ever less than perfect, or that man is ever controlled by any laws of sin or disease. The question is not whether divine justice halts by the way, but if our sense of justice is keen enough and alert enough to pierce the belief that evil has power, and to prove its nothingness.

In the Apocalypse St. John tells of those who cried out, "How long, O Lord;" and again, of those who "had gotten the victory" and who sang, "Just and true are thy ways, thou King of saints." This victory can only be gained by knowing that all God's ways are just and true. Our revered Leader tells us (Science and Health, p. 14), that to "become conscious for a single moment that Life and intelligence are purely spiritual," enables the sufferer to be "suddenly well." Surely this consciousness is worth striving for, and it has been experienced by unnumbered thousands, who have learned in Christian Science that there is no delay in the administration of the divine bounty and justice.

Annie M. Knott.

THE HIDDEN LIFE.

Professed Christians cannot read too frequently St. Paul's picture of life as portrayed in the third chapter of his letter to the Colossians. The severity of the reproof which may be conveyed to them by his words is more than balanced by the inspiration awakened by his assurance of what they may become, and his appeal that they fail not to enter into the fulness of their inheritance.

The exaltation of the life he outlines, its gentleness and humility, its unselfishness and patience, its superiority to temptation, its authority over evil, and above all, its unfailing love,—all this might be reckoned but a flight of the apostle's imagination, were it not manifest that he thinks of such a life as altogether attainable for every true disciple, and this for the sufficient reason that he is putting off "the old man,"—is being freed from the limitations of

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mortal sense,—and is therefore able to demonstrate the life that is "hid with Christ in God;" and it is the revelation or expression of this hidden life, in all Christlike deeds, which he so splendidly champions.

In all this St. Paul anticipates the theme and contention of Christian Science, which persistently pleads for the recognition of life as the immediate manifestation of the divine activity, and which insists that it is to be thought of not in connection with material conditions, but in terms of Spirit and spiritual thought. He who responds to this appeal speedily begins to acquire a new and redemptive sense of man's inseparability from God, a consciousness of having already entered upon the "eternal life," which gives great poise and peace. This new point of view modifies all his thought, his habits, and his plans, and it renders his separation from the world a mere matter of course.

Incongruous as it may seem, most Christian people think of death as a factor of life, a normal and inescapable part of experience. They think of life as subject at every stage to the assault of innumerable enemies, to some one of which it must at last succumb, and all this fosters that feeling of incapacity and unwilling subjection to fate which leads ofttimes to the tragedies of despair. For these to deny, once and for all, this asserted association of life with death, or the conditions that bring death, and to think of life ever as hidden in God, is to inaugurate for themselves an entire transformation. Their resurrection day has dawned, for, as our Leader has said, "Spirit is discerned to be the Life of all" (Science and Health, p. 509).

Just now the denizens of the northland see in bush and tree naught but the nakedness of death, and yet what wonders, what marvels, as we well know, lie just beneath the surface of this seeming. Soon innumerable buds will have come to their birthnight, and in the morning a perfect wonder-world of blossomings will be disclosed. This is the Easter prophecy; it is the song and secret of the 91st Psalm, for the true life is not hidden, save to material sense. The activities of infinite Truth and Love are ceaseless,—God's works are forever fashioned,—and it is ours to bring these hidden things of the divine Life out into the open of human experience. This is to be our demonstration, and we may rejoice that today's bud of honest aspiration to know and do "the truth" hides in its humility a tomorrow's bloom, whose beauty and fragrance shall gladden and heal the hearts of men. Says Lowell,—

> The thing we long for, that we are
> For one transcendent moment.

It is a little moment, ofttimes, and its possibilities unknown, save to God; but when these moments shall have been multiplied into months, or years, and the unseen realities of being shall have been brought forth in us, then the resplendent glories of the hidden life will appear. This is our calling, and it is to become our perennial Easter.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Portsmouth, N. H., March 12, 1910.

Dearly Beloved Leader:—On reading your words in today's *Sentinel*, I exclaimed from the depths of my heart, Thank God that it is by their fruits ye shall know them! We who have been delivered from the bondage of sickness and raised from the so-called laws of death, know that none but the purest and most unselfed life could have given the great truth of Christian Science to the world today, and made possible the doing of the works which are being done in the name and in the service of Christ.

With deepest and tenderest love and gratitude I thank you for your life and its pure history, the half of which has never yet been told, nor can it be. We who love you know "there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways,"—those "pure thoughts from God, winged with Truth and Love" (Science and Health, p. 298).

Lovingly and loyally yours,
GRACE E. ALLEN.

Madison, Wis., March 12, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dearly Loved Leader:—At a recent meeting of our church it was decided by unanimous vote to express to you our gratitude for your wise guidance and direction of the Cause, so dear to the hearts of all who have tasted and seen that the Lord is good, to pledge our loving obedience and loyalty to the by-laws of the Manual of The Mother Church, and to consecrate our lives anew in the endeavor to follow you, as you are following Christ.

With loving greetings from First Church of Christ, Scientist, of Madison, Wis.,

Sincerely yours,
MRS. ADELE J. BARKER, *First Reader.*

Cincinnati, O., Feb. 14, 1910.

Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Your reply to a letter from a student in the field interests me deeply, as I know that there is a work for each of us to do. We do need more "men in our ranks,"—more of the strong, spiritual reflection and understanding of divine Love,—those who, having put their hand to the plough, will not look back. May we all be "men in our ranks," and our harvest will be great and bountiful.

Faithfully yours,
R. W. FISKE.

Towanda, Pa., Jan. 18, 1910.

Beloved Leader:—We, the members of First Church of Christ, Scientist, assembled in annual meeting, wish to express our loyal love to you, and our great gratitude that through your wisdom and love we have been awakened to stand firmly as a loyal branch of The Mother Church, and in humility we feel that, in the clearer light of understanding our sole allegiance to Principle, we shall progress in service for the Cause.

Yours in sincerity and tender love,
MARY E. SUTTON, ELLA SWEET,
CHARLOTTE D. HOLCOMBE, *Committee.*

Parkersburg, W. Va., Feb. 17, 1910.

Dear Mrs. Eddy:—We are grateful to you for the invaluable work you have done and are doing for mankind, and we love you for having given to us the truth, as revealed in "Science and Health with Key to the Scriptures." We are being healed of all that is opposed to God—omnipotent good. We are learning—and are encouraged thereby—that just as you stand firm and loyal to Principle, so may we.

Through our text-book and your other writings you have shown us how the Master healed,—not by suggestion, but by "the power of the Word."

We earnestly desire to thank you for the Manual, for the *Monitor*, and for all the good things you are constantly giving to the world.

Your obedient followers,
First Church of Christ, Scientist, Parkersburg, W. Va.,
ANNA M. SHREWSBURY, B. RUSH PETRIKIN,
ALICE L. HALL, *Committee.*

Chicago, Ill., Feb. 26, 1910.

Mrs. Mary Baker Eddy, Boston, Mass.

Dearly Beloved Leader:—My heart is filled to overflowing with gratitude to you this day. It is just ten years since the light of Christian Science came into my life. It was such a life of darkness and dreariness then, that I wonder sometimes how it could ever discern the light you

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have brought to us. The blessings which have been mine from that day to this I cannot recount. My love toward you grows as my confidence in and my love for God expand.

Yours in Christ,
JACOB S. SHIELD.

Salt Lake City, Utah, Feb. 21, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Your latest message, entitled "Men in Our Ranks," led me to think that perhaps a recent experience in the work in this city might be of interest to you. It so happened that among the members sent out to form the present Second Church there were very few men,—not enough, it seemed, to make an efficient organization or to fill the positions where they were needed. Confronted with this problem, we began to know that "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60), and it was demonstrated that a lack of any kind cannot claim a long existence when it is persistently denied. We were shown that every need had already been met among those who went out, and several new men joined our ranks before the church was finally organized.

In my work as a Sunday School teacher I found it an invaluable aid to know that the boys were as interested and responsive as the girls, and in recognizing this truth I have been thankful to do even a very little to help destroy the mortal belief which universally asserts that men are not as receptive to the call of religion as are women. Surely each one of God's children hears His voice equally well. It is my earnest desire to know the nothingness of this mortal-mind argument which would claim to cheat some men out of their birthright and make others less active for the Cause than they otherwise would be, and to realize that in Christian Science "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," but that we are indeed "all one in Christ Jesus." It is my desire that increasing fruits shall attest my love for you and for the Cause.

Your loving follower,
HELEN A. ALLEN.

Battle Creek, Mich., March 15, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Dear Leader:—First Church of Christ, Scientist, through its board of directors, sends greetings, and wishes to express its loyalty to the Cause of Christian Science, and gratitude for the loving care and wise counsel ever given for its guidance to a clearer understanding of Truth. The present year has so far fulfilled its promise to us of bringing added measure of all good things, and is proving to be one for special rejoicing, which we feel sure you will share with us.

The beginning of the year marked a new epoch in the growth of Christian Science in this field, through the acceptance by members of Second Church of an invitation from First Church to unite with it in membership, and Communion Sunday witnessed the inspiring sight of all kneeling together in silent prayer. With gratitude for the wisdom that directed this step, with unity and democracy in our church government, we are daily striving to present a clearer reflection of the one Mind, having confidence that, with a faithful adherence to this ideal, nothing can hinder our advancement.

BY COMMITTEE.

Augusta, Me., March 16, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of the Christian Science Society of Augusta, Me., having lately organized and adopted by-laws for democratic church government, unanimously voted to write you a letter to express our love and loyalty to you. As we journey on in this way made so plain for us by your interpretation of the Scriptures, we are enabled to see more fully what your life-work as revelator to this age is doing for the world. Truly, "by the obedience of one shall many be made righteous."

We are gaining a deeper meaning of the church and its work of Christian healing, and those who have been healed are coming into our ranks. We have secured the exclusive use of a fine hall, centrally located, which is to be used for our services and reading-room. On Feb. 28, under the auspices of this society, Professor Hering gave a masterly lecture in the Unitarian church that was listened to with rapt attention by an audience which filled the auditorium. The fruits of his remarkable lecture are apparent in an awakened interest in Christian Science and an increase in attendance at our services.

Yours with loving loyalty,
Christian Science Society.
MRS. MARTHA E. BURNS, HENRY L. UPTON,
MRS. M. EMMA ELLIS, MELVILLE WIGHT,
MRS. EDNA L. UPTON, *Committee.*

Chicago, Ill., Feb. 12, 1910.

Beloved Leader:—May I briefly thank you for your helpful words under the caption "Men in Our Ranks" in today's *Sentinel*. As I think of my past four years in Christian Science practice and my previous fourteen years of commercial life, your forceful words and clear thought help me to see that one day with the Lord in the healing work of Christian Science far outweighs a thousand years of striving for material gain or worldly prominence. Your unceasing vigil is an inspiration to every student to work more faithfully for a realization of the quick and spontaneous healing for which Christian Science stands.

Gratefully and loyally,
WALTER H. VANZWOLL.

Richmond Hill, N. Y., March 4, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—Sincere gratitude for the infinite blessings received through earnest study of the Bible, illumined by your inspired writings, prompted a group of students in Richmond Hill—Greater New York—to organize a Christian Science society, and at this our first meeting we unite in sending to you an expression of our love and appreciation of your life of noble self-sacrifice. Our purpose is to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven; by prompt obedience to abide, as a sturdy branch, in the Vine, The Mother Church, and thereby deserve your gracious declaration that "sanity and Science govern the Christian Science churches in Greater New York" (*Sentinel*, Feb. 12, 1910).

Lovingly and gratefully your followers,
Christian Science Society, Richmond Hill, N. Y.
MARY W. HARING, CASPER M. HARING,
HELEN SONDHEIM, *Committee.*

Elmira, N. Y., March 11, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At our annual meeting, held March 9, by a unanimous vote of the members of First Church of Christ, Scientist, Elmira, N. Y., we send our love and gratitude to you for your unceasing love and loyalty to us and all mankind. In Jeremiah we read: "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." We in this church want to live in obedience to God, and to your inspired guidance. Isaiah says: "For thou hast been a strength to the poor, a strength to the needy in his distress." We realize more than ever before the need of careful watchfulness in our journey from sense to Soul.

Yours in loving obedience,
MRS. MARY A. BALLY, *First Reader.*

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THE LECTURES.

HOOPESTON, ILL.

William D. McCrackan, M.A., lectured at the McFerren Opera House Jan. 21. He was introduced by Albert B. Cooper, who said in part,—

You have been invited this evening to listen to a lecture on a subject which I presume is occupying the thoughts of more people than any other question before the public at the present time: namely, Christian Science. Why? Because it is unfolding the truth of God to humanity in this age in a way the world has not known since the advent of Jesus Christ. Christian Science makes no claim to the creation of truth, for truth always has existed and always will exist; but it is the practical application and realization of the truth, of God and His idea, which enables us to demonstrate the truth.—*Hoopeston Herald.*

MARSHALLTOWN, IA.

Prof. Hermann S. Hering of Concord, N. H., delivered his lecture, "Christian Science: The Science of Salvation," at the New Odeon last night [Jan. 28]. He was introduced by Judge G. W. Burnham, who spoke in part as follows:—

There are always those who are alarmed at changes in the social order. They sometimes think that change means destruction; or if not that, at least something not so good as for things to remain as they are. This may indeed sometimes be the case, but in the larger and longer view of things, changes are generally seen to be in the direction of progress and generally in the line of what may be called the world's natural growth. There are many now who see only evil and discouragement in the changes through which the public faith is passing on the subject of religion. They have been taught that certain things are true in religion and that these things are essential. They have come to look upon religion from certain standpoints and to see it wearing certain garments; and when they see people departing from these, and see religion changing its forms, they view these things with alarm.

If we take a large view of this subject, we may see that instead of our age drifting into infidelity, it is rather a transition into a larger and better faith. We should discriminate between a change of faith and a loss of faith. A change of belief is certainly not always a loss. When we come to the subject of the evening—Christian Science—I may say that I am not a Christian Scientist, but I am tolerant enough to have a profound respect for the opinions of all sincere people. When we look about us and see the effect of the teachings, meditations, and practices of the followers of this faith—see the cheerful disposition, the peace and happiness where there had been turmoil and sorrow, health and contentment where there had been sickness and discontent, we must admit that such results entitle it to our careful consideration and its teachers to our respectful hearing.—*Marshalltown Herald.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Pana, Ill.—Francis J. Fluno, M.D., Grand Opera House, March 28.

El Paso, Tex. (First Church).—Frank H. Leonard, March 31.

New York, N. Y. (Fifth Church).—Bliss Knapp, Church Edifice, 228 West 45th street, April 1.

Rockford, Ill.—Judge William G. Ewing, Church Edifice, 515 North Main street, April 5.

Yonkers, N. Y.—Francis J. Fluno, M.D., Public Library Hall, 8:15 p. m., April 5.

Benton Harbor, Mich.—Bliss Knapp, Bell Opera House, April 5.

Lampasas, Tex.—Clarence C. Eaton, April 7.

Wilmette, Ill.—Judge Septimus J. Hanna, Church Edifice, Tenth street and Central avenue, April 7.

Beloit, Kan.—Bliss Knapp, Church Edifice, April 7.

San Bernardino, Cal.—Frank H. Leonard, Opera House, April 7.

Greenville, Mich.—Judge Septimus J. Hanna, Phelps Opera House, April 8.

Auburn, Me.—Prof. Hermann S. Hering, Auburn Hall, April 8.

Toledo, O. (Second Church).—William D. McCrackan, M.A., Valentine Theater, 8:15 p.m., April 8.

Winchester, Ky.—Mrs. Sue Harper Mims, Opera House, April 8.

Whittier, Cal.—Frank H. Leonard, Woman's Club House, Baily street and Friends avenue, April 9.

Dallas, Tex.—Clarence C. Eaton, Dallas Opera House, 3 p.m., April 10.

Hartford, Conn. (First Church).—Francis J. Fluno, M.D., Parsons Theater, 3:30 p.m., April 10.

Brooklyn, N. Y. (First Church).—Prof. Hermann S. Hering, Academy of Music, 3:30 p.m., April 10.

Oklahoma City, Okla.—Bliss Knapp, Overholser Opera House, 3 p.m., April 10.

Los Angeles, Cal. (First Church).—Frank H. Leonard, Temple Auditorium, 3 p.m., April 10.

Mansfield, O.—William D. McCrackan, M.A., Memorial Opera House, 2:30 p.m., April 10.

Bloomington, Ind.—Mrs. Sue Harper Mims, Men's Gymnasium, 2 p.m., April 10.

New York, N. Y. (Fourth Church).—Prof. Hermann S. Hering, Church Edifice, 82d street, near Broadway, April 11.

Wichita, Kan. (Second Church).—Clarence C. Eaton, Philharmony Hall, April 12.

Long Beach, Cal.—Frank H. Leonard, Auditorium, Pine avenue, April 12.

Buffalo, N. Y. (First and Second Churches).—William D. McCrackan, M.A., Convention Hall, 8:15 p.m., April 12.

Eastbourne, England.—Rev. William P. McKenzie, Pavilion, Devonshire Park, April 19.

Guernsey, Channel Islands.—Rev. William P. McKenzie, St. Julien's Hall, April 21.

Glasgow, Scotland.—Rev. William P. McKenzie, Green's Rooms, Clifton street, April 26.

Manchester, Eng.—Rev. William P. McKenzie, Public Hall, West Didsbury, April 28.

Newcastle, Eng.—Rev. William P. McKenzie, Geographical Institute, St. Mary's Place, April 29.

Richmond (Surrey) Eng.—Rev. William P. McKenzie, Castle Theater, 8:30 p.m., May 2.

Berlin, Germany.—Rev. William P. McKenzie, May 24.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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TESTIMONIES OF HEALING.

I cannot fully express my gratitude for the blessings which Christian Science has brought to me. For many years I was an invalid, and for fourteen months previous to my introduction to Christian Science I was a very great sufferer from chronic bowel trouble, with complications of heart, kidney, and bladder affections, also sleeplessness and great weakness. I had spent six months under the care of a specialist in one of our large cities, at the end of which he informed me that I could not recover. I then returned to my sister's home in this city, and two of the most prominent physicians here also informed my relatives that I had only a short time to live. In all these long months I was not permitted to eat anything but a little light food, and when my sister called a Christian Science practitioner, at my request, now two years ago, I could not sit up an hour at a time.

The practitioner came on a Sunday night, and asked me if I would give up material means, and look wholly to God for help. I answered that I would, for they had done me no good. I had my first treatment that night. My sister was very fearful of the results, although she did not voice her fear; but I made rapid improvement. I awoke Wednesday morning hungry, arose, and took a hearty breakfast with the family. Before the day was over I ate peaches, which I gathered from the tree myself; in fact, I ate anything I desired. My sister said that she actually trembled when she saw me so reckless as to my diet. My improvement was so rapid that very soon I was able to walk to the residence of the Christian Science practitioner and back home, a distance of twelve blocks.

My daily study of Science and Health with the Bible, began with the treatments, and I received a spiritual understanding of the Scriptures never before enjoyed, and experienced a pleasure in the study of the Bible which heretofore had been unknown. I became a totally different woman, so friends said, and no one could know this so well as myself. It is my desire to be counted worthy to help others as I have been helped. I had about six weeks' treatment, although I was healed in less than two weeks, but I felt that I needed the instruction and help, in order to be better able to help myself. During the past year I have not had to call for assistance, being fully able to overcome all difficulties which presented themselves. For all of these blessings I am very thankful to God, and also to Mrs. Eddy.

MISS ELIZABETH HIGGINS, Henderson, Ky.

Christian Science found me an invalid, and the first one to convey this teaching to me was a sister of mine who lived on a farm in the state of Washington. She had been to Tacoma with her husband, who was under medical care and in a critical condition, and while there they heard of Christian Science through some one who had been healed. It was presented in such a sensible way that they decided they would attend the next Wednesday evening meeting, and my sister, who had been using medicine, claimed that she was healed during the meeting. On seeing the proof, her husband decided to give up medicine and visit a practitioner, and from the very beginning he found that the treatments were helping him.

My sister became enthusiastic about this teaching and came back home again to tell me of it. Listening to her, I became hopeful and decided I would do as she said these people did, in trusting God without using any material remedies, but the book she referred to I thought I had no use for, as I had read the Bible so much and believed it, and besides I thought there was no better teaching than that of the church to which I belonged. After a while I found that this way of thinking did not improve my condition, and I became dissatisfied, thinking it to be according to God's will that I was sick. A month later, when my brother-in-law came home and brought with him the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he read to me, but I did not take any interest in it, as I thought I had already convinced myself that there was nothing in this teaching. Time went on, and I knew from the past that I was marching on to an early grave. I could see no other end to it, as I had been most thoughtful about myself in regaining my health. I had been under the best of medical treatment, and followed every rule laid down, yet I grew continually worse.

One day the thought came to me to take the text-book and read it, and as I did so I came to this short sentence, "Time is no part of eternity" (Science and Health, p. 468). I asked myself if this was true, and I thought how often I had heard ministers in the churches preach on this subject, and that they always made comparisons in order to show their hearers the need of being prepared for the hereafter. By reasoning on this point I saw that a space of time having both beginning and ending could not possibly be any part of eternity, which has neither beginning nor ending, and the book became interesting to me. The next point I gained was where Mrs. Eddy shows how the material senses mislead us, and I saw this to be true; also the need of obeying the Scriptural injunction, "Prove all things; hold fast that which is good." Thus I gained one point after another, and before I expected, I found I was improving.

The first evidence I had that Christian Science was helping me was that I could sleep. I had passed night after night and even weeks at a time and never slept. The next evidence was that I could properly digest my food, which I had not been able to do for years, and then I began to gain strength and put on flesh, and other ailments commenced to disappear. I naturally became very grateful for this truth which had come to me, and today I am more grateful than ever to God and His Christ, and to our beloved Leader, Mrs. Eddy, for this demonstrable teaching.

T. O. LEELAND, Tacoma, Wash.

With a heart overflowing with gratitude, I join the glad throng who with rejoicing testify that they have been healed through Christian Science treatment. It has proven not only a "test" but a finality. My practitioner showed great patience and love in dispelling my doubts and quelling my spirit of impatience and rebellion against God's way. I was made to "acquaint" myself with God and be at peace, and I found a God hitherto unknown. The balance of the text, "thereby good shall come unto thee," has become a verified promise. I desire to love God and His image and likeness so truly that I may be able to cast the bad away, seeing clearly that Love casteth out indifference, criticism, hate, etc. Within a few months five in my family have come to love Christian Science, and the others recognize the effects of the Truth-cure, shown in the health and harmony in our midst. My own experience in physical healing was unusual, and perhaps its relation will help some reader who is suffering from a similar condition. For a long time I had struggled against terrible spells of sleepiness, which so increased that we all became alarmed and I consulted a physician. His diagnosis pointed to overdoses of a drug given in a previous illness. Through his giving to my case the unusual attention he thought it demanded, and faithful obedience on my part to his prescriptions, I seemed after a few weeks to be greatly benefited. I was then suddenly stricken with rheumatic trouble and confined to my bed, suffering acute pain, often having to take medicine every half hour. Then the thought came to me that if my diseased condition resulted from medicine—in the first instance, the medicine I had taken to

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counteract the poison had caused another disease—therefore I would not use any more drugs.

At this time my attention was drawn to Christian Science. I determined to investigate it, and so informed my doctor, whose efforts to convince me that Christian Science could not effect permanent cures failed to overcome my desire to see for myself. Deep sleep had fallen on me spiritually as well as physically, and as I had failed to receive help from church teaching, I turned eagerly for something to meet my great need. Then I found that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). One form of suffering after another was destroyed, and finally my stubborn sense of pain in the nerves disappeared. My healing has proved permanent and perfect. Weeks passed without a relapse, in spite of many tests, both of trouble and the changeable weather experienced during the month of May. Some one remarked that he did not believe I ever had rheumatism, if I did not feel it in such constantly rainy weather as we experienced for three weeks. Some time after my restoration to health, the sleepy feeling returned; but on receiving treatment in Christian Science it disappeared entirely.

My experience positively refutes the statement often made, that Christian Science is only a partial healer, or that Christian Scientists are selfish or unsympathetic. I have found practitioners ready at any hour of the day or night to help; I was not discharged until I was "every whit whole," and was discouraged from giving my testimony until the healing was complete beyond any question.

MRS. JULIA BURR MOSHER, Milwaukee, Wis.

I wish to express my gratitude for Christian Science and what it has done for me. For about four years previous to coming into Christian Science I hardly knew what it was to be entirely free from pain. I suffered from different organic and functional ailments, and if not suffering with one trouble I would have another, consequently I was held in the bondage of fear continually. The least exertion seemed to induce suffering, and after trying every known remedy, including an operation, massage, etc., besides different medical doctors, and not receiving any more than temporary relief, I at last was persuaded to try Christian Science, although I had very little faith in it myself. I began to take treatment, but was almost afraid to trust it without taking drugs for one trouble. I however decided to do as the practitioner advised, and I soon began to improve without the use of any drugs. This was over five years ago, and I have not touched medicine of any kind since.

My healing was not as rapid as in some cases, and at times the way seemed very dark and discouraging, but by clinging steadfastly to Truth and the perfect idea, the dark clouds were dispelled and all was light again. I am glad to say that even with my slight understanding of Truth I am also able to help others, and for this and all other blessings I feel very grateful to God, and to our Leader, Mrs. Eddy.

CAROLINE MOHR, Dallas City, Ill.

It is with a grateful heart that I send this testimony to what Christian Science has done for me. For many years I was the slave of several diseases,—heart and bronchial trouble, eye strain, and repeated attacks of stomach trouble,—until it seemed that life was not worth the living and the church of which I was a member seemed to be of little help in the various problems I had to meet.

My attention was first directed to Christian Science by a woman whose beautiful life attracted me, and for two years I thought much upon the few things which I heard of this teaching. At last I was told by the attending physician that I would probably have to go to a lower altitude to relieve the heart trouble, which was supposed to be hereditary. I did not care to give up my work as a teacher, and while visiting a friend one day I asked her if she thought Christian Science would help me. She said she was sure it would, and loaned me a copy of Science and Health. I began to read the book, and continued to do so, for I felt that I had found the truth. I wrote to a friend for absent treatment, and in a few days the heart difficulty was gone and my general health began to improve. While attending a summer school last year, the eye trouble was overcome in two treatments, and I laid aside glasses which I had worn constantly for fifteen years. In six months Christian Science did more for me than all the doctors had in my whole life.

It is such a relief to be free! The days used to be so full of pain and weariness; now I do my work easily and the days are never too long, nor is there ever too much work. The Bible, which had been a closed book, is now a joy and comfort. I am very grateful to our dear Leader, Mrs. Eddy, who has shown us the way in Christian Science; also for the Christian Science periodicals and the weekly Lessons, which are such a constant source of help. I thank God, too, for the dear Christian Science friends who are such a constant help and encouragement to one who is just learning the way. It is my desire that I may help others as I have been helped, and that I may live so that every thought will be a blessing to those with whom I come in contact.—MAUDE COREY GODFREY, Trinidad, Col.

One day early in the spring of 1899, our daughter came home from school with symptoms of a fever. A relative who is a Christian Science practitioner took the case, and the child passed through the different stages of the disease with but little discomfort. About this time, however, there was a stir in the neighborhood, and the health officer came to examine the child. He found no cause, he said, for quarantine, but after this the child commenced to suffer greatly. She was taken with a peculiar trouble in her limbs, which made it difficult for her to move, and though always bright and active when well, she now presented a limp and lifeless appearance. The practitioner came and remained with us through the night, and words fail to express how much the truth was to me through that experience, as the distress of mind and body was so great that I required help for myself. Faithful work was done for both of us, and only those who have experienced the help which Christian Science gives can understand the relief that came with the realization of Paul's words, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." My own distress was overcome, and in its place came rest and quietness. The child was soon relieved, and although her limbs were weak for some time, she finally experienced perfect healing.

A little later my sister's child, about four years of age, was taken with the fever, and the health officer came and this time put up a notice of quarantine, which was not removed for several weeks. The little boy had previously been troubled with gatherings in his ears, and this ailment was so much aggravated at this time that it looked very serious to the health officer. He knew we were Christian Scientists, and may have thought we were not doing all that should be done, but he was at all times courteous and showed great consideration and kindness, leaving us to work out the healing through Christian Science without interference. The practitioner kept at work until perfect healing was accomplished, not even a scar remaining to show where the trouble had been, thus proving that Christian Scientists take the best care of their children when they trust the welfare of their little ones with their heavenly Father, the one perfect physician.

Much bitterness was expressed through anonymous

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letters to the health officer, who said he wished people would be open and honest, and sign their names to the statements they made. Nearly every member of the household was attacked during this time of trial, but help came with the thought expressed by Isaiah: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Another time our help came from reading "Unity of Good" by Mrs. Eddy. The raging of evil finally ceased, and the blessings more than made up for all the persecution that had been heaped upon us. We heard no more of the fever in my daughter's grade at school, and the whole atmosphere seemed changed.

I wish to express my gratitude for the comfort and support given me by the one who helped us throughout this trial. She said, one day, when told of the attitude of the neighborhood, "Only blessings can go from this house." This enabled me to look on the experience with joy, and the words of one of our hymns was proved to be true:—

He comes to make His blessings flow—
Far as the curse is found.

The interest in Christian Science was increased through this healing, and our love for the work has continued to grow stronger each year. May God's richest blessings rest on our Leader, Mrs. Eddy.

JESSIE A. FIFIELD, Janesville, Wis.

To say that I am very, very thankful for Christian Science, for the good which has come to me from the study and understanding of it, does not seem to express my thought. For fifteen years I was a slave to the tobacco habit, although in that time I made many an earnest effort to stop it. Sometimes I would quit its use for days; and several times I stopped for months, but then went back to it again, and although I did not use tobacco I still had the desire, and did not dare go around where any one was using it. With one treatment in Christian Science the desire was completely destroyed, and from that day to this, over three years, I have not used the weed in any form, nor even had the slightest desire to do so. This may not mean much to those who have never used tobacco, but I know it will to those who have struggled with the habit. It seemed a great deal to me then, but now that I see the spiritual uplifting, which is so great, the other seems nothing. The understanding of the spiritual reveals a life worth living, with which comes a sense of peace, contentment, happiness, and good will toward men.

Another proof that Christian Science heals, was revealed to me about a year and a half ago. After working at a different kind of work one day, when everything seemed to go wrong, I felt tired and all out of sorts. I went to bed, but could not go to sleep for a long time, and when I did was restless. When I awoke I had a fever, headache, and other symptoms of illness. I tried to help myself, but it seemed as if I could not think of anything but the pain. After sending for a Christian Science practitioner, who treated me, I went to sleep, a very peaceful sleep, and awoke all right, feeling no ill effects at all. Many other demonstrations have been made, which proved to me that Christian Science does heal, as well as give us good for evil, joy for sorrow, and freedom from bondage. My one desire is to know more of the truth.

I am very thankful to God for this truth, also to Mrs. Eddy for her goodness in putting it within the reach of us all.—CHARLES H. SPANGLER, Santa Ana, Cal.

I had always suffered from an affection of the throat, and had exhausted the skill of the best specialists for anything like immediate relief. I then turned to Christian Science, and through treatment by a practitioner I was enabled to meet an important engagement (I am a singer) in my usual voice. On several occasions since, I have been relieved, once almost instantly recovering the use of my voice; but, best of all, I feel that I no longer need fear the disease—that it has been met and fully overcome. I have also been cured of numerous annoying minor difficulties, and I feel a consequent freedom for which I cannot be too grateful to our dear Leader, Mrs. Eddy, who has shown us the way not only to health, but to a religion that fully satisfies.

MINNA GRACE ROPER, Santa Ana, Cal.

There are no words that can express my gratitude for what Christian Science has done for me, and what it is to me. When first I took up the text-book, it was to me as a blank; but the Bible told me that God is no respecter of persons, so from this I knew that, if I was persistent, earnest, and honest in searching, the truth therein was for me as well as for another. Gradually the light of understanding came to me, and now I do know that God does heal physically and mentally. I have had many conflicts; errors of belief have at times seemed very real; but His grace has been sufficient for me. I can truthfully say I have never deviated in the least from Mrs. Eddy's teaching, that it is God and not man who does the healing. Since coming here I have been brought triumphantly through a severe attack of illness, but the healing came as it always does when we leave all for Truth.

MRS. W. A. GREEN, Everett, Wash.

In March, 1908, I had an attack of illness which led to serious bowel and stomach complications. I was then in my seventieth year and had been told that I could not survive a stubborn case of sickness. My son-in-law and my daughter, with whom I reside, employed the services, during the first three or four weeks of my illness, of three prominent physicians, one of whom was a specialist on stomach diseases. At length my condition was pronounced hopeless by the doctors. It was said that I could live but a few days.

My son-in-law, who was interested in and had given some thought to Christian Science, urged as a last resort that I have Christian Science treatment, to which I consented. A practitioner was called and my condition made known. This was about eight o'clock in the evening. The practitioner said absent treatment would be given at once and that a visit would be made to me the following morning. I think I grew better from the first treatment, though the improvement was not perceptible until after two or three days. My recovery was gradual, the practitioner visiting me a number of times and continuing treatment for a period of six weeks, when I was perfectly well and able to be up.

Since my recovery I have enjoyed unusually good health, and my heart goes out in earnest gratitude and praise to God for this wonderful healing. I can honestly and strongly commend Christian Science to suffering humanity everywhere.—MRS. CATHERINE E. EASON, Dallas, Tex.

[Translated from the German.]

I would like to relate an experience which, through the understanding of Christian Science, afforded me proof of the truth of God's omnipotence and omnipresence. Three years ago I became acquainted with this teaching, but circumstances were such that I had no opportunity to attend the services. A kind acquaintance had, however, given me several copies of *Der Herold*, so that I remained in touch with Christian Science.

Lately I went on a visit of several weeks to a sister, and her little son playfully showed me a wrong door, so that I fell down the cellar stairs and lay for some time sense-

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less at the bottom, apparently severely injured. Two persons carried me up, but my first thought was of divine help. They wanted to call a doctor, but I denied all pain, knowing that mortal mind has no power. Toward evening fever and chills set in, and at ten o'clock they again wanted to send for the doctor; but I refused, in the consciousness that God is almighty, that matter has neither intelligence nor substance. Toward three o'clock I had a short sleep, and when I awoke the fever had disappeared. I got up in the forenoon, in God's strength, knowing that error could not harm me. On the fifth day I was able to take a short walk out of doors, using my umbrella as a support. From day to day the trouble disappeared, and I recognized the power of Truth thus abundantly proved to me.

I thank God with all my heart for His loving protection, and our Leader, Mrs. Eddy, for showing us the way to Truth and to the right understanding of God.

JULIE GROZ, Esslingen a/N., Germany.

On Aug. 21, 1908, I was helping to put a carload of lumber in a dry kiln, when the car unexpectedly started and my right arm was jammed against a brick wall. With my left hand I tried to release the other, but could not do so, and the pain became so great that I realized I must have help at once. I first thought of help from the mill, but knew that it would take several men to push the car back and that this meant considerable delay. My next thought was of divine aid, and then the arm was released quickly without any material effort. All this happened in about one and a half minutes. I tried to get away by myself, to realize the truth, but could not do so.

A man who was working with me reported the accident at the mill, and the men suggested all kinds of material remedies, but I refused them all. I put in the rest of the afternoon working with one hand, declaring the truth constantly. By night my hand and wrist were very much swollen, but I kept on declaring the truth and trying to complete the demonstration myself. I, however, did not seem able to do so, and as my hand was almost closed tight and I had no use of my fingers, I went to see a Christian Science practitioner in Camden, about ten miles from my home. I had treatment, and arrived home about six o'clock. Later in the evening my fingers were straightened out and I had considerable use of my hand. That same evening I met a medical doctor, a friend from another city, and stated the case to him. He examined my wrist and said it was all right, and that he considered it a wonderful demonstration. I had another treatment on Sunday, and returned to my work on Monday. By Tuesday evening all trace of the injury had disappeared, and I had no further trouble whatever.

I am very grateful to God, and to dear Mrs. Eddy for bringing to us this healing truth which Jesus taught, and my earnest desire is that I may gain more understanding of it.—EDWIN W. WATSON, Moorestown, N. J.

When Christian Science was first suggested to me, it was after many of the best and most eminent physicians, both in America and in London and Paris, had entirely failed to give me anything but temporary relief from sleeplessness and a severe stomach disorder of fifteen years' standing. When I had gone three weeks without any solid food, those about me feared that starvation must be the end; but Christian Science was then resorted to, and in less than two weeks' time the trip from Toledo, O., to the Communion service in Boston was made with no ill effects, and I realized a steady gain in physical health. During the following year, the drug habit of seven years' standing and the use of stimulants were entirely overcome, and not once has either been resorted to, in the years that have intervened. Physical pains have been almost unknown, though great physical endurance has been required, whereas before for fifteen years the days and nights had been filled with the most intense suffering, and its consequent discomfort to all those about me. I send my testimony with the hope that it may help some one groping as I was for physical relief, that they too may find as I have the ever-ready aid of divine Mind, that heals all our diseases. To say that I am grateful to the author of "Science and Health with Key to the Scriptures," but faintly expresses what I feel, and to God, who has blessed my life through this wonderful book.

HELEN H. MCLEAN, New York, N. Y.

I wish to express my deep gratitude to God, and to Mrs. Eddy, for the spiritual uplifting as well as for the physical benefits I have received through the study of Christian Science. The Bible is a new book to me and I love God as never before. Christian Science has shown me how to overcome selfishness, resentment, fear, anger, and worry. There is peace, joy, and contentment in my home, and the four years that I have been in Christian Science have been the happiest years of my life. For fourteen years I had to wear glasses constantly for serious eye trouble. I suffered from severe headaches, also from an affection of the eyelids, and could not read or sew without glasses. About two years ago, with help from a practitioner, I was reading the Lesson on "Substance," and when half way through the thought became so clear to me that my sight was in God and not in the glasses, that I took them off and finished the reading of the Lesson without them; nor have I ever had them on since that time. I see better and I am better in every way, and I cannot begin to express my gratitude to God for leading me to Christian Science.

MRS. MARGARET W. TAYLOR, Oak Park, Ill.

In June, 1908, I was attacked with acute lung trouble, and my wife said I was very delirious at times. A Christian Science practitioner was called about one in the afternoon, and within an hour I was resting well; between four and five o'clock I got up, feeling entirely freed from suffering, and ate a hearty meal at six o'clock. Next morning I went through a drizzling rain to the practitioner's home, about a half mile, and on the following day went about my work as usual. For this healing and other blessings I am very grateful to God, and also to our Leader, Mrs. Eddy.

JESSE A. STEVENS, Kalispell, Mont.

[Written for the *Sentinel.*]

LIFE, TRUTH, AND LOVE.

L. A. WHARTON.

O BLESSED Truth!
Thou art the guide that found me,
Depressed and weary, with a sense of pain;
Banished all fear, with loving arms around me,
Taught me of Soul, and made me joy again!

O blessed Love!
Whose power hath unbound me,
Hath blotted out my dream of misery;
Struck off the bonds encrusted round me,
And lifted up my heart to victory!

O Love and Truth!
That come to bless and save us,—
Save me from sickness, sin, and sense of strife;
Ancient of days,—and yet today thou givest
The blest assurance of an endless Life!

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

Regardless of school, or sect, or theology, the intelligent Christian today has come to believe that religion is more than a revelation, more than an act of God, more than a Godward movement manward, more than something or anything once and forever delivered to the saints. A new and profounder psychology has fixed an impassable gulf between fifty years ago and our own times, concerning the spiritual nature of man and his relations to divine Truth. That which marks the whole world of modern religious thought as its distinctive characteristic is the primary conviction that true religion is everywhere and always an achievement, a discovery, as distinct from and different from and opposed to the idea that religion is or was anywhere ever handed to or revealed to man in any complete or perfect form. The modern man everywhere believes that man has won his religious truth as he has won all other truth, by hard knocks, by slow and laborious processes.

[*Christian Work and Evangelist.*]

Christ looks into the heart of every soul who comes to him, believing that the seed of goodness is there, some hidden depth of divinity, if only one have the compassionate heart to see. In the sinful woman who breaks the box of ointment on his feet, his companions see only evil; he sees a generous nature with capacity for purer things. Again and again this beautiful trait of looking for the soul of good in evil men is manifested in his life, and, strangely enough to others, but not strangely to him, he always found good there. As we grow more and more to understand him, we too, learn to look upon all men with his passionate desire to find the one good thing. Only a great love for men, however, can awaken this desire.

[*Examiner.*]

Of the Christ we read: "For the joy that was set before him [he] endured the cross;" and all this was because his outlook of love was for the salvation of men. As to his own life we learn that he did always the things which pleased Him who sent him. Owner of all things, he had not where to lay his head. The richest life was in worldly goods the poorest life. The center of gravity for our lives needs to be lifted if our life is to be at all worthy of us, or worthful to us, or fit as an example to others.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*, London.]

Human society is as yet in its spiritual infancy; we are only just beginning to dream of a world-wide brotherhood of man, or of love as "creation's final law." Moral progress is slow and costly, but little by little Christ is coming to his own. Despite all threatenings to the contrary, the day will come "when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

[President William H. P. Faunce, LL.D., in *Watchman.*]

A Christian man can teach or preach only so long as he continues to grow—beyond that point he becomes a repeater of pious phrases. A Christian denomination can hold its strength and power of leadership only so long as it keeps its face toward the light, and believes that God's tomorrow is greater and fairer than all his yesterdays. The Christian minister is not only to call his sheep by name—the pastoral function; he also "leadeth them out," in thought and action and enterprise.

[*Christian Register.*]

When the dust of any controversial age clears away, there is always found unchanged the everlasting foundations of the moral sense in man, the inalienable laws that furnish no easy mode of evading the penalties of sin and trespass.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

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

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ITEMS OF INTEREST.

National.

Sworn statements and other documentary evidence intended to support the charges made against the United States Steel Corporation by the American Federation of Labor, have been presented to Attorney-general Wickersham. The evidence follows the petition of the organization to President Taft, who referred the whole matter to the attorney-general. Aside from alleging that the Steel Corporation exists in restraint of commerce and trade, the federation's chief complaint is that it employs conditions unsatisfactory to organized labor and has used various means to prevent labor organizers from working among its employees. Part of the argument is an effort to show that the Steel Corporation exists in violation of the Sherman law and certain provisions of the Wilson tariff act. The corporation's ownership of coal and ore lands is said to be part of a monopoly; it is charged with having crushed transportation competition on the Great Lakes, and in some instances on the railways. Its acquisition of Tennessee Coal, Iron, and Railroad Company is condemned.

Simultaneously with the returns of indictments against the National Packing Company and its subsidiary companies, charging violation of the anti-trust law, United States District Attorney Sims also filed a bill in equity, for dissolution of the alleged trust. The bill names not only the National Packing Company, but the Armour, Swift and Morris and other companies, and the individuals who dominate and control these concerns. It is apparent from the bill and the indictments that the Government regards the National Packing Company as the instrumentality through which, it is alleged, the packers have been evading the anti-trust law, and by means of which they have been making their combination effective. It is believed that if the National Packing Company is broken up, the alleged evils of this combination will be remedied.

The bill terminating the present lease of the fur seal killing company on the Pribiloff islands in the Pacific, and authorizing the secretary of commerce and labor to declare a closed season on the islands, has passed the Senate. The herd of seal has diminished from forty-five hundred thousand in 1867, when the United States acquired the islands, to fewer than one hundred thousand at the present time, and it is the opinion of experts that unless the seals are protected they will be entirely exterminated within two or three years. According to the lease, the holding company was allowed to kill fifteen thousand fur seals every year. These sold in the English market for about $465,000. The North America Company has been paying something over ten dollars for every seal it killed.

The commissioner of immigration has notified all the steamship lines entering New York that they must decidedly change their methods as far as the acceptance of immigrants is concerned. He states that since Jan. 1 more than thirty-five hundred aliens brought here by the various steamship lines have been returned as undesirable. That it is the fault of the immigrants themselves, it is distinctly asserted, is not true. Entirely honest in their intention to seek a livelihood in the United States, they are approached by the steamship agents in their native land, are told glowing tales of the wonders of America and brought here. Persons whom the agents know will not be admitted by the United States authorities are taken just as willingly as the desirable, and not the slightest care is used.

Tariff discussion is likely to break loose again in the Senate soon, owing to the determination of the "insurgents" who voted against the tariff bill to try to make the tariff board a real factor in the study of tariff questions. There is a conviction among them that the sentiment of the country demands that the protective duties be analyzed by experts, and the country, through a tariff board, be informed what industries apparently need high protection and what do not; and they believe that an impartial statement of facts with reference to the need of protection, as opposed to the demand for it by its chief beneficiaries, would result in a public clamor for certain reductions which Congress would not dare ignore.

The twenty-seven firms and individuals accused by the Government in its suit to dissolve the National Packing Company have been served with summonses directing them to appear in the court at Chicago in response to the charges. At the same time the criminal case involving the National Packing Company and the ten constituent concerns which were indicted by the federal grand jury, was placed on the calendar of Judge Landis of the federal court. It is said Judge Landis is undecided whether to sit in the case.

More material was taken out of the Culebra Cut at the Panama Canal last month than in any other February since ground was first broken for the canal. The total was 1,250,413 cubic yards. This bulk would represent a solid row of houses ninety feet deep, sixty feet high and a mile and one fifth in length. It would cover a forty-acre farm to the depth of nearly twenty feet.

A creditable representation by the United States at the international exposition at Buenos Aires this spring is assured by the action of Congress in deciding to appropriate seventy-five thousand dollars for the art exhibit and the live stock and agricultural show, and one hundred thousand dollars for the Fourth Pan-American Conference.

The Administration railroad bill, embodying many changes in the existing law and largely amended since its introduction in the House, has been ordered favorably reported by the House committee on interstate commerce.

The grand jury at Pittsburg, Pa., has returned indictments against forty former and present members of councils as the result of the confessions of Klein that many city government officials have been guilty of graft.

The Walter Baker Company has just distributed a bonus of thirty-two thousand dollars among the approximately eight hundred employees in its chocolate mills at Dorchester Lower Mills (Mass.).

The hulk of the ill-fated battle-ship Maine, sunk in the harbor of Havana in 1898, will be raised, if the Senate concurs with a bill just passed by the House.

Edward Payson Weston, the pedestrian, arrived at Peabody, Kan., March 18, nine days ahead of his schedule.

Ex-President Roosevelt is progressing leisurely down the Nile with his family and is being feted along the way.

It is expected the new census will show the population of the United States to be about ninety-one million.

International.

Premier Asquith has given notice in the House of Commons of three resolutions bearing on the veto power of the House of Lords. The first declares that it is expedient that the House of Lords be disabled by law from rejecting or amending a money bill, but that any such limitation shall not be taken to diminish or qualify the existing rights of the House of Commons. The second resolution declares that it is expedient that the powers of the House of Lords over bills other than money bills be restricted by law, so that any such bill which has passed the House of Commons in three successive sessions, and has been rejected by the House of Lords in each of these sessions, shall become a law without consent of the House of Lords, on royal assent being declared, provided that at least two years have elapsed between the date of the first introduction of the bill in the Commons and the date it passes the Commons for the third time. The third resolution proposes to limit the duration of each Parliament to five years.

The United States, Dutch and Danish consuls at Melbourne, Australia, have offered to assist in promoting the success of the Victorian cabinet's scheme whereby it is hoped that forty thousand settlers will be secured within two years. Cheap excursions are being arranged by the commonwealth ministry in order that farmers from those countries may have the opportunity of visiting Australia and of seeing for themselves the opportunities that await settlers there.

A commission appointed to inquire into the work of the education department in Italy has reported, and in consequence of the report and recommendations made, a bill has been presented to Parliament by the minister of education, whereby it is proposed that a committee should be appointed whose duty it would be to remove all the incompetent officials of that office.

The appointments of Sir Chen Tung Liang Cheng as minister at Berlin and of Wu Ting Fang as minister to France have been announced. Both of these men have served as minister to the United States.

At the first of the year Sweden had one telephone for every 34 persons in that country, Germany one to every 71, Great Britain one for every 955, and Russia one for every 1,322.

Industrial and Commercial.

During 1909 south Jersey farmers distributed more than seventy-five hundred thousand dollars worth of produce over the New England states, the Middle West, and Canada. This is an unprecedented record of shipments for one year, and represents an increase of thirty-four per cent over 1908. It took 18,891 freight cars to transport this produce to the various markets—about one hundred and seventy-eight miles of cars, if made up in one train. To enable the farmer to market his products quickly and secure the most advantageous prices, special schedules were established and trains known as "preference freights" were run, making time only equaled by passenger trains.

The Cunarder Mauretania has just made the westward trip from Daunt's Rock to Ambrose Channel Lightship in 4 days, 15 hours, 29 minutes.

The mileage of the railroads of the world totals more than seventeen times the circumference of the world at the equator.

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CHRISTIAN SCIENCE SENTINEL

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

POVERTY AND RICHES.

HON. CLARENCE A. BUSKIRK.

INNUMERABLE, indescribable, at times even fantastic, monstrous, and well-nigh incredible, are the processes through which human beliefs are formed and nurtured; whether we speak of such beliefs as individual or collective, as exceptional or general, as ancient or modern, as national, racial, or climatic. Innumerable and indescribable, also, are the complex influences of these beliefs upon human consciousness, character, and conduct. They are constantly at work, both in the waking and in the sleeping hours of mortals, shaping their ideals, hopes, fears, desires, emotions, and incentives. They work as the sculptor works: he first fashions in plastic clay, and then he chisels his work in marble. Some of these beliefs are radiant, beautiful, and serene; they seem to bring a light from heaven with them; but there are others that are tyrants, deceivers, obstructionists, robbers. Under the basilisk glance and breath of some of them the very flowers wither and all beauty departs from the earth.

Especially when the term "poverty" and the term "riches" are used in relation to material conditions, we may observe that the human belief of poverty and the human belief of riches are contraries but not opposites, and particularly so in the bodily discords which they manifest. While they have many differences, they have also many things in common. For example, the origin of the belief of poverty is fear; and there are certain accompanying beliefs, —the belief of humiliation, the belief of despondency, the belief of inferiority, the belief of human dependence, and so on. The belief of riches is primarily an outgrowth of the belief of poverty, with accompanying beliefs such as that of pride, of power, of superiority, of ostentation, and so on.

The accompanying beliefs of poverty and the accompanying beliefs of riches are likewise contraries but not opposites. This is illustrated when a person who has suffered all his years under a belief of poverty, and has manifested its accompanying beliefs, suddenly suffers from the contrary belief of newly acquired wealth, and manifests its accompaniments of arrogance, ostentation, etc. What is termed the polarity of the earth furnishes a useful simile. Those imagined spots, called respectively the North Pole and the South Pole, are antipodal, and yet they are accompanied with the similar beliefs of insufficient heat and light, of protracted snow and ice, of intense cold, of the absence of vegetation, etc.; all of them are to be referred to the belief that those spots on the earth receive the rays of the sun less powerfully.

It may be observed that there is also a sort of repulsion in respect to each other, which seems to exist between the belief of poverty and the belief of riches, and that this repulsion may be likened somewhat to the repulsion manifested by the dissimilar poles of a piece of magnetite. The two dissimilar poles belong to the same fragment of ore; break the fragment into smaller fragments, and the action of the two poles is not altered. Expose the piece of magnetite to the action of electricity, and its properties display an increased activity. So, expose individual human beliefs, including the beliefs of poverty and of riches, to the action of what may be termed the collective beliefs of a considerable number of persons,—which beliefs may sometimes assume such vast proportions and intensity that they may be termed world-beliefs,—and it is observable that such individual beliefs are generally strengthened and intensified in their manifestations.

The belief of animal magnetism, often called mesmerism, and now usually called hypnotism, relates to effects supposed to be similar to those produced by a magnet over iron. It is observable that the classes of persons who are most susceptible to the beliefs of material poverty are also most susceptible to the beliefs of material riches, and *vice versa;* and this is the case in respect to the supposed effects of animal magnetism, of education, of environment, etc.

The beliefs of material poverty and riches are from time immemorial, and their tyranny is world-wide. What is termed civilization seems to strengthen rather than to weaken them. In every age and country they have been prolific causes of manifold sufferings, vices, and crimes. The view of them is so kaleidoscopic that economics and sociology have sought in vain thus far for their marking-gauge. Both beliefs crave material possessions, and both are insatiable. Both beliefs are materialistic in their origin, their ideals, their incentives, their aspirations. Both beliefs are in denial of infinite good and the allness of divine Love. Both beliefs tend to idol-worship, and transgress the First Commandment: "Thou shalt have no other gods before me." Both beliefs, as analysis reveals, are based upon falsehoods, and are therefore amenable to the divine Truth-cure.

It is a serious mistake to suppose that the belief of poverty needs to be overcome, but that the belief of riches does not. Both alike need the ministry of Christian Science. Those who suffer from the belief of material riches may be less in numbers than those who suffer from the belief of material poverty, but the sufferings, moral, intellectual, and physical, which are the symptoms and incidents of the belief of riches are fully as numerous and pronounced as are those which are the symptoms and incidents of the belief of poverty. They may differ more or less in aspect, but their primary origin is the same. It will not do to smile at the sufferings of the rich, any more than it will do to smile at the sufferings of the poor. Both classes frequently need the offices of the good Samaritan; and both need at all times the offices of Christian Science. Both classes are wandering astray into thirsty deserts, and both need the living waters of the fountain of Life.

Not only are the needs of the individual sufferers to be regarded from this view-point, but likewise the needs of society and political government. The social and governmental ills which come from both of these beliefs are widespread throughout the earth. Class hatreds, class jeal-

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ousies, class antagonisms, proceeding from both beliefs, cannot be safely disregarded. Every Christian Scientist is more or less liable to be affected by them, directly and indirectly, and therefore he has the right to put on the defensive armor and to take up the weapons of divine metaphysics. This is both his duty and his privilege. In this respect, there is no difference between warfare among the nations and warfare among the classes.

There is reason to hope that the modern civilized world is becoming so disgusted with wars and battles that their awful and humiliating records will not much longer continue to darken the page of history; so also should the beliefs of discordant relations between the classes known as the rich and the poor, the manifestations of which have been growing more acute under modern economic conditions, be overcome. If not overcome, at least very largely, the face of economic prosperity will certainly be covered with frequent darkness, private and public morals will become more and more disordered and retrogressive, and even free institutions may be very gravely imperiled.

In the metaphysical treatment of the belief of material poverty and the belief of material riches, it must be remembered that they are largely formed and nurtured by mental comparisons. The standards according to which these comparisons are drawn are constantly changing. The belief of riches of fifty or less years ago is scarcely the belief of riches now. The man of fifty or less years ago, whose wants and whose income were such that he was believed to be in quite comfortable circumstances, would now be classed by himself and others as among the poor. Riches and poverty are relative terms, the meanings of which are changing because their beliefs are mental conditions and are to be dealt with as such.

The rich man is given to comparing his possessions with those of men richer than himself, when he considers what measure of possessions may satisfy his desires. When he compares his possessions with those of men poorer than himself, it may be from a sense of gratitude, but it may also be to indulge his sense of superiority, of power, etc. These points must be considered in treating the person who suffers from the belief of material riches and its supplemental beliefs. The person who suffers from the belief of poverty is likely to compare his condition with that of those of larger material possessions. He may have enough to provide for his reasonable daily needs, but some other person has more than he, and this may arouse envy, hatred, and kindred beliefs, with their various discordant manifestations upon the body, all of which need to be recognized and overcome.

The fact that Christian Science helps business men and others to obtain deliverance from the beliefs of poverty and of business worries and entanglements, has been witnessed to so frequently in the Christian Science periodicals that all who are informed as to the facts and who are free from prejudice, are ready to concede the practical value of this teaching to every man of affairs.

A LESSON IN HOUSEKEEPING.

ELIZABETH EARL JONES.

We learn in Christian Science that man is the reflection of God, and all that he is and all that he has, in reality, he has by virtue of spiritual reflection of the one infinite source of being. It is therefore with sweetest comfort and confidence that we read the Master's declaration: "Your Father knoweth what things ye have need of, before ye ask him." It is not the need, then, but the supply, "what things ye have need of," that divine Love knows, is ever knowing about His idea, even before we ask Him; therefore our labors are lightened and our highest hopes assured, because God is already knowing, declaring, and expressing through man and the universe all the good which we long to know and think and be. The above verse from Matthew's Gospel has often come as a treatment, with healing in its wings, to the writer, and pushed back the seeming veil of sense, fear, doubt, and materiality which would obscure and substitute the divine knowing with false beliefs about life and its supplies.

At one time, some years ago, a student of Christian Science became greatly distressed over the discordant condition of her usually happy home. Everything seemed to be going wrong, the members of the family were all cross and dissatisfied, and, search as she would, it seemed impossible to locate and dispel the intruding error which was causing so much unhappiness. After praying for divine guidance, the above words of the apostle evangelist came to mind, at once an instruction and a rebuke. Because man is the reflection of God, he must seek to know not the need, but the supply; not the lie, but the truth about any situation or any thing with which he or his patients may have to do. When the thing we have need of is discerned according to Science, the sense of lack, by whatever name we may call it, is seen for what it is, and then for what it is not, and it quickly disappears.

With the declaration, "God knows the thing I have need of, the quality and fact that seem to be lacking, therefore I, as His child, also know it," at once the answer came as clearly as if a voice were speaking: "The thing needed in your home and in your consciousness to bring out harmony is system." System! why, that was a quality which the student had never seemed to possess, and to the need of which she had never before awakened. Reviewing the situation mentally, she could now see that all the discord was directly traceable to a lack of system. It was a revelation!

Now, human sense is often so lazy and obstinate that it would argue inability to comply with the progressive demands of Soul, and it therefore needs close analysis, and so it was that the student began to reason: "It will take me a very long time to acquire systematic habits of thought and conduct, because I have never had them." But the same merciful God who uncovers evil's hidden claims, and awakens desire for better ways, will not leave man in bondage to fear, nor forsake him until the desired goal is won. Therefore the leading came again: "God has always known and expressed system throughout all His creation. He has always known it about His idea, and through His idea—yes, even before you ask Him; therefore man, His reflection, has always known it and manifested it, in reality, just as the universe does. The opposite belief that he does not reflect it is simply the lie about man, and the lie is already obsolete." From that day it became one of the easiest and greatest joys in this student's life to systematize her work, mental and physical, and to study the divine system manifested throughout the universe.

It is inevitable that things will begin to happen when thoughts are put into action, and the happenings will be harmonious or otherwise, according as the producing thoughts are right or wrong. Each thought and thing has its time and place, and with each in its place and each moment rightly filled, even human existence would send forth a rhythm more melodious than the music of the spheres, than whose system none more perfect is known in the material world. When a new glimpse of divinity thus dawns upon the human, like the early morning sunlight after a long, dark night of watching and waiting, dimly defined objects and delicate hues begin to appear where all was meaningless void before, these objects and hues becoming clearer and more tangible as day progresses; and so it was in the experience just narrated.

Some of the forms and hues which appeared in the light of this awakening were the beautiful and helpful glimpses of divine system manifested in the universe about us. With what marvelous regularity does the sun rise and set! We regulate our clocks and calendars by these

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times and ways of God's housekeeping. With what certain routine do the seasons come and go,—the sweeping and dusting of the winds, the cleansing and refreshing of the rains, the drying and invigorating warmth of the sunshine, and the restful quiet of the silent nights, the necessary periods of spiritual meditation preceding renewed activity. And how beautifully does the life of our beloved Leader exemplify the divine order and its blessedness in filling up the measure of life, setting discords in harmony and providing an unbroken and uninterrupted channel through which God is speaking with men. She tells us it is wise to "square accounts with each passing hour" (Messages to The Mother Church, p. 91), and as we begin, even in a measure, to put the duty of each hour in its place, and to see each idea of God in its rightful place, the music of life begins to rise and swell in triumphal chords about us and to flow in gentle rhythm through all our words and deeds, bringing health and peace.

The one universal consciousness is God, so full of goodness, so radiant with intelligent and loving activity and provision, so permeated with harmony, that, as these new and ever-increasing views come, we rejoice to press onward and upward, praying more devoutly for the "seeing eye" and the "hearing ear," ever alert and attuned to the divine activities within and without.

OUR WATCHWORD.

JULIAN KUNE.

"WHAT I say unto you I say unto all, Watch." These words in which Jesus of Nazareth admonished his disciples, have been wisely selected by our Leader and placed as a motto on the title-page of the *Sentinel*. According to Webster, to watch, is "to be awake, to be attentive, or vigilant, to give heed; to be on the lookout, to keep guard, to act as sentinel." In Christian Science, it is not sufficient that we should at times sacredly guard the precious treasures of Truth obtained through the study and understanding of divine Science, but we must keep continued watch, lest lurking error should intrude and make damaging inroads into our consciousness.

While taking part as a private soldier in the Hungarian Revolutionary War of 1848, under Louis Kossuth, I remember that when I was for the first time placed on the picket line, the officer in charge cautioned me to be wide awake and to watch. This being my first experience in that line, and not seeing an enemy before me, I wondered why I should be so vigilant. Thirteen years later, while commanding a battalion in the American Civil War, I had occasion to superintend the placing of pickets around our camp, and having profited by former experiences as a picket, I was able to impress upon my men the importance of their watchfulness and vigilance, lest, failing in this respect, the enemy, during the dark of night, should stealthily approach and by a dashing assault break through the line and throw the camp into chaotic confusion.

It is the same in Christian Science. Unless our spiritual pickets are constantly encompassing our consciousness and on the watch, lurking error, in the form of various evil thoughts, emanating from the material senses, may at any time attack us, notwithstanding that we may consider ourselves immune from such attacks. Although I have enjoyed the blessings of Christian Science for over six years, I have never realized as much the necessity of watching and praying as I have during a recent experience. Considering myself fairly fortified by diligent study of our text-book, and my earnest endeavor to lead a good Christian life, I had omitted to watch, when all of a sudden, during the midnight hour, I was awakened from a sound sleep by a sense of severe physical discord; but Truth, always ready to help those who earnestly desire to be helped, came to my rescue through my reading of a few pages in Science and Health, when the intruding enemy was driven back into its native nothingness. This led me to appreciate more than ever before the force of the Master's words: "Take ye heed, watch and pray: for ye know not when the time is."

GIVING A TESTIMONY.

ALICE MARIE TAYLOR.

As Christian Scientists, we deem it a privilege to do any helpful thing for another, and many of us are in the attitude of seeking out ways and means for such helpfulness. The Wednesday evening meeting, which is the time and place formally provided for the publishing of the good news to hungry hearts in need of the healing, is one effective means of carrying out the perfectly right and selfless desire of aiding those in need. Over against the opportunity thus provided, and against the right desire to be of real service, appears the untrue argument that the would-be speaker does not know how to tell his blessings in a helpful way or in a convincing manner; that he is unlearned or not able to speak publicly; that he has nothing but so-called small demonstrations to recite, and other deterring false reasoning.

If the Cause of Christian Science were entrusted to defective and ignorant human nature, it would never prosper. If it had to wait for the perfect man or woman to spread the good news, the good news would scarcely be spread. Truth always commands attention and respect, no matter how simply it is told, if earnestness, sincerity, and gratitude convey it to the listener. The thoughtful, truthful, loving testimony is not the work of man. It is a form of activity inspired by divine intelligence, and cannot go forth fruitless. Thus analyzed, the beliefs which would keep the possessor of good news seated during a Wednesday evening meeting are not true, and the actual cause of his silence is revealed to be fear,—fear of criticism, of failure, or perhaps a nameless fear. Sincerely searching, one finds selfishness snugly tucked away, subtly restraining the better impulse of helpfulness. It is self that fears some phase of suffering or defeat; but the Master said, "Ye shall know the truth, and the truth shall make you free." Half the labor has been accomplished in the discovering of the falsity of these silent arguments. The truth is that the Christian Scientist wants to help some one; this is his desire, and his only desire.

In my own experience, a full realization of the desire to help fairly lifted me from my seat. I was going to help some one else. What could prevent that? I had many things to tell, and divine Love would help me to tell them. My testimony had been mentally prepared before service, so I quickly fell to noting in thought the things that would be helpful to those unlearned in Christian Science. I endeavored to arrange those items with reference to those needing the help, not with reference to those who already knew as much or more than I did about God's bounties, and this caused the work to grow still more simple. Much of my fear had been of the many students more learned than I. From those engaged in right thinking, as taught us, I had only help to expect; so the last vestige of fear was destroyed, and the testimony came freely, gratefully, and joyously. Since the first effort thus thoughtfully pursued to its actual giving, each effort has been attended with less and less fear. Always it is the same fear of criticism, fear of failure, but it is easily met by the truthful argument which helped me at that time.

Some prayerful thought given the meeting during the day preceding the evening in which it is to occur, does wonders in clearing away the débris that would obstruct right desire and right effort. God is ever with the earnest desire, and we are taught in Christian Science to entrust our desires to Him, "that they may be molded and exalted

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before they take form in words and in deeds" (Science and Health, p. 1). We have a distinct duty toward the meetings which provide opportunity for publishing the good news, and we cannot fulfil that duty with one effort alone, but must contribute freely in all channels of right doing. It therefore becomes our duty joyfully to testify to the healing truth, proportionately as the meetings seem to need such right effort, thus gladly and humbly fulfilling our duty in the manner provided by our Leader's wisdom and loving foresight.

"NO TRESPASS."

IDA C. VANCE.

ONE afternoon, while at the home of a friend, I thoughtlessly repeated a bit of gossip which had been told me. In the evening, as I sat thinking over the experiences of the day, I recognized how prone we are to excuse ourselves when we voice error to other Christian Scientists, on the ground that "they will understand." But why should we ever consent to give our brother what we are (or should be) daily striving to cast out of our own consciousness, viz., sense testimony? Is it because we do not know what better disposition to make of it?

In following up these thoughts I began to work along new lines, and "in the quiet sanctuary of earnest longings" (Science and Health, p. 15) a clearer realization of the nothingness of what is termed gossip came to me. I asked myself: Suppose I have some rubbish to dispose of, would I ever empty it out in another's yard? Why, I would not think of doing such a thing, knowing as I do that such an act would be an unwarranted trespass on my neighbor; that the rubbish would not only mar the beauty of the lawn, but would tend to destroy the grass (a type of meekness) if it were allowed to remain. Of how much greater importance is it, then, to purify our own thought, in the way our dear Leader has pointed out on page 565 of Science and Health, where she tells us that "the chaff of error" must be burned up "with the fervent heat of Truth and Love," thus purifying human character. It is another opportunity to exemplify the golden rule, and if we are watchful that no wrong thought shall trespass on our own consciousness, we shall then give out to others only that which will elevate, purify, cheer, and bless.

THOUGHT UNFETTERED.

BELLE A. MUNDY.

A LADY once covered her canary's cage with a dark cloth, fearing that he might annoy the neighbors by singing at daybreak. However, when he awoke, he sang in the shrouded cage, because his instinct prompted him to greet the dawn with a cheery song. It seemed almost pathetic, the little creature trilling his pretty notes amid that unnatural gloom.

Is there not a lesson here for the children of God? Should not we, too, sing for joy, even though our surroundings seem darkened by error? Is not God's dear presence enough to fill the darkest prison of sense with gladness, and to free the voice of thanksgiving? Thus the lady queried, as she removed the covering from her little pet, and thanked him for the lesson he had taught her. Something in his happy notes entered into her own thought, for she said, unwittingly in rhyme,—

Sing, little brother! we're born to fly,
I from the earth and you through the sky.

Love those who reprove thee, and hate those who flatter thee; for reproof may lead thee to eternal life, flattery to destruction.—EMERSON.

AMONG THE CHURCHES.

SALT LAKE CITY, UTAH.

No one living in Brigham street is likely to object to the erection on that highway of a sanctuary for Second Church of Christ, Scientist—commonly called the Christian Science Church. Usually the buildings of that denomination are of a sort to be invited. They add to the impressive beauty of the streets on which they are located, and grace the neighborhood in which they stand.

Whether or not the reader may subscribe to the doctrines of the Christian Science church, the fact remains that no organization can be bad which gathers into its fold so many people of the excellence known to compose the Christian Science church of this city. Their cult has grown here, and it is growing everywhere. First Church has become inadequate to accommodate the people who want to go there. Membership has increased to the point where the congregation has to be divided, and the younger half will have to erect a home of its own. No longer will rented rooms be satisfactory.—*Republican.*

WEST CHESTER, PA.

Christian Science services were held in the new church building, North High street, for the first time yesterday, March 6. A brief history of the beginning and growth of Christian Science in West Chester was read by the First Reader. The church will not be dedicated at present, because the building is not free of debt. It is as convenient and inviting a building as one may desire to see, seating two hundred and twenty persons on the main floor, and forty in the gallery, and cost about ten thousand dollars. The colonial effect is produced in high degree by the old-time pews finished in mahogany and white, the buff walls and white trimmings, and a molding about the ceiling.

Local News.

EL PASO, TEXAS.

Ground was broken yesterday [Mar. 9] for the beautiful church edifice to be erected by First Church of Christ, Scientist, at the corner of Montana and Stanton streets. The contractor will complete the building within three months. The cost will be about $10,000. The edifice will be of the Corinthian style of architecture, square in design and massive in detail, forty-eight feet wide by eighty feet in length, with a height to ceiling of twenty-five feet. In front will be a commodious porch, ten by thirty-four feet, supported by four massive Corinthian columns. A membership of less than fifty has undertaken the task of building the church, and it is understood that sufficient funds have been subscribed to meet all expenditures.—*El Paso Times.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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SELECTED ARTICLES.

[Charles K. Skinner in *Grand Rapids* (Mich.) *Herald.*]

That the sharp line existing between Christian Science teaching and practice and other systems of mental healing may be defined to your readers, I ask your indulgence to explain it. Christian Science starts with the premise of but one creator, one Life, one Mind or intelligence, and that one is God, or infinite Mind. It gives no power to any lesser mind. It accepts the statement of the creation as given in the first chapter of Genesis, in which God says: "Let us make man in our image, after our likeness: and let them have dominion," as conclusive evidence that the true man is spiritual—very much hidden to human sense it is true, but nevertheless available to all who awaken to their spiritual birthright. Christian Science teaches that God is Love, the omnipotent intelligence that constantly upholds and protects all His children. This understanding fosters a perfect confidence in His care, and we put our hand in His hand, as it were, just as we did, when children, in that of our human parents, knowing that no harm can come to us when we sincerely and constantly rely on His protection. It is the realization that as God is perfect, the true or spiritual man before mentioned must be and is perfect now and always, even as the reflection is always like the original.

It was the clear understanding of this truth which enabled Christ Jesus to destroy all sense of discord in mankind and the physical universe with the spoken word. On the contrary, suggestion, mental science, mesmerism, hypnotism, and kindred systems rely entirely on the control of one human mind over another, or on auto-suggestion, the art of deceiving one's self, which one of its advocates defines as "the fine and beneficent art of fooling the body into good behavior." Very different is the treatment of a Christian Scientist, which is the prayer of understanding, that which brings to the consciousness of his patient the ever-presence of God, and constant peace, harmony, and rest, driving out fear, anxiety, and care.

On the subject of physical cures by mental suggestion, Prof. Dickenson S. Miller in the *New York Times* of Nov. 14, 1908, says: "We almost never can truthfully say to a patient, 'You will get well.' We do not know whether he will or not. I confess to the 'unpractical' moral squeamishness of wishing to banish the lie from suggestion altogether." The difference between the above practice and that of Christian Science is that the latter impresses his patient with the understanding that he is by man's birthright in the very presence of God, infinite Love. He is made to know how God is ever present, and of man's protection through his relation to God.

[William J. Bonnin in *Liverpool* (Eng.) *Mercury.*]

There has of late swept through the country a small tornado of exaggerated and delirious language in reference to Christian Science, and congresses, conferences, and congregations have sat and listened while the enormities of Christian Scientists have been expatiated upon and sometimes gloated over. May I be allowed to take advantage of what appears to be a lull, or a lucid interval, to make a few remarks from another point of view?

The broader spirit manifested in recent episcopal utterances has been gratifying, though to be sure it has been wrapped in abundant repudiation of the teachings of Christian Science as absurdities; still a recognition has been made of the truth that Christian Science is promulgating and of the cheering results that it achieves. The Bishop of Carlisle says that Christian Science proclaims a great truth by caricaturing it. The Archbishop of York has just said that he has "rarely met with such capacity to enter some of the deeper aspects of truth" as that of Christian Scientists he has had to do with, and that he had seen the lives of Christian Scientists tranquil, bright, cheerful. Dr. Horton has said Christian Science is a force which makes for purity, happiness, and love. All this is a great advance upon the attitude of uncompromising condemnation so long maintained, and which the works of Christian Science have rendered no longer tenable. Altogether there seems to be a consensus of opinion that Christian Science, whatever else it may achieve, is operating as a transforming and elevating force upon the lives of those who have accepted its teaching.

Now, if a caricature of truth can produce these results, the presentation of the truth itself must, *a fortiori,* be attended with something a great deal better. Are we entitled to ask Dr. Diggle how and by whom it should be presented that these greater benefits may be no longer withheld from society? Professor James and the pragmatists, however, would probably maintain that these results could not possibly proceed from a caricature, and those who believe that a corrupt tree cannot bring forth good fruit will find themselves forced to this admission. As a matter of fact, Christian Science is not a philosophy to be scrutinized and criticized from a distance. It is eminently a practical system, a scheme of living and thinking, and it has to be put into practice and tested before it can be fully comprehended, every bit as much as a new dish must be tasted before its savor can be known.

There is, perhaps, no greater tragedy than earnest prayer unanswered. If Christian Scientists are finding that their prayers are being answered in a manner that convinces them of the goodness and omnipresence of God, is it any wonder that they pursue their way in calmness and confidence and peace?

[George A. Law in *Winsted* (Conn.) *Citizen.*]

That Christian Science heals only that class of diseases which the medical profession considers due to hysteria, as claimed in an article in a recent issue of this paper, is a very old theory, and one which has been used over and over by those who have attempted to discredit Christian Science healing. Those who advance this claim show a great lack of familiarity with what Christian Science has done and is doing for mankind, and also fail to appreciate that a very large majority of the cases healed in Christian Science had been diagnosed by many different reputable physicians and often by specialists recognized as the highest authority. To attempt to show that such healing has not been accomplished, on the ground that Christian Scientists do not offer competent testimony as to such healing in a great many cases, results in questioning the competency of the medical profession to diagnose disease and also to ignore entirely the statements of many disinterested individuals who have been in positions to know thoroughly the history of these cases and to observe conditions for themselves.

To consider that pain is an ordinance of God requires us to believe that pain is good; and as pain cannot possibly be good it certainly must be evil, the opposite of good. Since the Scriptures teach that God is Love, it becomes a very difficult problem to reconcile with that fact the proposition that He causes suffering. To credit God with causing pain makes God the source of two opposites, evil and good, which is clearly an impossibility, for from the same fountain cannot flow both bitter and sweet water. Again, if God is Love, He cannot precipitate evil, for Love (good) and evil cannot abide together.

[Frederick Dixon in *London Medical Times.*]

The question has been asked by a critic, why Christian Scientists do not start a hospital for demonstrating Christian Science healing on a large scale. May I say, therefore, without any offense, that Christian Scientists do not think that the gathering together of sick people under a single

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roof would be in any way advantageous to the patients. Our critic would admit, I am sure, that the mind of the patient plays a very important part in healing; consequently, to collect numbers of people together, and subject them to the constant depression resulting from the unbroken contemplation of sickness all about them, is a process which no Christian Scientist would regard as either wise or desirable. Christian Science healing is based entirely upon the Bible. There were emphatically hospitals in the world before the Christian era, but the Founder of Christianity certainly never recommended the multiplication of them, and he did on more than one occasion command those whom he healed to tell no man, just as he commanded those who were present in the room in the case of Jairus' daughter, to leave him alone with the girl. To any one who understands what Christian Science healing aims at, the critic's idea, though perfectly natural to him, would be an impossibility.

[James Phelps in *La Crosse* (Wis.) *Chronicle.*]

Christian Science teaches implicit obedience to the commandments of Christ Jesus, the necessity of becoming as a little child; innocence, humility, and obedience; yes, more, holiness. It teaches that the Bible is the sufficient guide to eternal life, that man is absolutely dependent upon and responsible to God.

While Mrs. Eddy is recognized as the Discoverer of Christian Science and the Leader in this movement, no people on earth are more free from idol worship than are Christian Scientists, for they not only consider it wicked, but they understand the folly of it. Christian Science is indeed a religion of "love and sunshine," but it also declares the necessity of grappling with sin in ourselves and others and destroying it. We believe that the humble Nazarene asked no impossible thing when he said: "Ye shall know the truth, and the truth shall make you free."

[H. Coulson Fairchild in *Passaic* (N. J.) *News.*]

In the *Daily News* of Feb. 1 it was reported that during the after-dinner remarks at a meeting of the Presbyterian Brotherhood in this city, two visiting members of the clergy took occasion, while extolling the merits of tobacco smoking, incidentally to condemn Christian Science. Why this should have seemed necessary to the reverend gentlemen we are at a loss to determine, unless it may be that they have heard of cases in which the cigarette and other forms of tobacco habit have been permanently cured by Christian Science treatment, and in discounting the future foresee the time when it will be necessary to refrain from the weed in order to maintain the dignity of their calling.

Christian Science is sometimes criticized because it does not accord to evil the place and power which have been ascribed to it in the past. Christian Science teaches that evil is uncreated and unsustained by God; that it is therefore not entitled to place or power; the belief in the power of evil is all that seems to sustain it; when the omnipotence of God is universally acknowledged, evil will be self-destroyed. It is plain that Christian Scientists cannot consistently indulge in evil after having declared that it is unreal and delusive, for they would then be following the delusive and unreal. To bring the thing down to an illustration, we might say that the reason a man smokes tobacco is because he believes there is real pleasure in it, while the average Christian Scientist has learned that there is no real pleasure in smoking, hence does not smoke. The results in Christian Science justify the promise. A good tree brings forth good fruit. Christian Scientists are willing to stand squarely upon the platform that the use of drugs, narcotics, etc., is not in accord with the high standard of the teachings of Christ Jesus. Indeed we cannot imagine a more incongruous thing than an exemplar of Christianity with a cigar between his lips, and it is a sad commentary upon the Christian church when it is deemed necessary to endorse the use of tobacco in order to "win men to Christ." If it is thus necessary to temporize with men in order to interest them in the church organization, why not admit that the church is a social organization? Our critic says that if "tobacco is tabooed in the Christian church, such methods will not win men to Christ." How does he account for the fact that Christian Science churches reach so many men upon just the opposite platform, to wit: that, unless one by one all the false thoughts and weaknesses of men are overcome, it will be impossible for us to gain dominion over sin and disease. Men are coming to Christian Science on this proposition, and while they are not asked to abandon any habit by force of human will, many things which formerly seemed to attract lose their seeming power, as naturally as darkness gives place to light and sin to holiness.

[Charles B. Jamieson in *Portsmouth* (N. H.) *Herald.*]

From Genesis to Revelation the Scriptures characterize God (divine Mind) as the healer of "all thy diseases." The healing of all manner of diseases by Christ Jesus through spiritual means only, is a demonstration of the truth of that teaching. Christian Science, therefore, has Scriptural authority and the practical proof by Jesus that God—Spirit, Truth, Life, Love, infinite good—is the one ever-present intelligence, power, and causation, possessing all truly healing qualities.

The doctor suggests that it matters not where the faith is placed, that all healing is a matter of mental action, the result of mere blind "faith" in some person, system, or thing. Unnumbered persons who have unbounded "faith" in drugs continue to linger in sickness and disease, and then die. Their "faith" does not heal them. Neither does "faith" in the minister or the doctor alone reform the sinner or heal the sick. Many persons, however, after having such experiences, have put themselves under Christian Science treatment and have been healed; thus proving that it is better to rely upon God than upon man, upon Spirit rather than upon matter. All thinking persons now recognize the mental influence on the body. A changed mental state produces a changed bodily condition, thus proving the teaching of Christian Science that the so-called physical body is but the subjective state of human consciousness. This also emphasizes the further teaching of Christian Science that drugs possess no inherent healing properties and that the healing effect is of mental causation.

Christian Science, however, is not a "faith-cure." Faith alone is not enough. To practise Christian Science there must be a demonstrable understanding of God, Spirit, and also of His spiritual laws. The healing accomplished by Christian Science, like that accomplished by Jesus, is not the result of blind "faith" in a personal God, but of an intelligent faith, based upon the understanding of God, Spirit, and the laws of Spirit and their intelligent application to human needs and conditions. One might have "faith" in mathematics and yet be unable to solve a single problem. The understanding of mathematics, however, gives one a practical faith in mathematics. So is it with the understanding of God, as taught in Christian Science.

[George Shaw Cook in *Oak Leaves,* Oak Park, Ill.]

The report of a recent discussion by physicians, ministers, and others of "Faith-healing from a Medical Standpoint," which was published in *Oak Leaves,* contains some statements about Christian Science which I desire the privilege of correcting. Christian Science is quite different from what is ordinarily known as faith-healing and is also distinctly unlike mental suggestion. Failure to make the proper distinction between Christian Science Mind-healing and the various forms of so-called "mind-cure" is doubt-

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less responsible for some of the mistaken assertions attributed to some of those who spoke on the occasion referred to above.

One speaker is reported to have declared that the "alleged cures of organic trouble" by Christian Science "are not cures, but only give the sufferer courage to ignore his trouble." That is not true of Christian Science practice. Mental suggestion, or mesmerism, may do no more than make the patient temporarily ignore pain and disease, or make him believe for the time being that he is not sick, while the operator really believes that he is so, though arguing to the contrary. That is, the operator in mesmeric treatment may try through will-power or mental suggestion to make his subject believe something which he himself does not believe. It should be readily seen that such methods cannot effect permanent cures and that they cannot and do not heal what is termed organic disease.

That Christian Science has healed many cases of so-called organic disease in what is commonly regarded as its incurable form is a matter of record. The record of these cures is made up of testimony such as is admissible in courts of law and has stood the scrutiny of those who are disposed to be skeptical. Names of reliable persons living in Chicago and elsewhere who have been thoroughly and completely healed by Christian Science of diseases which had been previously diagnosed as organic by reputable physicians, will be furnished to those who are sincerely desirous of knowing the facts. The reason why Christian Science has succeeded in many cases when other means have failed, is that the treatment in Christian Science depends upon the power of God, divine Mind, to destroy human ills according to a demonstrable law which is available to mankind in every hour of need. This law of divine intelligence, when correctly understood and faithfully applied, will cure disease in all of its forms. That Christian Scientists occasionally fail in the application of Christian Science to the healing of disease, is due mainly to the fact that they have only begun to understand the Principle thereof and to apply it correctly.

Some of the speakers on the occasion above referred to were able to recognize and were willing to acknowledge much good in Christian Science. This is cause for gratitude.

[Editorial in *Ypsilanti* (Mich.) *Daily Press.*]

Through the kindness of some friend, the editor is now receiving regularly the recently organized daily paper called *The Christian Science Monitor*. At a recent meeting of the Woman's Press Club at the Waldorf-Astoria hotel in New York city, this rather complimentary statement was made by a woman present: "A very remarkable departure in journalism has been inaugurated in Boston within the past year. This is a newspaper which has the unique distinction of being an absolutely clean sheet, which fact strongly commends it to all persons who advocate reforms of this character. I refer to *The Christian Science Monitor*, which was given to the world by a woman—Mrs. Mary Baker Eddy."

This paper bears evidence of being backed by ample money. Its editorial page is a creditable one. There isn't a dirty advertisement in it. Typographically, it is clear and clean and pleasing. We shall watch its editorial utterances with a good deal of interest, to see whether the optimism and the speak-a-good-word idea, which seems so prominent in the creed of the Christian Science people, will prevent it from fearlessly attacking evil and fraud when cases arise which demand it.

[Howard C. Van Meter in *Portland* (Ore.) *Telegram.*]

It ought to be acknowledged that the purpose of Christian religions is to acquaint men with God as defined in the Scriptures and as exemplified in the life of the Nazarene, and with a method of salvation based upon such knowledge which will enable the individual to understand the significance of life in its true sense and express the will of God the creator. At least this is the purpose of Christian Science as understood by those whose investigation has not been prompted by a desire to discredit it because its method differs from that of other denominations.

As to whether Christian Science is "the most seductive and harmful of all substitutes for the religion of Jesus Christ," we may profitably consider briefly what Christian Science teaches concerning the Master and his idea of what his followers should do. The best evidence is the extent to which his teaching is reduced to practice and the effects made manifest in daily life. Jesus taught that his followers should in believing (understanding) him, do the works that he did; in other words, if one understood the God whom Jesus was obeying and understanding, this knowledge of Truth would accomplish for him the same results.

In maintaining a life of satisfaction, it may easily be recognized that sin, disease, and death, with their attendant misery and anguish, have no place, because their presence is not expressive of happiness and satisfaction; consequently their abolishment would bring more peace to the world and result in a manifested creation that would glorify God in its every phase. In approximating a life which is so harmonious that it gives evidence of the eternal life which Jesus spoke of as being the knowledge of God, there is required, as taught in Christian Science, the acceptance of the Bible teaching that God is the only creator; that all He made is good and is finished, that "a good tree cannot bring forth evil fruit," as Jesus emphasized; therefore that which is the manifestation of God is good and only that which is good is real, in the sense that the real expresses God, which is the purpose of creation. Mortals believe that both good and evil are real, and try vainly to reconcile themselves to a changing experience in good and evil as the evidence of God, or a belief in a power apart from God, either of which would dethrone His unchangeable nature or omnipotence.

If Christian Scientists believe that the truth may be legitimately exercised in abolishing all evil, they should have the privilege of gaining a true analysis of evil as unreal and good as real, and following this apply their knowledge of the truth of being and abide by the results.

[Written for the *Sentinel.*]

REFUGE.

MARY J. ELMENDORF.

Across the lonely moor of the sky,
Wild and bleak and pale,
When the fairy webs of frost are spun
And the autumn wind-harps ring,
The wildfowl sail,
The eager robins fly,
Going home to the south and the sun—
Going home to spring.

Over the world's Cadmean stress,
Cruel, long, and deep,
Born of the dragon-teeth of night
And the dreary, misted sod,
My longings sweep,
My thoughts, impetuous, press,
Going home to comfort and light—
Going home to God.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"AN INVASION OF PERSONAL LIBERTIES."

THE question of medical legislation in one or another of the various phases it annually assumes, is, as usual at this season, receiving the attention of the unprejudiced newspapers of the country, and we note among them an editorial in the *Toledo* (O.) *Times,* apropos of a bill now pending in the Ohio Legislature, which discusses the matter from the broad ground of personal rights and in a manner which must appeal to parents who have the welfare of their children at heart. The *Times* says:—

Among the many legislative measures introduced at this session of the General Assembly, it is noteworthy that several medical bills have appeared, all of them having for their avowed object the protection of the health of the people. Without in the least desiring to disparage the profession as a whole, it would seem that some of these bills deserve rather careful scrutiny and analysis with a view to discovering their real purpose.

House Bill 408, which has been referred to the committee on common schools, is a measure which should be examined carefully by all vigilant citizens. It is entitled "A bill relating to the health of school children." It provides for the compulsory examination of all school children by an officially appointed school physician. That there is much and varied opposition to this measure, from all classes, is already apparent. At a recent public hearing before the Hamilton county delegation, at Cincinnati, Dr. C. A. L. Reed, one of the best known surgeons in Ohio, opposed the bill as it now stands, on the ground that it was an invasion of personal liberties. In this opinion, most parents will concur, and the general belief is that House Bill 408 is entirely unnecessary and dangerous. No parent would relish the idea of having the health board, or the school board, or the teacher dictate the school of medicine under which their children must be treated, or the particular physician who should administer the prescribed remedies of that school. . . . Aside from providing new offices for physicians, there is little in this bill which cannot be carried out under the law as it now exists. . . .

To subject sensitive children to a more or less public examination by alien physicians, who do not know the child's history or environment and of whom the child may naturally be afraid; to make the disabilities and ailments of school children a matter of public knowledge and discussion, will be resisted and objected to by all parents and will not find favor with the humane and enlightened educators of the young.

The pertinent fact remains that there is no public clamor for more rigid examination of school children. The parents of the state are not asking for such a law; school teachers and school boards are not urging its passage. House Bill 408 did not originate with the people. It does not represent the will of the voters. It originated with the state board of health, and even those who are not inclined to be cynical will suspect that the bill will be of no real advantage to any one but the few physicians who would receive appointments under the act.

The *Times* has tersely stated the fact about this proposed law by saying that it "did not originate with the people." None of the proposed laws by which medical control of the people is sought originate with the people, and this fact is becoming more and more apparent each year. It is time for the best men of the medical profession to call a halt, if they wish to spare themselves the general discredit which is being brought upon the entire profession by these attempts to invade personal rights. The *San Francisco Argonaut* summarizes this danger in a very few words, namely, "Medical legislators will have no one but themselves to blame if they find a wave of public sentiment running strongly against them, and such a sentiment will react against the whole profession."

ARCHIBALD MCLELLAN.

THE LAW OF INCREASE.

IN any catalogue of the known obstacles to spiritual progress contentment-without-increase would certainly find place well toward the head of the list. Its significance as a deterrent lies in the subtlety of its deceptiveness, in the fact that it rejoices in those achievements of good which it is trying to induce one to think he is not worthy of or is not able to make his own.

The development of the buds, the appearance of the leaves, the opening of the flowers, the ripening of the fruit,—all these may delight the senses; but it is apparent that they are only incidentals, only the preparatory antecedents of enlargement and multiplication. This association of life with growth is universal, and it is upon the lawfulness and legitimacy of this expectation of gain that the parable of the talents is based. The servant who was content with the preservation of his one talent of capital, and neglected to add thereto, is named as not only "slothful" but "wicked," and despite his affected humility and high regard for his lord, he is cast "into outer darkness" as a penalty for his offense.

When one thinks of the problem of the world's redemption in the light of the naturalness and necessity of this law of increase, he can but realize how the course of human history would have been changed if the healing truth which Christ Jesus committed to men, and which he evidently expected them speedily to make effective among "all nations," had been permitted, through the succeeding centuries, to "run, and be glorified," in individual growth. If Christian believers, following the example of the early disciples, had gone on to attain, as St. Paul hoped and prayed they might, "unto the measure of the stature of the fulness of Christ," this world would have long since been redeemed. The vast majority of Christian people are not only untroubled by the mediocrity and inadequacy of their spiritual attainments, but they deny even the possibility of measuring up to the efficiency of the early disciples; and as for going beyond them in spiritual apprehension and power,—for one to suggest such a thing would be to find himself classified with the "abnormally pious." It is into this realm of conventional indifference to the demands of religious duty that the word of Truth, spoken again in Christian Science, has come as a great "disturber of the peace," and to many its offense is altogether unpardonable.

Coming nearer home, one can but wonder what would have been accomplished in Christian Science if the lives of all its exponents had been characterized by that "divine discontent" which quickened those who "through faith subdued kingdoms, wrought righteousness," "out of weakness were made strong," and "turned to flight the armies of the aliens, . . . that they might obtain a better resurrection." It is very comforting to human sense to be carried, very convenient to have some one else work out one's individual or home problems, very easy to fall into the habit of dependence upon tried friends rather than upon Truth, and it is thus that our helps become our hindrances; but to every Christian Scientist comes the awakening word today, "Growth is the eternal mandate of Mind" (Science and Health, p. 520). They that are "at ease in Zion," that are content to live on without sensible increase of power to overcome sin and sickness, are rebuked and put to shame even by the alertness and energy of commercial impulse and scientific quest; they are rebuked by the pitiful cry of the sick and suffering in all the world; they are rebuked by the remembrance of the unfailing faith and daring devotion of her who, alone with her God and her impelling conviction of human privilege in Christ, struggled on, and on, until her bleeding feet entered the paths of peace; and they are rebuked above all by those pungent but pleading words of the Master, "O faithless and perverse generation, how long shall I be with you, and suffer you?"

JOHN B. WILLIS.

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MAN A SPIRITUAL BEING.

THERE are many who criticize what they mistakenly suppose to be the teachings of Christian Science, because they have never thought of man as a spiritual being. They are accustomed to think of themselves and others as material (so far as all practical considerations go) and governed by material law, but with some chance of becoming spiritual after death. If such were really the case, these critics would undoubtedly have some grounds for their opposition to Christian Science. If it could be shown that man is material rather than spiritual, it would be logical to insist upon the use of material remedies for the cure of sickness; but before settling this question, it becomes necessary to ask what God is and what is man's relation to Him—assuming, of course, that the existence of God is admitted. This is surely a vital consideration, since Jesus said that to know God is "life eternal,"—life now and forever.

Christian Science begins its beneficent healing and redemptive work from the understanding that if man is the image and likeness of God, who is Spirit, his needs must be met spiritually,—a fact which is wholly ignored in all the medical systems. Christ Jesus surely had this in view when he counseled people to "take no thought" for the body, and when he, consistently therewith, healed "all manner of sickness and all manner of disease" without recourse to material means. That he did this by his recognition of man's spiritual, deathless nature, is implied by his entire teaching, from which a few words may be quoted. He said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Christian Science shows that the spiritual man is neither sick nor sinful, and the bringing of this eternal fact to human consciousness has resulted in the most remarkable healing of disease that humanity has experienced since the days of Christ Jesus. Mrs. Eddy's teachings have enabled unnumbered thousands to lay hold upon the Master's words, and to prove that "they are spirit, and they are life,"—even as he said. If they are, will they not give life to any one who so accepts them, even though he were doomed to die, according to medical opinion?

A Western paper has published some very silly verses setting forth the startling statement that many children are allowed to die for want of medical treatment, but the writer has not even a single case with which to support his argument. A physician once attempted to comfort a mother whose child had died under his treatment by telling her that three hundred children had died during the week in the city where they lived, and where Christian Science was then unknown, but where there were thousands of physicians. The mother said that if hers had been the only loss she could have borne it better. It was the tragedy of the three hundred cases which made the sorrow greater, for God certainly never intends any of His children to suffer, sin, and die, and the mortal blindness to His outstretched hand is the sorrowful thing. What would be thought if a demand were made that statistics giving the results of all the different healing methods should be published monthly throughout the entire country, that all might be able to judge of them, not by blind prejudice, but "by their fruits," in accordance with the rule laid down by Christ Jesus? The results of such investigation would certainly be surprising to our critics.

When man is known as a spiritual being, it is seen that neither sickness nor sin is any part of him, and the true basis of Christian Science is recognized. When this is seen, all sincere thinkers will be glad to know and apply the truth of being, which brings blessings unspeakable to all mankind.

ANNIE M. KNOTT

LETTERS TO OUR LEADER.

Springfield, Mo., March 21, 1910.

Dear Leader:—I want to thank you today for the amendment to the by-law, "Church Organizations Ample." Only last week, when studying the Manual, I paused at this by-law and wondered why it was worded as it was; but instantly I knew that if the times demanded a change it would be made. Imagine my uplifted thought when today, with the new *Sentinel*, the change came. It was another proof to me that there is but one Mind, and that one able to supply all our need. I do not think as some of our critics declare, that you help God. Divine Principle needs no help; but I do know, dear Leader, that you help us.

The greatest blessing that has ever come into my life is Christian Science; it has made me a Christian.

Humbly I thank you for it,

MANA WILLIS FISHER.

Cranford, N. J., March 21, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—All earnest Christian Science workers will thank you for the amended by-law on "Church Organizations Ample." Busying one's self with the petty foibles of material organizations is apt to lead to one's being "cumbered about much serving;" whereas, following in the path of the wiser Mary may still be heard the Master's comment: Thou hast chosen the "one thing" needful. Our church organization is certainly the "one thing" needful; and let no Christian Scientist think that he has not ample work to do therein, for he has employment already in cleaning his own window-pane that he may reflect more light.

Respectfully,

CARL H. PIERCE.

Chicago, Ill., March 16, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—Gratitude for your wise leadership prompts us to venture upon a moment of your time, that your joy may be increased by the knowledge of another achievement in our beloved Cause. Seventh Church of Christ, Scientist, of Chicago writes to announce the dedication of its edifice on Sunday, March 27, 1910,—the third anniversary of the inauguration of its services. The dedication of the edifice at this time has been made possible by the unity of purpose and combined effort of the nine churches in the city. The other eight churches have supplied a little more than half of the amount necessary to erect the building.

Seventh Church was organized in conformity with the history of church extension in this city, it being an outgrowth from Second Church, formed to further the Cause of Christian Science by relieving the crowded condition of this church, and by establishing another church in a more remote district. In the three years of its existence the membership of the church has doubled, the congregation has more than doubled, and the Sunday School has made equal progress. Our hearts are grateful for the opportunity of establishing one of the "systematized centers of Christian Science" which, as you state in "Miscellaneous Writings" (p. 114), "are life-giving fountains of truth . . . are prolific sources of spiritual power whose intellectual, moral, and spiritual animus is felt throughout the land."

It is with profoundest gratitude to you, dear teacher, wise Leader, that we proffer this fruitage from this part of the land, knowing that to your efforts, to your steadfast teaching and practice of the divine Principle of Christianity, is due the establishment of the church. Others have caught glimpses of the Principle, of Truth, but you only have mapped out the way for humanity, and our gratitude for your untiring patience and diligence, and for our

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privilege in being followers in this true path, is beyond words to express.

Gratefully and lovingly,
Seventh Church of Christ, Scientist,
PHINEAS P. CAHANA, *Clerk.*

Cambridge, Mass., March 25, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Enclosed are two letters which may interest you, as they express appreciation of the *Monitor* and come from the only two life-saving stations on the New Hampshire coast. I thought that the men, having so much leisure time, would read the paper and thereby be benefited, and I thank you from my heart, dear Mrs. Eddy, for making it possible for me to help these men, and many others, through the understanding of Christian Science.

I am, with gratitude and love,
Yours,
MRS. MARY L. WILLIAMS.

Rye Beach Life-Saving Station,
Rye, N. H., March 3, 1910.
Mrs. M. L. Williams, Cambridge, Mass.

Dear Madam:—Yours of the 1st instant received, and in reply am pleased to say that *The Christian Science Monitor* came promptly, and has been received regularly. It is a good paper; it touches on most all subjects, and contains all the news of the day. It is read by my crew and myself with much satisfaction. With many thanks for your kindness, I am very gratfully yours,
A. L. REMICK, *Keeper.*

Hampton Beach Station, March 7, 1910.
Mrs. M. L. Williams, Cambridge, Mass.

Dear Mrs. Williams:—Acknowledging yours of March 1, I have the pleasure to reply that the paper arrives regularly and is a daily reminder that you are one of those who have a thought of, and for, the Life-Saving Service in winter as well as in summer. The morning edition would have reached us at 9.30 A.M., but the late edition is all right, as we sometimes get it the day of issue. The crew join me in an expression of sincere thanks for your true kindness.

Respectfully,
B. F. SMART, *Keeper.*

San Bernardino, Cal., March 10, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—Today I thank you, most lovingly and earnestly, for all that Christian Science has done and is doing for me. Many times I have desired to tell you of my love and gratitude, but have hesitated to encroach upon your time, so filled with loving, unselfish work for humanity. For years, health and joy and peace did not abide with me. That they do abide with me today, I owe to you. I cannot adequately express the reverence I feel for you, for your wonderful fidelity and loving patience in marking the way so clearly to your followers, but all that I find difficulty in expressing may be summed up in this: I love you, because you have shown me how to find and love God. Your loyal follower,
MRS. MABEL P. HILL.

Rome, Ga., March 23, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—May I add just one "crumb of comfort" to your overflowing basket? I earnestly desire to thank you for the Lesson-Sermons contained in the Christian Science *Quarterly*. Their daily study proves to be stepping-stones to the recognition of man's "higher selfhood, derived from God" (Unity of Good, p. 6). In the past, ignorant of man's true relation to God, "thieves and robbers"—unrighteous thoughts—had thrown me by the wayside, where, helpless and in despair, pride, self-will, self-love had bound me; but the good Samaritan—Christian Science—found me, lifted me up, and tenderly carried me to the "inn" of safety, where angels—"God's thoughts passing to man" (Science and Health, p. 581)—are protecting, guiding, and cheering me, on my journey from wrong to right. The heretofore hidden treasures of the Bible are unfolding more and more each day, as I realize the healing consciousness, which is a law of exclusion to every thought that does not point Godward.

With tender love, I remain yours fondly,
MRS. CARRIE YOUNG.

Baltimore, Md., Feb. 14, 1910.
Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dearly Beloved Leader:—I am deeply grateful for your words entitled "Men in Our Ranks." They have set me free to be a "factor" in the multiplication of the good you have so courageously accomplished for humanity. With your example and precept to cheer me on, I can but "press toward the mark for the prize of the high calling of God in Christ Jesus," and let my works attest the sincerity of my words.

Your devoted follower,
CHARLES GAMBRILL BALDWIN.

Memphis, Tenn., Feb. 13, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader and Friend:—I feel I must tell you of the good that has come to me through Christian Science. Fourteen years ago I was healed in one treatment of an incurable disease (so called), of ten years' standing, and have been a constant student ever since. We had the Lincoln day service last night, and I thought it would give you pleasure to know that we could have a service of this kind in the Southland once your home. With a heart full of gratitude, loyalty, and obedience,

Your humble follower,
MRS. BETTIE A. STOTTS.

Payette, Idaho, Feb. 17, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, of Payette, Idaho, wish to express to you love and loyalty and heartfelt gratitude for the manifold blessings we have received through your teachings. The Cause of Christian Science is advancing here as through the understanding of the truth the sick are healed, the sinful are reformed, and the sorrowing are comforted.

In loving obedience,
First Church of Christ, Scientist, Payette, Idaho.

Herkimer, N. Y., Jan. 26, 1910.
Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We are rejoicing in your sublime courage in steadfastly holding aloft the banner of righteousness, justice, honesty, and pure Christianity. We are striving to bring out these ideals in our own lives; to let our light so shine before men that they may see our good works, and glorify our Father which is in heaven. In proportion as we study and obey the rules in the Manual of The Mother Church are we successful in our efforts to establish our church and to carry on its work in obedience to Christ's command. We are learning to bind up the broken-hearted, to undo the heavy burdens, to open the prisons to those who are bound; and in doing this we shall endeavor to manifest our love, our loyalty, and our gratitude to you.

Faithfully yours,
First Church of Christ, Scientist, Herkimer, N. Y.
FRANCES G. FULLER, *Clerk.*

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THE LECTURES.

GRAND RAPIDS, MICH.

First Church of Christ, Scientist, gave its second lecture of the year in Powers' Theater Feb. 6, William D. McCrackan, M.A., being the speaker. He was introduced by Luman A. Field, First Reader, who said,—

In the Bible we find this statement, "Where there is no vision, the people perish." History proves that every great epoch in humanity's advancement toward a truer life has been ushered in by a "heavenly vision" given to some pure and unselfish soul. To Abraham, to Moses, and to the prophets there came visions of a life more perfect than that which the people were living. To Jesus came the "heavenly vision" that to know God and His idea is life eternal, and he proved his vision practical by healing sin, disease, and death; but in the quickly succeeding centuries, the vision was so dimmed by selfishness and fear that humanity lost sight of its promised healing, and the people perished. Now, in our own age, this "heavenly vision" has again appeared, its dawning light being first beheld by

> A flowerlike soul . . .
> A spirit foreordained to cope with wrong.

This vision of life unfettered, harmonious, and eternal, perceived and given to the world by a woman, is today finding happy realization in the beneficent activities of Christian Science, of which Mrs. Eddy is the Discoverer and Founder.

Correspondence.

DENVER, COL.

Judge Septimus J. Hanna delivered a lecture on Christian Science at First Church on the evenings of March 3 and 4. He was introduced the first evening by John M. League, and the second evening by Attorney Andrew W. Gillette, who said in part,—

This present age is often spoken of as one of gross materialism, of commercialism, as an age almost wholly given over to the worship of the god Mammon. While this characterization is still, unfortunately, altogether too true, there are to be observed hopeful indications of a reawakening and growth of interest in things spiritual. There is abroad in the land a spirit of unrest, a spirit of inquiry. Men and women are asking themselves, seriously, the questions, "What am I?" "What are my relations to the universe and to God?" There is in progress a general shaking-up of the dry bones of theological beliefs, with the result that many people are finding out that they do not really believe that which they thought they believed. There is an eager desire for a more practical, satisfying, every-day religion than the world has heretofore known. This beautiful building in which we are assembled tonight bears mute but eloquent testimony to the fact that the people who gather here from Sunday to Sunday, and on the midweek night, to worship God and to testify to the wonderful healing and transforming power of His word, have found that for which the world is seeking,—a satisfying, practical, every-day, dependable religion. This religion is known as Christian Science. It is Christian because its followers seek to obey the words and to do the works of Christ; it is scientific because it is exact,—based on Principle.

We believe that to the discovery, to the teaching, and to the daily living of Christian Science is largely to be credited the reawakened and growing interest in what St. Paul has called "the things which are not seen,"—the deep, spiritual, eternal verities of life to which I have alluded. We believe that Christian Science is the leaven which is destined eventually to leaven the whole lump.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Temple, Tex.—Clarence C. Eaton, Carnegie Library Building, April 8.
Lansing, Mich.—Judge Septimus J. Hanna, Bijou Theater, 3 p.m., April 10.
Santa Monica, Cal.—Frank H. Leonard, Church Edifice, Oregon avenue and 7th street, April 10.
Pomona, Cal.—Frank H. Leonard, Fraternal Aid Opera House, April 11.
Charlotte, Mich.—Judge Septimus J. Hanna, Church Edifice, Lovett and Washington streets, April 12.
Johnstown, N. Y.—Prof. Hermann S. Hering, Grand Opera House, April 12.
Hackensack, N. J.—Rev. William P. McKenzie, Oritani Hall, Main and Camden streets, 8:15 p.m., April 12.
Reno, Nev.—Bliss Knapp, Majestic Theater, April 14.
Jonesville, Mich.—Mrs. Sue Harper Mims, April 14.
Kalamazoo, Mich.—Judge Septimus J. Hanna, Academy of Music, April 15.
Saline, Mich.—Prof. Hermann S. Hering, Opera House, 7:30 p.m., April 15.
Goldfield, Nev.—Bliss Knapp, Exchange Theater, April 15.
Lodi, Cal.—Frank H. Leonard, Lodi Opera House, April 15.
San Rafael, Cal.—Frank H. Leonard, April 16.
Minneapolis, Minn. (Sixth Church).—Hon. Clarence A. Buskirk, Auditorium, 3:30 p.m., April 17.
Rochester, N. Y.—Francis J. Fluno, M.D., Lyceum Theater, 3 p.m., April 17.
Mt. Pleasant, Mich.—Prof. Hermann S. Hering, Opera House, 3 p.m., April 17.
San Francisco, Cal. (Third Church).—Bliss Knapp, Dreamland Pavilion, Steiner street, between Sutter and Post, 3 p.m., April 17.
Santa Cruz, Cal.—Frank H. Leonard, Knights Opera House, 3. p.m., April 17.
Watsonville, Cal.—Frank H. Leonard, I. O. O. F. Hall, April 17.
Detroit, Mich.—Judge Septimus J. Hanna, Detroit Opera House, 3 p.m., April 17; Church Edifice, Alexandrine avenue, West near Woodward, April 18.
San Jose, Cal.—Frank H. Leonard, Victory Theater, April 18.
Goshen, Ind.—Judge Septimus J. Hanna, April 19.
Placerville, Cal.—Bliss Knapp, Masonic Hall, April 19.
Salinas, Cal.—Bliss Knapp, Crystal Theater, Lincoln and Gabilan streets, April 21.
Aldershot, England.—Rev. William P. McKenzie, Theater Royal, 3 p.m., May 4.
Cambridge, England.—Rev. William P. McKenzie, Victoria Assembly Rooms, 5 p.m., May 5.
Hornsea, England.—Rev. William P. McKenzie, Public Rooms, May 6.
Harrogate, England.—Rev. William P. McKenzie, Winter Gardens, May 9.
Leeds, England.—Rev. William P. McKenzie, Albert Hall, Cookridge street, May 10.

Longing for Thee, the future unrevealed,
Have I in weakness discontent concealed?
Are there false hopes God's law hath oft repealed?

The darkening shades of sense have disappeared
In this dear moment. Doubtings that I feared
Have vanished, while a holy sense revered
Brings to my heart a quickening hope. I pray
That wisdom crown my waiting all the way.

ELIZABETH ALLEN MALLORY.

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TESTIMONIES OF HEALING.

Nearly four years have passed since I was turned from being a scoffer at Christian Science to a grateful beneficiary of its healing power. While attending the Iowa state normal school I was induced by a friend to apply for a life insurance policy. A medical examination was made, in the course of which two physicians told me that I had organic heart trouble, and that I might live a year or I might live indefinitely. From a condition of average health I rapidly degenerated into a morbid, fear-filled person. Heart pains developed, and I turned away from the doctors who had frightened me and took up physical culture. I tried medicines, etc., but found no relief. Discouraged and helpless, I gave up school and returned home. I dared not tell my mother my condition, but bore my trouble alone in fear and trepidation, each death from heart disease chronicled by the newspapers bringing up terrible pictures to my troubled mind. Finally, believing a change of climate to be my only hope, I decided to leave home and go to Washington state.

But here the "miracle." While stopping in another town with a friend who was to accompany me, I was stricken acutely with the much-feared trouble. Wretched and miserable, I left the printing-office in which I was temporarily employed and went to our rooms. I made up my mind to abandon the western trip and to return home to die. On my friend's book-shelf was a worn copy of Mrs. Eddy's "Science and Health with Key to the Scriptures," a book which hitherto I had scorned to touch, but now something impelled me to take it up. Starting with the sublime words, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii.), I read on and on unconsciously, until the entrance of my friend interrupted me. He asked why I was at home instead of working at the office, and I told him my supposed condition. Then the truth burst over me. My sickness was gone! Like the morning mists it had disappeared before the reading of a few chapters in that volume. My friend then told me of the healing of his sister; how she had sent him the book, but that he was unable to understand it. He advised me to continue reading.

The result was that I did not go to another climate in search of health. When I left that town I borrowed the precious book, and since that time I have grown slowly but surely in the understanding of the Life that is God and a God who is Love. The overcoming of fear was gradual but perfect, until the symptoms of the supposed disease became a rarity. My every incentive is to put off more of the old man each day, and to live nearer the spiritual ideal ever held before us by our beloved Leader, the Discoverer and Founder of Christian Science.

AVERY BROWN, Des Moines, Ia.

My experience, which to me was beautiful, dates back to Feb. 7, 1908. I was then healed of a trouble of five years' standing, a condition in which I was left when our little boy was born. At times I felt pretty well, that is, when I took the best of care of myself according to mortal sense; but six months previous to my healing, the trouble came upon me with all its force, and remedies which had helped me before were of no avail. I went to a local doctor, and he prescribed an operation as the only help. As I never had had much faith in such things, I began to ask God to show me a better way out of my distress, and He gently led me to Christian Science. I was healed in one absent treatment, which proved to me that there is no distance in Spirit, God. I had at once refreshing sleep, and the peace and love which have been mine since coming into Christian Science are indescribable. Through the study of Science and Health, with the help of a practitioner, I have been lifted above the belief in faith without works to a gospel of works by faith, and as the result of this great change, I have been strengthened physically, mentally, and spiritually. I feel that I have much cause to be thankful to God for Christian Science. I am always glad to tell others of Truth's healing power, which cures both sin and disease, and I have been able to help others with the knowledge which I have gained in Christian Science. The *Sentinel* and *Journal* are constant sources of information and spiritual supply, and mean much to us. I can truly say that this has been the happiest year of my life.

I have felt for some time that I should make a public acknowledgment of what Christian Science has done for me, though the part that I can tell is small indeed. I certainly have proved, in part at least, Jesus' statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I know that Christ, Truth, heals now just as Jesus did two thousand years ago, and I am realizing that the Christ not only takes away our sins but also heals our diseases. For a while I thought that I could remain in the church to which I then belonged, but I very soon found that there was much of the service in which I could no longer join. As there is no Christian Science church here, we have services in our home. This truth absorbs more and more of my time, and I am so happy since I have given up all for it. We find that the Master's words are true: "My yoke is easy, and my burden is light;" and surely there are none who feel that their part in this glorious work is a burden. I have no words to express my gratitude for that which has been done for me, and I know I can best show my gratitude by living Christian Science.

We greatly enjoy our daily study of the Bible and Science and Health, which is certainly the "Key to the Scriptures." The Bible is a new book to me. I am striving to be obedient to its teachings as revealed in our text-book, and shall seek constantly to express that Mind which was in Christ Jesus. Every day I am proving this truth in a larger way. We gladly give up creeds and man-made doctrines, but we give up nothing of true Christianity in accepting Christian Science. My gratitude to God is very great, for the health and happiness which are now mine through Christian Science. The physical healing meant much to me, but the spiritual uplifting means much more.

MRS. G. L. MEHOLIN, Fairfax, S. D.

It is now over five years since I became interested in Christian Science, and I feel it is my duty to tell some of the benefits received from its teachings. I came to Science for physical help, as medical treatment and change of climate had failed to help me. I had suffered from severe colds and cough for a number of years. We were then living in Chicago, and as our family doctor told me that I must get out of there as soon as possible, we came west; but the change did no good. I became weaker and weaker, had a number of alarming attacks, and had given up hope when Christian Science found me. My healing was slow but sure, and today I am in the best of health. We have had many demonstrations of healing in our family. At one time my little daughter had both of her feet badly scalded. When I removed the child's stockings the appearance was alarming, but I sent immediately to a Christian Science practitioner, and help came at once. While the child's feet seemed to be in a dreadful condition, she suffered no pain, and in a short time the healing was accomplished, leaving no scar.

We are truly thankful for all that Christian Science has done for us, and we are trying to prove our thankfulness by living its teachings. I have been a member of First Church of Christ, Scientist, in Salt Lake for three years.—HARRIET C. STARR, Salt Lake City, Utah.

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Christian Science was first presented to me about five years ago. At that time I was seeking health through a change of climate. Nearly all of my life I had been sick, and finally, after being thoroughly examined by a physician, the verdict was that it was only a question of time when I must succumb to disease, as my lungs were then very seriously affected.

When I began to read Science and Health, along with other Christian Science literature, and to attend the services regularly, it was with no thought of being healed, but simply to learn something of its teachings. I, however, found that I was gradually gaining strength and doing things which fear had previously prevented me from doing, such as going out in damp or cold weather and eating certain kinds of food. A year later, when I returned to my home, I was well and a very different woman from the one who had left it. Some of my friends now tell me that they never expected to see me return alive.

About two years ago I had to mortal sense a severe attack of acute lung trouble. It was the first serious illness that had appeared in our family since I had come into Christian Science, and some wanted a physician called. They thought that Science might do in "minor ailments," but feared to trust it in more serious ones; nevertheless, they consulted my wishes in the matter, and I can truthfully say that I never had a fear, though I was told afterward that most of those who saw me believed that I would pass on. Through the faithful ministry of a loving practitioner I was soon restored to health, and in humble gratitude to God, and to Mrs. Eddy, I gladly testify not only to the wonderful physical benefits which I have received in Christian Science, but to the more wonderful spiritual blessings, and my sincere desire is to live the truth.—Mrs. Fannie E. Campbell, Richmond, Va.

I was baptized in the Mississippi river when I was sixteen years of age. A few years later I went to Minneapolis and secured employment, and there I heard of Christian Science and saw some people who had been healed. I did not like the name Christian Science, as I thought it sounded cold and worldly; but I had always believed in the healing promises of the Bible, just as much as I did any other part of the good book. I thought all that prevented us from being healed as in Jesus' time was lack of faith, so I decided that Christian Scientists were people who had much faith. I went to a practitioner to be healed of deafness. I asked her many questions, but my interpretations of the Scriptures were so literal and I held so strongly for a personal devil, that she told me we must not talk much. Time went on, and one day I saw some new books lying on the table. I picked up one of them and looked at the title; it was "Science and Health with Key to the Scriptures" by Mary Baker Eddy. That was just what I had always wanted, a "key" to the Scriptures, and with a light heart I took one of the books to my home. I cannot tell where I opened it, but it was at some place where the unreality of evil—sin, sickness, and death—was made plain; that God never made evil, yet He made all that was made. Like a flash of light in a dark room the truth burst upon me. The mystery of the ages was explained. I had found the "key" to the Scriptures, I had found the true God! I cannot express the feeling of joy, peace, and happiness that came over me. I was on the mount of transfiguration; old things had passed away; all things became new. How beautiful the world and everything in it looked. I had gone to the Scientist to recover my physical hearing, and had received something an hundredfold better, viz., spiritual sight and hearing.

My heart goes out with gratitude to God for giving us Mrs. Eddy and the "key" to the Scriptures. As time passed I had to come down from the mount and make this new-old truth practical, and well do I remember my first experience. I awoke one morning with all the physical evidence of a bad cold. I arose and knelt at the bedside and tried to realize spiritual existence; then I dressed, breakfasted, and went to my work. In less than two hours the cold had all disappeared. Later on, I listened to what Mrs. Eddy calls "the incentive of a mistaken sense" (*Sentinel*, Jan. 16, 1909). People said, "If Christian Science is the truth, why don't you get your hearing?" and, "I will believe in Christian Science when you get your hearing." So I fell into the thought that I must not talk of the Science or do any work for others until I could prove it by manifesting perfect physical hearing. I sat down and waited, so to speak, and finally it was made plain to me that I was making a stumbling-block of that physical defect, for every time I overcame an ache, a pain, fatigue, or any kind of disease or discord, there was the proof of the truth of Christian Science. At school the pupils who cannot work examples in long division are kept busy at addition, subtraction, and multiplication until the way is made plain for long division; and so it is with beginners in Christian Science. We must keep active at what we do understand, then the way opens up to solve more difficult problems. May we never hesitate to give a cup of cold water in Christ's name because we have not yet overcome every physical defect. If we offer the truth with a right motive we need not fear that it will not be accepted.

Mrs. Clara M. Palmer, Red Wing, Minn.

It is several years since the enlightenment of Christian Science came to me. I did not have immediate need of physical healing but, although Christian Science has proved a great preventive of disease, I have had occasion to call upon it for cure at different times. Once, while traveling in the South, I was taken with a fever. I telegraphed to a practitioner a thousand miles away, and I was healed by absent treatment. It must have been a realization of divine sonship that did the work. Jesus came to his disciples' aid in the storm. For him to know that the Son of God was in the place where he was needed was sufficient to meet this need at that time, and Christian Science proves this today. At another time I was having trouble with my throat. I am an actor, and could with difficulty perform my task when thus afflicted. I tried to overcome the disorder myself, even staying up all one night to do so, but the demonstration seemed beyond me. I then asked a Christian Science practitioner for help, and I was quickly restored,—enabled to eat, sleep, and work.

It is a joy to testify for Christian Science, and to recognize and honor our beloved Leader, Mrs. Eddy, even in this small way.—F. C. House, New York, N. Y.

While playing with a theatrical company in New York city, I had a narrow escape from what seemed to be a perilous situation. There was hardly a moment for thought, but I felt God's nearness and do not remember having any sense of fear. A friend, who is a Christian Scientist, was in front, and she said it looked as though nothing could save me; but she closed her eyes and tried to realize the truth. In front of the footlights was a chain upheld at intervals by sharp-pointed spikes. I fell over these, and landed on my back on the footlights, breaking about nine of them. Although my dress was badly torn, I was not even scratched, with the exception of a slight mark on one ankle. It was said that women in the audience screamed, and the men in the orchestra jumped up to try and catch me, but I was held safe by infinite Love. This certainly proved that God is indeed an ever-present help.

The above is only one of many helpful experiences that I have had in Christian Science, which is teaching me the fatherhood and motherhood of God and the brotherhood of man. Our Leader has said, "If you have been

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badly wronged, forgive and forget" (Miscellaneous Writings, p. 12); and this has been a great help to me and has enabled me to see more clearly that "Love is reflected in love" (Science and Health, p. 17). I feel that I can only express my gratitude to our Leader as I understand and live the teachings of Christian Science.

HELEN HOUSE, New York, N. Y.

It is with a heart full of gratitude that I write the following testimony. Our home is in Evanston, Wyo., some seventy-six miles from Ogden, Utah, where it was necessary to go in order to have some much dreaded dental work done. My mother accompanied me, and on arriving in Ogden the next morning we went to consult a dentist who had been recommended to me by a friend. He advised me to have all of the upper teeth extracted, as they were in such bad condition. He also said this would be quite an ordeal, and advised that I take an anesthetic, but to this I did not consent. From the dentist's office we went to see a Christian Science practitioner, and at one o'clock she accompanied us to the dentist's and treated me during the extracting of the teeth. Seventeen teeth were extracted in a very short time, with little or no pain, and after leaving the office we went direct to a place where I partook of some ice cream. We then boarded a street-car and took a ride to various places, going to different stores to do some shopping. I ate a hearty supper, and next morning went home. After the dentist had gotten through with the extracting of the teeth, he said he was surprised to see how well I had stood it—that it was a miracle. Within three months I went to Ogden and got the plate. The dentist said he had never seen gums healed so perfectly. I then had two other teeth extracted and two filled, the practitioner treating me at the time. Since then I have been in sound health.

My mother and I have known of Christian Science for several years, and I owe a great deal of gratitude for all that it has done for me and the members of our family at various times.—PEARL NELSON ESBENSON, Evanston, Wyo.

I wish to relate how Christian Science helped me. I had rheumatism for ten years, and while living in Salt Lake City was confined to my bed with a severe attack, suffering intense pain, and weak from loss of appetite and sleep. The lady with whom I was boarding at the time had been cured by Christian Science, and she advised me to try it. I said I had suffered for ten years and had tried everything, receiving only temporary help at times, and I did not think that Christian Science could help me; but the lady insisted that it could, so I consented. A practitioner came, and found me greatly discouraged, sick in mind and body. She tried to cheer me up, telling me that God would help me, and said I should read the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. She then treated me and I was healed in one week. That same winter I had a bad attack of lung trouble. I called in this practitioner again, and was healed in a short time. How thankful I am that the disease has never returned.

Since this experience I have relied entirely on Christian Science, and I find that God does help us in every trouble. While out in a mining district in Nevada, I was the only woman in camp, devoid of every comfort and exposed to extreme heat, which caused me to get very depressed. Then I would take refuge in the Science literature, and I found it such a comfort; indeed, I do not know what I would have done without my books. I feel deeply grateful to Mrs. Eddy for this healing truth which she has brought to the world, and I am glad to give my testimony to help some one else.

MRS. ADELAIDE H. EDMUNDS, Winnemucca, Nev.

I am glad, with thousands of others, to add my testimony of what Christian Science has done for me. After having a skin disease two and three times a year for a number of years, and finally having a more serious illness with it, I called a Christian Science practitioner. In a few treatments I was fully cured, and have never had any return of it. This was two years ago. Not only was I cured of the skin disease, but of other ailments. I can daily demonstrate the truth. I am indeed thankful for what Christian Science has done for me.

MRS. DOLLIE SOUTHARD, Los Angeles, Cal.

Four years ago my little girl, then two years of age, awakened in the night with a severe cold. In the morning she seemed much worse, but I decided to go to my mother's as planned, so took an early train and reached there about ten in the forenoon. A Christian Science practitioner was called at once, and by the time she arrived the case seemed to be acute lung trouble with a great deal of suffering. After the first treatment, and before the practitioner left, the child was relieved of all suffering and wanted to get up and play. With two more treatments she was entirely healed. Since that time I have studied Christian Science, and many are the blessings I have received. I am indeed thankful to God, and also wish to express my gratitude to our Leader, Mrs. Eddy, for the benefit which Christian Science has been to me.

MRS. FRED RUGG, Oakland, Cal.

Some five years ago, while at work as a carpenter, in taking some measurements on a ceiling I lost my balance and fell from the trestle to the floor, injuring my right arm severely. A physician was called, who set the bones and put on a cast; but having had some experience in Christian Science, I was satisfied to trust to divine Truth for my healing. I placed myself under the care of a practitioner, and told her what I had done, which she said was all right. My arm was kept in the cast about four weeks, but when this was taken off, I could not straighten my elbow or raise my hand to my face. The doctor advised me to use weights to straighten the arm, and said if I succeeded in getting a two thirds movement it would be all I could expect. I did not value this opinion, and continued with Christian Science treatment.

During the time I was under this difficulty, in attempting to alight from a street-car I was thrown to the ground with considerable force, receiving some severe injuries. I could not raise my arm, and the pain was so severe that my case appeared very forlorn. At this time I had given up treatment with the Christian Science practitioner, as she lived in an adjoining town; but I called on one nearer home, and in a very short time was perfectly healed. At the same time the liquor and smoking habits were overcome and my general health much improved, for which I am very thankful to God, and also to Christian Science, for a better understanding of Truth.—R. B. NIXON, Oakland, Cal.

I wish to give thanks for the help I have received from Christian Science. I did not come to it for healing for myself, but since beginning to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, nearly two years ago, I have had many demonstrations over ordinary ailments, also over fear and worry, and on the whole have had better health. What I do feel most grateful for is the better understanding of God and His goodness, and I rejoice to know that so many people are daily proving Him to be the healer of our diseases and the giver of every good and perfect gift.

I have often thought how great a privilege it is to be able to attend the Wednesday meetings week after week, and to hear the testimonies of Christian people. As I was

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coming home one Wednesday evening, feeling more than usually grateful, the thought came to me to acknowledge the blessing and give thanks openly, which I do here and now. I have never gone to the Christian Science rooms without having my faith in God strengthened and feeling more and more impressed by the beauty of right thinking and right living. It is my earnest desire to be a true-hearted Christian Scientist.

EDITH MAUDE HALEY, Bradford, England.

[Translated from the German.]

For the past eleven years I have enjoyed the rich blessings of Christian Science, and joyfully acknowledge that I could no longer live without it. Through the understanding of Christian Science, not only nervous conditions—affection of the heart and pain in the head and stomach—have been overcome, but this teaching has also given me strength and comfort in trying and mournful days, when medical skill was unable to save my husband from death.

The God whom I found in Christian Science was my strength and my intelligence when duties to which I was unaccustomed suddenly devolved upon me. At first I thought that I must accept or even seek the advice of experienced and distinguished men, but as this had seldom proved the right thing for me, indeed at times had led to complications, I turned straight to God. My heavenly adviser has enlightened me at the right hour, and ofttimes solved intricate problems harmoniously. Although I experienced in my business the so-called hard times, I remained calm; I had the richest and most faithful Father standing by me. His goodness has been new every morning. I delight in translating the text-book for myself, and in finding those treasures, those high thoughts which make all Scientists so happy.

For all these blessings I thank God, and our revered Leader, with all my heart.

FRAU EMMY RICHTER, Dresden, Germany.

I was led into Christian Science about two years ago for physical reasons, thinking I could make use of it as I would any other remedy, and then drop it. Little did I know at that time of the spiritual unfoldment contained in this study, but to me this has been a beautiful revelation. I commenced my study for the express purpose of overcoming a chronic ailment of long duration, not giving any thought to my eyes, which had troubled me for ten years past because of an organic difficulty, according to specialists in this line. I had worn glasses for about ten years, and could not go without them at all without severe headaches, and I had been told a few months previous to reading Science and Health that my eyes could never be any better, and that I would be obliged to get stronger lenses soon, and probably continue to do so. I had been deeply absorbed in reading Science and Health for about five weeks, —I read nothing else, in fact,—when it seemed that the voice of Truth told me to take off my glasses. I did so, and read for about fifteen minutes; but the old fear crept in, and I put them on again, thinking I could not possibly read without them. I, however, experienced no bad effects from going without them, so I again removed them, and have not had them on since.

At that time the study of Christian Science was so new to me, and the workings of Truth so little comprehended, that I could scarcely realize that my eyes had been actually healed simply by reading Science and Health. This beautiful demonstration showed me that Truth acts without the human will, and when we concentrate our attention on some ailment and set up an anxious thought, it merely gives us some work to do. To worry and think of any difficulty retards the action of Truth in our consciousness. Mrs. Eddy says on page 381 of Science and Health: "Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion." I was, indeed, very grateful for the healing of my eyes, and I have given them much harder use since going without my glasses than I did for several years previous.

Like other young Scientists, I was confronted with many problems, after I had read and studied long enough to know that it takes time to overcome and have a general uprooting of mortal belief, where the tenacity of error seems very real at times; but by an almost constant realization of man's oneness with divine Principle, the Truth which never fails, that which seems true to the senses fades away as mere illusion. I have tested this in more than one instance, and have found that our spiritual supply is equal to all demands; that the demand on our part is not always sufficient for the need, but we ask for more as our understanding grows. The study of Christian Science has had many attractive features for me. I was a student of so-called mental science a few years previous to taking up Christian Science, but its teachings had long failed to satisfy a spiritual craving for something which I did not attain. Christian Science is a practical religion, and I now understand God better. The exposition of the Bible gained through the daily study of the Lessons proves that we have a religion for every hour and every day of the year, to use in business, home, and church, a Principle to be applied to error of every description.

I gratefully acknowledge the spiritual development and physical help gained through this study, and I earnestly desire to be governed more and more by Principle. The seeming slowness in reaching entire freedom is an incentive for pushing on—a departure from the discordant. To see the wonderful works which some students, advanced in understanding, are carrying on, giving their whole time and thought to helping others to gain this knowledge, and the numbers who are turning to Christian Science for physical and mental help, shows what a power this truth has become. I have been very thankful for help given by those who have fitted themselves for this work, and for the very practical articles contained in our periodicals; but we would not have these practitioners and literature had it not been for Mrs. Eddy, who brought to us this truth and to whom untold gratitude is due.

IDA BOGARDUS ZUFELT, Sheboygan, Wis.

[Written for the *Sentinel.*]

THE LOYAL FRIEND.

ADA J. MILLER.

To whom does thought first turn in pain or joy?
Who whispers words of cheer when winds blow cold
And all the house is cheerless, for the glow
Of Truth and Love is shadowed dark by fear?
To whom turn we when loneliness would claim
The hours and make the plaint of joyless work?
'Tis then we test our Friend and ever find
Him steadfast, firm, and loyal to heart's core.
'Tis then we learn that One, and One alone,
Meets human need. Christ's living words of power
Again bid tempests cease and, as of yore,
The storm dies down,—at his command there's peace.
Then all the world of consciousness is filled
With glow of light, with joy's tranquillity.
We need no other friend. The mortal sense
Of friendship proved but rope of sand when we
Placed there our trust, and sought its aid to reach
The rock when thought was tempest-tossed.
But friend indeed is Truth, the risen Christ,
And strong his hand to lead us to the heights
Whereon alone we find repose—and peace.

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell in *Christian Commonwealth.*]

In all of you this war between flesh and spirit, between the world and God, goes on unceasingly. You are all stretched upon your crosses, and all of you have cried out against the fate that condemned you thereto; all of you have prayed to be spared the bitter cup. All of you have at times been tempted to avoid it by deserting your indwelling Lord, which means betraying your own spirit. All of you have at some time or other gone bravely to your Calvary, a Calvary you could easily have escaped if you had been willing to stifle the divine voice and choose the baser part. Perhaps you cannot even now tell why you accepted suffering and loss rather than compromise with the particular evil that for the moment had power to hurt; but the only reason is that the Christ in you was strong enough to say no to the tempter and take the consequences.

[*Christian Work and Evangelist.*]

The orthodox believer to whom Jesus is far removed from unredeemed humanity, still believes Christ is imitable because he imparts to the believer that grace and power which makes it possible to live a redeemed life after the pattern of his own holiness. On the other hand, the liberal believer, who thinks that the divinity in Jesus is his own achievement as a man, in his close walk with God, believes his character capable of emulation because as a man he could be divine, thus opening the road of divinity to other men. So here again practically all good men agree—that some approximation of his character is possible to all men.

[*New-Church Messenger.*]

That the second coming of the Lord is not his coming in person to the earth, but the revelation of spiritual truth, and that he has made his second coming, is not generally conceded; nevertheless, the unconscious power of that truth is such as to remove the former doctrines and cause many not only to believe in an unending increase in truth and love, but also to work with the conviction that the veritable kingdom of heaven can be established in the souls of men while they are yet upon the earth.

[*Congregationalist and Christian World.*]

Fellowship among the churches is as important a part of its program as the individual responsibility of each separate church to its Lord. The needs of today and tomorrow compel us to face the problems of living and working together. The more simply and naturally they can be solved, the better; but solved they must be, or the churches of our faith and order will tend to have a proportionately smaller and smaller share in the Christian activities of America.

[*Outlook.*]

There are women so beautiful in nature and men so noble in character that they never seem other than visitors on the earth; passing this way, deeply interested in what they see, deeply attached to those they meet, deeply engaged with the things that come to their hands, and yet always, in their interests, their friendships, and their occupations, living according to the standards of another and a higher order of existence.

[Rev. J. A. Jowett, M.A., in *British Congregationalist.*]

There is nothing fits a man for the contemplation of the great things of God like practice among the simplicities.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

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A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

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Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XII. No. 32.

BOSTON, APRIL 9, 1910

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ITEMS OF INTEREST.

National.

The movement for the transfer of water-power sites from the Government to the several states and territories has taken concrete shape in a bill introduced by Senator Smoot, which provides for the leasing of power sites by the states and does not permit their sale under any conditions. It provides for transfer to a state whenever it is shown to the satisfaction of the secretary of the interior that any tract of land is chiefly valuable as a power site. Other conditions of the bill are: That the land shall be devoted by the lessee only to the development of water-power; that the state shall reserve the right to fix charges by power companies for each ten-year period; that no monopoly shall be permitted to lessees under the law.

President Woodrow Wilson of Princeton University says: "A new day has come. Men and measures are being scrutinized as never before. For myself, I veritably believe that we are upon the eve of a new era of political liberty, when more literally and truly than ever before we can realize the ideals of popular government and of individual privilege—the dawn of an age in which the pristine vigor of America may be renewed amidst fresh achievements for humanity."

The New York Senate committee of the whole, by a vote of forty to nine, sustained the charge that Senator Allds had demanded and taken a bribe. He resigned before the voting began. The charges were brought at a meeting of seven insurgents at the Hotel Ten Eyck, in Albany, on Jan. 4, the day on which the regulars had elected Allds majority leader of the Senate and temporary president of that House.

Internal revenue officials expect the total revenue for 1910 will show an advance of thirteen million dollars over the amount estimated by Commissioner Cabell, two hundred and fifty-three million dollars, in his annual report. Customs receipts are expected to reach the estimate of three hundred and thirty-five million dollars.

President Taft, in a special message to Congress, informs that body that, under the power reposed in him by the Payne-Aldrich tariff act, negotiations under the maximum and minimum clause of the act were now substantially completed with all the nations of the world with results that were satisfactory.

Chief of Police Steward of Chicago will push his plan for municipally-owned five-cent theater. He wants the theaters in the small parks easily accessible, adults to be charged an admission fee of five cents, children under sixteen and over ten to be charged two cents, and children under ten to be charged one cent or free.

April 1 was the day upon which Pittsburg gave vent to its indignation at the grafting practices which are being revealed. A civic committee decided to make this indignation spectacular by expressing it with band music and speeches at a monster mass meeting in Exposition hall.

Recommendation for the improvement of the Connecticut river from Hartford, Conn., to Holyoke, Mass., at an estimated cost of ten hundred and fifteen thousand dollars, with ten thousand dollars annually for maintenance, has been submitted to Congress by the acting chief of engineers.

A resolution proposing an amendment to the Constitution for the election of United States senators by direct vote of the people has been reported favorably to the House by the committee on election of President, Vice-President, and representatives in Congress.

A movement looking toward the elimination of war histories as part of the public school curricula is now nation-wide, having its origin in Cook county, Illinois, when the action of a committee of the Evanston public schools was adopted by county superintendents.

One thousand corporations in existence at the time of the enactment of the new tariff law last summer failed to make returns to the internal revenue bureau under the provision imposing a tax of one per cent on their net income above five thousand dollars.

The irrigable area of the arid lands of the United States is estimated by Government experts at forty-five million acres, or more than four times the amount now irrigated.

A caucus of the Republicans of the House is to be called to arrange the program of putting through that body the Administration measures now pending in Congress.

Governor Fort of New Jersey has signed the public utilities bill, extending the power of the state railroad commission over every public utility company.

The pension bill, carrying appropriations of about one hundred and fifty-six million dollars, has passed the House.

On April 1, Weston, the pedestrian, had reached Illinois on his trip across the continent.

International.

The resolutions of Premier Asquith relative to the power of the House of Lords are generally regarded as a more extreme measure than his attitude since the opening of Parliament had led casual observers to believe the government would bring forward. By a comprehensive extension of the meaning of the term "a money bill," the House of Lords is to be disabled, according to these resolutions, from rejecting, or even amending, any bill containing any provisions dealing with any matters incidental to taxation, provision of money by Parliament in supply, control, regulation, or disposition of public funds or concerning any public loan. The adoption of the resolution, which is conceded, may precipitate another political and parliamentary crisis. The rejection of the resolution by the Lords, which is just as certain as its acceptance by the Commons, will force the Cabinet to offer its resignation.

Canada has decided to approve the waterways treaty with the United States. The treaty limits the amount of water to be taken from Niagara on the American side to twenty thousand feet per second and on the Canadian side to thirty-six thousand feet. It provides that each country shall have the right to half the water of the Milk and St. Mary's rivers crossing the line between Montana and Saskatchewan. It provides for the free use of international waters, the canals, and Lake Michigan for the vessels of both countries, and that the water of a stream crossing the international boundary cannot be diverted until sanctioned by an international permanent commission of six, for which the treaty makes provision.

A great land reclamation project which involves the diverting of the flow of the San Juan river so that it will no longer empty into the Rio Grande, at least not within seventy-five miles of its present mouth, is in a fair way to be consummated. It will irrigate several hundred thousand acres of land in Mexico.

Emperor Nicholas has issued a manifesto extending the authority of the Douma over Finland. The Russo-Finnish bill, defining the legislative boundary between the Douma and the Diet and which is to be submitted to the Douma, is assured of adoption with minor amendments.

This season's apples from Tasmania are being shipped in eighteen steamers of various lines to the United Kingdom. Some five hundred thousand cases, or one hundred and eighty thousand cases more than last season, will be shipped.

Former President Roosevelt's address before the students of the University of Egypt at Cairo has attracted considerable comment and there is a difference of opinion as to the good or evil effects of his plain speaking.

The twenty-third congress of the Institute of International Law has just met in Paris in the Sorbonne. There was a large attendance of authorities on international law from all parts of the civilized world.

Industrial and Commercial.

The Consolidated Gas Company of New York and its subsidiaries for the calendar year of 1909 earned a net income of $2,455,693 greater than the company earned in 1908 and a return of better than 6.5 per cent on the company's capital stock. When the Legislature fixed the price at eighty cents the company maintained it could not earn six per cent on its capital at the price and took the matter into court, where it lost its case.

A bill, drafted by the United States bureau of standards, has been introduced in Congress at the request of the president of the Boston Fruit and Produce Exchange, to regulate the size of baskets or other open containers for the sale of fruit and berries. The bill makes it unlawful to manufacture or sell for these purposes baskets containing less than one dry quart of 67.2 cubic inches, even full, one pint 33.6 cubic inches, one half pint 16.8 cubic inches.

Eighty-seven Montana and North Dakota business men stood in line all night to get a piece of the twenty thousand acres of land which the Northern Pacific is opening for settlement in the Yellowstone valley in eastern Montana and western North Dakota. The sale means the passing of the last great grazing land of the West. The land comprises a portion of the territory which the Northern Pacific received from the Government in the days when it was built.

Four big corporations, the United States Steel, the Pennsylvania Railroad Company, the Philadelphia and Reading Railroad Company, and the Berwind-White Mining Company on April 1 raised the wages of four hundred and fourteen thousand employees. This involves an increase annually of eighteen million three hundred thousand dollars on the payroll.

Six hundred thousand acres of land in Owyhee county, Idaho, will be reclaimed by Chicago, Pittsburg and eastern capital, the cost of the irrigation project, upon which work is to begin this spring, being estimated at twenty million dollars.

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CHRISTIAN SCIENCE SENTINEL

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

THE ROUNDED IDEAL.

ARTHUR REEVES VOSBURGH.

IN the eighth verse of the fourth chapter of Philippians Paul writes: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The impressiveness of this statement of the apostle is its finality and completeness. Paul writes this epistle to the Philippians from a Roman prison, near the close of his earthly career; and out of the depth and fulness of the marvelous experience that had been given him he prefaces this outline of the things that are to engage our thinking by the word "finally." Its finality rests upon the fact that our thinking first of all shall center in the things that are true; then from this center of truth the thought shall radiate out into the channels of human experience, taking in in its scope the things that are honest, just, pure, lovely, and of good report.

After a little thought it appeals to one that the things which are true include all these other things; that the one who is holding to the thought of truth must be living likewise in the thought of the things which are honest, just, and so on. Without any doubt this is the apostle's outlook, that the truth does include all these things; and the wisdom and finality of Paul's statement seem to rest in this, that he sees that Truth in itself is absolute; but that the truth in its application in human experience and its adaptation to human affairs becomes relative. So, as he recognizes and remembers that the thing which we think determines what we are, that the ideals which we hold before us are the things into which we grow, he sees that our thought must place before itself the ultimate ideal of absolute Truth. He has learned further that, in the words of our text-book, we must "emerge gently from matter into Spirit;" that we must keep before us and hold as the central fact of being the "spiritual ultimate of all things," but that we must "come naturally into Spirit through better health and morals and as the result of spiritual growth" (Science and Health, p. 485). Apparently it is to mark the elements and the qualities of thinking, to indicate the ideals of human experience which mark the way from our present human view-point to the spiritual ultimate of things, that he enjoins us to hold before us likewise the human ideals of things that are honest, just, pure, lovely, and of good report. This in its practical application will mean that in our reading we shall set before us the best in the world's thought and literature, and in our daily association shall form our friendships with those who will help us to higher ideals, or whom we can help.

That our human ideals should build upon things that are honest and just, and should be carried out in things that are pure, goes without saying. If these be the ideals that engage human thought and are worked out in human living, the problems of ethics and morals will be, and are, solved. But the finality and completeness of the Christ-ideal is more highly indicated in the fact that Paul sees that it covers something far beyond the mere demands of ethics and morality. We are likewise to hold before our thinking that which is lovely and that which is of good report. How often and how lamentably human thought in its striving after the Christ-ideal has failed in seeing this completeness and its application, the history of the Christian centuries only too plainly emphasizes. To note one instance, no sturdier stand for right ideals, no more strenuous effort to hold to the truth of Christian teaching, was ever made than that embodied in the Puritan reformation. The strength of the Puritan thought and Puritan movement was that it stood resolutely and irrevocably, at any cost and in any event, for the things that are honest, just, and pure; but this thought did not see that the Christ-ideal shall and does equally include the things that are lovely and of good report. The result was that Puritanism brought forth characters who were strong, upright, and in large measure noble and pure, but who often failed in the graces that are lovable and of good report. Paul was a Puritan, but he saw that the Christ-ideal must include them all.

Paul's writings again and again give little deft touches that show how he constantly recognized the importance of the amenities of thinking and living, the gentle nuances of thought and speech which make human life flow more smoothly. For instance, in his address on Mars Hill, Paul did not, as the Authorized Version represents him, open his address to the Athenians by bluntly accusing them of being "too superstitious." What he did do was to come tactfully into touch with them by pointing to the fact that he saw evidences all about him that they were "very religious." Then from this fact, seen in their worship of many gods, and among whom he saw an altar dedicated to the "unknown God," he declares that what to them was the "unknown God," was to him the one true God.

Again, in the epistle to the Romans he writes: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Now Paul was in such a position as a teacher and apostolic leader that he was authorized by God and man to do just this. This was what he was going to Rome for; this was that for which the Romans desired him to come. Yet Paul's splendid tact comes to him at this point, and he does not leave his statement seeming to assume a position of superiority, but that of mutual helpfulness; for he immediately says, "That is, that I may be comforted together with you by the mutual faith both of you and me." So, in this adaptation of the love and wisdom that is Christly, Paul's motto always was to become all things to all men, that he might by any means win some. This kind of adaptation, this kind of spiritual tactfulness, sees the importance in human relations of the things that are lovely, and beyond this the things that are even only of good report,—that stand, we will say, on no higher basis than that they are considered to be of "good form." All of this is indicated in Paul's outline of statement that comes to its final touch of detail in the things that are "of good report," while it finds its starting-point and foundation in the things that are honest and just.

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One who has marked the progress and the unfoldment of the Christian Science movement will have been struck by the fact that it does grasp and unfold the completeness of the Christ-ideal as it is indicated in the rounded fulness of Paul's statement: that it stands for things which are honest, just, pure, is obvious. That it equally awakens in the consciousness of its follower an appreciation of the things which are lovely and of good report, is one of its most manifest features. It inspires and impels a recognition of this rounded fulness and completeness of the Christ-ideal. The one who has been so engrossed in the stern problems of society and of men that he has felt keenly the necessity of holding to things that are honest and just and pure, may have missed seeing the importance of things that are lovely and of good report. The one whose experience has led him to make of supreme importance the things that are esthetic and fine and ideal, who has emphasized matters that are lovely and of good report, may have failed utterly in recognizing the sturdier qualities that must hold and perhaps fight for things that are honest and just and pure. In each case the heavenly vision revealed in Christian Science shows that the sturdier and the finer virtues alike must all be held, that they must not be divorced. Our Leader has by precept and example shown us all the way along how the unity and completeness of all these elements that make up the ideal of rounded human experience must be followed and maintained, if we are to work out the righteousness and the beauty of holiness.

Paul's statement sets before us the guiding star of Truth. Its central light, which radiates from its five points, is indicated when he says "whatsoever things are true;" and then its gleaming light, as it radiates and flashes out into the channels of human thought and human experience, is pointed out as glowing forth in "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

HAVING DONE ALL—STAND!

ALICE EDMUNDS.

In the Christian warfare in which all mankind is called upon to take part, it would seem that today, just as when St. Paul wrote to the Ephesians, the great and often the final test of individual strength of character is seen in one's ability, after "having done all, to stand." When meeting a seeming difficulty, to counteract which all measures have been taken, in so far as one understands, and yet the battle is not won, the problem seeming to remain unsolved, one may be tempted to act as a hireling of material sense, who flees when thus tempted, instead of standing firm and unmoved as a true representative of God. He may be inclined to give way to discouragement, doubt, or fear, or at least to lag behind in the race.

The late Dr. George Matheson of Edinburgh refers more than once, in his writings, to the much greater difficulty, as he deemed it, of having to "walk, and not faint," as compared to "run, and not be weary." He thought the very appearance of inaction in the first case made it a severer test of a man's faith. This is illustrated in the instance of the psalmist, who, despite the spiritual insight which convinced him of man's absolute dominion, covering all untoward conditions of mind, body, or estate, as depicted in the 23d, 37th, and 91st Psalms, etc., still in Psalm 55 despairingly writes: "Fearfulness and trembling are come upon me, and horror hath overwhelmed me. . . . Oh that I had the wings of a dove! for then would I fly away, and be at rest." His lack of courage, of faith in God, seems so complete for the time being that his one dominating wish is simply to shirk all further responsibility, and "fly away."

Though this man rose again, and undoubtedly proved his real individuality as a son of God, the very fact that such as he could fail to stand in time of tribulation should serve to show us the vital necessity of safeguarding ourselves by having on that "whole armor of God" which Paul describes in his epistle to the Ephesians. With this spiritual armor individually appropriated, we need have no fear of failure, for man's God-given ability to remain unshaken under any circumstances is already assured, and proved beyond all question in the life of Christ Jesus, our Wayshower. From the beginning to the end of his short but triumphant demonstration of the spiritual method of meeting and mastering disease, sin, and death, though tested and tempted to the utmost in every conceivable way, he unflinchingly stood until he had proved the supremacy of spiritual law. On page 275 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God;" and as it was quite evidently the incentive of this knowledge which enabled Jesus to withstand every temptation to ascribe power to material conditions, just so must it inspire us, his followers, to do likewise.

Doubtless every disciple of Christ knows how hard it is at times not to be swayed by the seeming legitimacy of material claims to power,—times when, after patient effort to overcome some discord, physical or otherwise, the "signs following" are still apparently lacking; but it is just at this point,—after making sure that all the initial steps have been taken, or in Paul's words, that one has "done all," —that the acme of the student's spiritual strength may be shown by remaining unshaken in his faith while waiting to see God's will made manifest. It should be with no sense of uncertainty, however, that the student of Christian Science thus awaits the results of prayer, since in any case he knows God's will is always made evident in greater harmony. Furthermore, since he also knows that the ways of the Almighty are not on a par with those of mortals, being infinite alike in quality, quantity, and scope, the alert student is quite prepared to recognize the "signs," in whichever direction they may first appear, albeit entirely different to what might be expected.

We may be sure that all prayer of the quality defined by our Leader in the beginning of Science and Health is instantaneously answered, and the delay in recognizing this can generally be traced to the fact that our expectations are so limited that the all-pervading nature of the answer takes time to unfold to our sense of things. In order to realize this, we need honestly to satisfy ourselves that we want nothing less than the best; in a word, God's will, since otherwise we are liable to be disappointed or blinded into thinking our prayers unanswered. Let us, for instance, be awake enough to appreciate intelligently such "signs" from the All-wise as the lessening of fear before the annulling of its cause; or again, a broader sense of love, with its corresponding increase of forbearance toward others, sent to herald the greater physical freedom also needed.

If only we are striving for the qualities which constitute the kingdom of heaven within, the very while we are thus engaged all else "shall be added," to complete our idea of perfect bliss. As this happiness is already promised us, to the extent of unrestricted dominion over "every high thing that exalteth itself against the knowledge of God," good, then we should protect ourselves against any temptation which tends to retard our realization of it. Now one of the special forms of temptation is this, the giving way "at the eleventh hour,"—in the darkness just before the dawn, —when there is literally nothing more needed, perhaps, to prove our spiritual dominion, than the strength to "stand still, and see the salvation of the Lord."

In our every effort to remain untouched with bitterness, fear, or discouragement, when the work of overcoming through Spirit seems slow or difficult to material sense, we are not only hastening our own deliverance from all

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bondage, but we thereby supply our brother man with the highest evidence of our conviction in the ultimate and unswerving triumph of good. Indeed, we could not intelligently, calmly, and firmly "stand still," unless buoyed by this hope.

BREAKING THE BREAD OF LIFE.

MAURICE SAUNDERSON.

For many years the writer had the desire not only to be a better man himself, but to be able to help his fellow-creatures in some measure to escape from the sin and wretchedness which enveloped them. Today his heart is full of gratitude for the understanding of divine Love which has come to his consciousness through Mrs. Eddy's wonderful revelation to the world, with its healing and regenerating power for his own needs, and which has also disclosed to him the means to carry out in some degree the command: "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

This joyous work of bidding the poor and hungry to the feast is undertaken by a small committee of the Christian Science church in Manchester, England, by visiting and by distributing literature to the working classes in that great, gloomy, and unlovely city. The writer counts his work as a member of this committee a privilege and a happiness that it would be difficult to overestimate, for almost daily it is to see the Christ opening prison doors and making straight the paths. The many public libraries and reading-rooms are provided with Christian Science literature, but the thresholds of these institutions are seldom or never crossed by the vast majority of the dwellers in the narrow, squalid streets, the toiling thousands who so sorely need something of the joy that is real and the love that can save.

Though not infrequently greeted with reserve and suspicion on his first visit, the visitor as he goes from door to door generally finds his gift of a pamphlet or the *Sentinel* gladly accepted, and when he can accompany it with an account of those experiences of his own which constrain him to carry the good tidings to others, he is almost sure to arouse a hope in his hearer that will ensure his literature being carefully read. Subsequent visits lead to inquiries and conversations, and the earnest ones are directed to the reading-rooms or to libraries where the text-book may be borrowed and in other ways they may be helped to start on their passage from sense to Soul. How often does the visitor hear the welcome words, "This is just what I have been looking for!" And what greater reward than this could there be? The people of this class work from early morning to night; they have no opportunity of coming in touch with Christian Science unless it is taken to them. The same almost may be said of those in business in this great commercial center: their homes are comfortable, but they have little leisure, and the drudgery and monotony of their lives make them indeed ready for the transforming light of Christian Science. These north-country people are serious-minded and studious, and ready in most instances to give thought to any subject which promises to add to their mental or moral enlightenment.

One of the most encouraging signs in the development of this field of work is the demonstration of the divine guidance which comes with the closer consecration to the work. The visitor finds that more and more is he being directed to those homes where there is a present need, rather than to those where it is more remote, and he learns to regard his district as his vineyard, which needs not only labor but wisdom and love as well. Almost invariably does he find that where an acquaintance with Christian Science is claimed, the conception of its teaching is sadly distorted, or that wrong impressions in regard to our Leader are entertained. Cases are encountered when a bedridden sufferer has heard of Christian Science and has gone so far as to procure the text-book. Failing, however, to understand its teachings at once, he has laid it aside under the impression, which he communicates to his neighbors, that he has "tried Christian Science." For these a few helping words of explanation will often clear away the obscuring cloud, and allow an honest study of the text-book to be entered upon. Numbers believe Christian Science to be spiritualism, or they have some other erroneous concept sufficient to deter them effectually from taking the first step toward making an investigation. These mistakes are ill weeds not difficult for the worker in the vineyard to destroy.

Instances occur frequently of literature left by the Christian Scientist being sent on to friends and relatives, who, as a result, become regular attendants at a Christian Science church. Literature left at public houses, restaurants, and barbers' saloons invariably finds readers, who often carry it off to their homes. The seed thus sown may not all fall upon good ground, but that some of it does is quite certain. The members of the committee undertaking this distribution and visiting work meet together regularly, and they are daily gaining a fuller understanding of the sacred duty of missionary work, a deeper wisdom in its performance, and a higher happiness in its growing fruitage.

THE LAST ENEMY OVERCOME.

COUNTESS FANNY VON MOLTKE.

The Bible tells us that "the last enemy that shall be destroyed is death." What, then, can we do to overcome this enemy? This seems to be a task too great to begin with, and yet it has to be undertaken, and there must be a way to complete it. This way is pointed out very clearly in John's Gospel, where Christ Jesus says, in speaking to the Jews: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death;" and again, "I seek not mine own glory." These are the conditions which make it possible for us to overcome "the last enemy," or death. We have to "keep" the saying of our Master, and not seek our own glory.

In regard to these words of Jesus, our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, says: "That statement is not confined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear. Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter. When man gives up his belief in death, he will advance more rapidly toward God, Life, and Love" (p. 429).

How can it be more clearly pointed out, than in these statements, what we have to do to conquer death? But do we follow these precepts? Do we not say that this great proof of Life eternal will be demonstrated in times to come, by generations yet unborn? Do we not cling to the thought that our generation has still to go through death, that for us it is impossible to overcome this enemy? Why is this? Is it not because we seek our own glory more than the glory of our Father in heaven? Do we look to Life, Truth, and Love alone? Are we happy in working only for the great Cause of Christian Science, or is there a seeking to bring out personality, a longing for place and power? Cannot each one of us to whom the words of our Master are illumined by the glorious teachings of Christian Science do more than we are doing in striving to overcome evil, hate, envy, jealousy, misunderstandings, etc., and in doing so shall we not then come nearer to the time when the last enemy shall be destroyed? This belief that the time for this demonstration has not yet

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come is no help to us; nay, it is a hindrance. Let us know, every day, that in reality there is no death.

Our revered Leader, in the *Sentinel* of Sept. 4, 1909, encourages us to press on to the full recognition of deathless being. In her wonderfully graphic way, she says that "a suppositional gust of evil in this evil world is the dark hour before the dawn." If the dawn is coming, the day with its effulgence of light is not far off. Hence, as Paul says, "it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." We should begin now to deny the thought of death and declare that "Life is deathless" (Science and Health, p. 487), leaving it to Love to appoint the hour in which this demonstration of Truth and Life will be complete, and spiritualization of thought will exclude death.

The persistent declaration of the ever-presence of the divine Life will enable us to make the lesser demonstrations more quickly and thoroughly. We must get rid of error and cling closely to Truth. In doing so we do our duty, and thus we shall not only help ourselves, but the whole world will be benefited. We shall also help those who, standing at exposed posts, have to meet more than do we the attacks of error, ignorance, malice, etc. Last but not least, in working patiently along these lines, we are working together with our beloved Leader and relieving her of some of the work which she is daily doing for our benefit as well as for that of the whole world. Let us follow her as closely as she follows Christ, and we shall reap the harvest of eternal life sooner than we think. Then the words of the psalmist will come true, that we "shall not die, but live, and declare the works of the Lord."

FORGIVENESS.

HELEN E. FOWLER.

A BEAUTIFUL lesson was taught me lately, showing me something of the deep significance of the teaching of Jesus in the following words: "Forgive us our debts, as we forgive our debtors." The forgiveness we all long for is described by our Leader in the following words: "The destruction of sin is the divine method of pardon. . . . Being destroyed, sin needs no other form of forgiveness" (Science and Health, p. 339). Here is a forgiveness so thorough that the scarlet hue of mortal sin vanishes before it into nothingness, leaving the whole being clothed in the whiteness of innocence, and the consciousness, new-born of Spirit, that man is indeed that child of the Father whose angel thoughts forever behold the face of the Father.

Love's forgiveness cannot do less than make whole, since God is "of purer eyes than to behold evil, and canst not look on iniquity." If this be true of God, it follows that man, the expression of His thought, must also have an equally pure outlook. For us to forgive, then, it is also necessary for us to know that the real man has never needed our forgiveness, has never been less than the outspoken thought of Love. The proof of our own pardon lies in the clearness of our vision of man as the only begotten Son of God, the spiritual idea to be understood and loved. Nothing less than this will suffice to protect us from the danger of presuming to criticize or condemn. Love cannot recognize anything but love; therefore, whenever we believe in a want of entire love in our brother, it behooves us to seek speedily our own pardon in this respect.

Mrs. Eddy has set us a glorious example, and our gratitude goes out to her whose demonstration of Love's forgiveness is removing "the covering" which has so long hidden the real man's beauty and symmetry from our vision.

THOUGHT PICTURES.

CARL E. HERRING.

A LITTLE girl who had been watching her mother make pencil sketches, finally said, "Mama, I know what drawing is." Her mother asked, "What is it, dear?" The child replied, "It's just thinking, and then making marks around the think."

Ever since the dawn of civilization history has recorded over and over again the efforts of the human race to learn how to make "marks around the think." Beginning almost before recorded history, we find the effort took the form of human sacrifices, and from this we pass from one weary stage to another, down to the present time. The Nazarene Prophet was so little understood that a whole race of theologians arose who filled thousands of volumes with printed matter, not one line of which presented man as made perfect, but all seemed intent upon putting in his hand of flesh a pencil with which to make marks upon the sand. This was succeeded by a still more material development, in the way of scientific investigation into the laws of being; the true concept was pushed still farther back on the shelf, with the result that the theologians and scientists, ancient medieval, and modern, have brought such confusion, in trying to teach us how to make marks around our "think," that our vision has become obscured.

It remained for one to outline for us the Christ-idea, "undivorced from truth, uncontaminated and unfettered by human hypotheses" (Explanatory Note, *Quarterly*). Mrs. Eddy says that "thought is borrowed from a higher source than matter" (Science and Health, p. 267), and what are all our prayers and supplications, our vain efforts to define the Godhead, our study of nature to find the law of Spirit, but an effort to drag thought from its pinnacle into the dust. Thought neither came from dust nor can it be portrayed in dust.

God, Spirit, Mind, creates the true idea, which is revealed in Christian Science, and we owe it to our Leader that we can recognize this idea and cease forever the dwarfing process of attempting to make "marks around the think."

[Written for the *Sentinel*.]

JESUS—CHRIST.

LAURA GERAHTY.

O MASTER, thou with the patient eyes
And the brow that bore and strove;
With the voice that ne'er a word conveyed
But was born of infinite Love;
Men say, as they pass on their way today,
Bending low 'neath the weight of care,
Could they touch thy hem that their silent grief
Would melt in the saintly air.
'Neath the fearsome depths of an angry sea,
'Midst the clouds of a storm-swept sky,
On the arid plains of discontent,
Or the sands where vultures cry,
In the chamber of sin with its casement barred
As close as the prison's gate—
Could they hear thy voice, then each thought would melt
That was born of fear or hate.

. . . . . .

Ah, radiant Christ, the Christ of God,
Great Truth that cannot fail,
The Life that reigns with strength supreme
Though a human heart may quail!
We can see thee now, through the mists and rain,
With a glimpse of immortal sight;
And we clasp thee close, and bathe our eyes
In the floods of Truth's great light.

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SELECTED ARTICLES.

[From an editorial in *Montgomery* (Ala.) *Times.*]

It is very much the fashion among the less broad and tolerant of the theologians and many of their followers,—those who take especial pride in vaunting their strict orthodoxy,—to criticize in most unfriendly terms the followers of Mrs. Eddy, the author of "Science and Health with Key to the Scriptures" and the Founder of this new form of faith. They have been charged with an attempt to upset belief, with fanaticism, even with immorality; but no one who has come in contact with these people will admit the truth of such a charge. Their lives, so far as we have observed, are simple, sincere, and inspiring. The requirements, however, for a full embracement of Christian Science appear exacting; for they cover the actual relinquishment of sin and vice and an absolute demonstration that this has been undertaken in all sincerity by the neophyte.

We can say, with perfect truth, that the limited number of persons coming under our individual observation who have embraced this faith, have been improved morally and physically, and since the only sane way to judge of a planting is by the fruits produced, it is quite impossible to join with those who denounce Christian Science, Christian Scientists, and more particularly Mrs. Eddy, who has undoubtedly been hounded in no small measure both by those in search of newspaper sensationalism and those who have wished to discredit her manner, her ways, and the effects of her teaching.

To one who has observed the trend of events and the development of the world's religious thought, there can be no question but that the twentieth century will be marked by a deep study of the spiritual side of nature. Materialism is being found more and more incompatible with the teachings of Jesus. In every Christian church this new awakening may be seen. The past quarter century has produced a new process of thought which cannot be controlled, for it is grasping after an understanding of the eternal verities, the things not seen with mortal eyes but whispered by the still, small voice that dwells within the conscience, the deeper and holier recesses of men. And is it not safe to say that much which is now regarded as extreme, to a point that touches the impossible in Christian Science, is destined in another quarter century to be better understood, better loved, and more fully adopted by the Christian bodies of the world?

[Algernon Hervey-Bathurst in *Hampshire Observer,* Winchester, Eng.]

It is now generally understood that Christian Science is based entirely on the teaching of the Scriptures. Indeed, Mrs. Eddy has said on page 110 of Science and Health, in referring to her discovery of Christian Science, "The Bible was my only text-book;" and there are many thousands who declare today that the Bible was to them a sealed book until they commenced to study it in the light of Christian Science. From cover to cover of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy declares the impossibility of practising Christian Science except through implicit obedience to the teachings and commands of the great Master. There could be no sounder teaching than this.

With regard to the teachings being "unscientific." One of the definitions of "science" given by Webster is "knowledge classified and made available in work, life, or the search for truth." Christ Jesus taught no mere theory; he proved that his teachings were scientific, demonstrable, and that those who understood his teachings would do the works he did. He said further that a tree is known by its fruits, or in the words of St. James, "Faith without works is dead." Now, Christian Science declares that those teachings and that standard are as practical and essential today as they were nearly two thousand years ago, and it is because Christian Scientists are striving to obey these commands that they are enabled to free themselves and others from the bondage of sin and the misery of sickness. For some three hundred years after the ascension it is known that the healing of sickness continued to be just as essential a part of the Christian religion as preaching the gospel; but gradually the command became divided, with the result that to clergymen is left the duty of fulfilling the first part, while doctors and hospitals are expected to comply with the latter portion of the command, which was never meant to be and never should have been divided.

The great proof of the truth of the teachings of Christian Science is the fruits by which it is known. The thousands who today subscribe to these teachings have a practical and tangible reason for doing so, for they have found in Christian Science what other systems have failed to give them. Meanwhile the Christian Science movement goes on quietly and unostentatiously, relieving mankind from burdens they should never have borne, healing the sick, reforming the sinner, comforting the sorrowing, because it is based on absolute Truth. "By their fruits ye shall know them."

[George Shaw Cook in *Quincy* (Ill.) *Herald.*]

Christian Science does not help those who are in prison because of having violated the laws of the state, to "imagine" that they are free and thus make them happy, any more than it helps those who are in bondage to physical illness because of violation of health laws to "imagine" that they are well. Mrs. Eddy has said on page 5 of the Christian Science text-book, "Sorrow for wrong-doing is but one step toward reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation." On page 22 she says: "Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves;" and on page 11 she further says, "A magistrate sometimes remits the penalty, but this may be no moral benefit to the criminal, and at best, it only saves the criminal from one form of punishment. . . . Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat the offense, if indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing."

The foregoing brief quotations will be sufficient, I believe, to show that in Christian Science teaching there is nothing to justify a criminal either inside or outside prison walls to imagine that he could be free from the consequences of his crime until, through repentance and reformation, compliance with the law, and exemplary conduct, he had demonstrated his right to freedom. Thus it will be seen that the statement concerning the men in the Canon City prison, that they had "joined it [Christian Science] for the reason that they wanted to get out of jail, and the only way to do so without serving time is to lay hold on the implement with which they claim they can loosen steel bars and beat down prison walls—faith," is absurd. Even if the prison doors were opened to them, they would not, if they had been truly converted to Christian Science, wish to be released until they were legally entitled to their freedom. Christian Science would have made them the more willing to "serve their time" and to atone in the manner prescribed by law for their violation of the law. Even when unjustly imprisoned, Paul and Silas refused their freedom until the authorities who had wrongfully imprisoned them came and released them.

Christian Science, when correctly understood and applied, makes better citizens of those who are its students. The tendency of Christian Scientists as a class is to be law-abiding and considerate of the rights of others. Christian Science has in many instances completely reformed and regenerated inveterate criminals and hardened sinners, making of them good and useful members of society.

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[John L. Rendall in *Cedar Rapids* (Ia.) *Republican.*]

It is true that Christian Science promises health, harmony, peace, and a reasonable amount of prosperity. It is also true that the Bible makes the same promises to all who "trust in God." Christian Science simply emphasizes the plain teachings of Scripture. The psalmist stated: "The Lord is my shepherd; I shall not want;" and again, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." In Proverbs we read: "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." And again: "By humility and the fear of the Lord are riches, and honor, and life." The prophet Isaiah stated: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Jesus taught: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Bible from beginning to end is full of promises of health, strength, peace, and prosperity to "them that believe." Jesus' practical example, and that also of his immediate followers, was one of healing the sick and the sinner through their understanding of the ever-availability and all-sufficiency of the infinite power of God. It is the effort of every intelligent individual to attain the most complete, satisfactory, and harmonious conditions possible, physically, mentally, morally, spiritually.

The Christian religion teaches that these are to be found in the "kingdom of God," and Jesus taught, "The kingdom of God is within you." It therefore stands to reason that a religion which minimizes fear, which displaces discord, doubt, discouragement, which implants hope, faith, and confidence in God, which brings to the individual the consciousness of God's ever-presence and power, that which insistently and consistently attributes all power to God, must be and is a desirable possession. Christian Science is this sort of religion. It is intensely practical in all the "good things" our critic has stated that it promises, and moreover it fulfils its promises. That which produces better conditions spiritually must of necessity result in better conditions in every respect. It is therefore not to be wondered at that intelligent people everywhere are finding within the range of Christian Science that for which a weary, storm-tossed humanity has earnestly longed, because it is meeting the practical need of mankind for a satisfactory and adequate religion.

[James D. Sherwood in *Marshall* (Tex.) *Messenger.*]

A Christian Scientist does not ignore the claims of pain and disease, but he knows they are not a part of God's creation, which was finished and pronounced very good. He does not ignore disease, but he heals it in like manner as did Christ Jesus, and thus he relegates it to its proper rank of unreality, as that which is opposed to the realities of Spirit. A Christian Scientist recognizes the divine Mind as the only creator. He understands that right thinking and pure living externalize as health; and, per contra, that wrong thinking and impure living ultimate in disease and disaster. Thus it is that Christian Science in healing the sick first casts out evil thinking, evil desires, evil motives, and evil practices, and purifies thought, makes good active, and brings to pass the normal consequence: health (wholeness). The process is Christian and the means are purely spiritual, the way our Master taught and practised and left as a heritage to all who follow him in truth and in deed.

Our critic makes lengthy mention of Job, and says, "Had he but had a Science teacher his darkness would have all been light." In the book of Job we read that Job declared, "Ye are all physicians of no value. O that ye would altogether hold your peace! and it should be your wisdom." In another place we observe that Job had a clear conviction of mental causation, for he declared, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

The claim our critic makes, that the Christian Scientists do not reverence the Bible, is as unjust as it is misleading, for it is well known to all who attend services in churches of this denomination that the Holy Bible is read by one appointed for that special purpose; and that during the week Christian Scientists everywhere have been making a study of the Bible passages that have direct reference to the Lesson-Sermon for the coming Sabbath. Christian Scientists, more than any other class of individuals on earth, make a daily and constant study of the Scriptures. Mrs. Eddy, the Discoverer and Founder of Christian Science, tells us that the Bible was her only guide and help when seeking an understanding of the lost art of Christian healing. She confined herself to the study of the sacred writings, and when the discovery was finally made, she made complete proof through demonstration before publishing her work, "Science and Health with Key to the Scriptures," the text-book of Christian Science which is healing thousands by its clear revelation of the omnipresence and omnipotence of God, who made man in His own image and likeness.

[Nellie M. Johnson in *Omaha* (Neb.) *World-Herald.*]

The mission of Christian Science is the establishment of God's kingdom on earth, and it seeks to accomplish its purpose by eradicating sin from men and inculcating the love of good in their affections. Its practice—eschewing all methods of human control, including telepathy and suggestion—relies solely upon the operation of God's law, which deals primarily with causation. Be it manifested as sickness or sorrow, poverty or pests, the cause of all human discord is sin, and the remedy in every instance lies in the overcoming of sin.

The novice in Christian Science may at times give undue prominence to insignificant detail, may try to eliminate effect without uprooting the cause. The wise student, perceiving the scope of his work, as a rule rids his house of vermin by ordinary methods, and devotes his energy to extirpating from his thought hate, envy, malice, revenge, and kindred evils.

[W. E. Fell in *Bradford* (Eng.) *Telegraph.*]

I have studied Christian Science in America, and it was there that I became absolutely convinced of the magnitude of the truth that had been revealed to the world, and of the selfless fortitude of the lady to whom it was revealed, and through whose tireless energy and faithful devotion to Truth hundreds of thousands today, who have been healed of all manner of diseases, sins, and mental deformities, are calling blessed, and striving to show their gratitude in the only way acceptable to her, by closely following in the footsteps of the Master.

Many hard and wholly false things have been said about Mrs. Eddy, but there is one rock of defense they cannot storm and that is her justification—the countless numbers of sinners and sufferers who through her teaching have turned to Christ and found him to be a Saviour in the fullest sense, a Saviour from sickness as well as sin. Let us all strive for a wider outlook and a larger charity.

[Frederick Dixon in *Bedford* (Eng.) *Circular.*]

For forty years, in a storm of slander, of obloquy, and of malice, Mrs. Eddy has stood pointing humanity steadfastly and courageously to the practical application of that knowledge of Truth which Christ Jesus had bestowed on it. The night of that watch is far spent, and one of the signs of the dawn is the increasing disgust excited by the violence with which she has been assailed in the past. In the noble

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concluding words of the preface to her book, "Science and Health with Key to the Scriptures," "In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing and healing to the sick,"—she has committed "these pages to honest seekers for Truth." And in the ranks of the ever-increasing army of Christian Scientists she sees the answer to her devotion to her work.

[Charles M. Shaw in *Rochdale* (Eng.) *Observer.*]

The statement made by the reviewer of Dr. Horton's book, that Christian Science is regarded by many people on this side of the Atlantic as "a money-making swindle at the expense of ignorant and superstitious piety," is of course incorrect. But the remark is based upon such palpable ignorance of the subject, and is so like the attitude held by the present writer—along with many others now connected with the movement—when he first heard of Christian Science, that he can regard it without resentment. Nevertheless, it is due to the public that those who occupy chairs of criticism should speak with the authority of correct information.

That Christian Science is not a money-making swindle is evidenced, for one thing, by the fact that many of those engaged in the work have given up more remunerative posts in order to do it. Again, Christian Science has something to give mankind which cannot be obtained in other ways. There are scores of people in this district who have been healed by means of it when medical skill was baffled, as can easily be verified by any honest investigator. Professor James, in his notable book on "The Varieties of Religious Experience," says, "The plain fact remains that the spread of the movement has been due to practical fruits."

In the last three years Christian Science churches and societies have increased in number by thirty per cent, and contain among their members judges, lawyers, professors, authors, doctors, clergymen, teachers, and merchants. Your reviewer must have a singular knowledge of human nature if he imagines that in these days and among such people Christian Science would flourish if it were characterized by anything in the nature of a swindle.

[Lloyd B. Coate in *Dayton* (O.) *Herald.*]

Truth is eternal, and has always existed as one with the Father, for God is Truth. Abraham healed the sick through purely spiritual means, the prophets healed the sick through spiritual means, and Jesus the Christ and his disciples healed the sick through spiritual means,—an understanding of the power of God, Spirit. Christian Science is based upon the lives of the prophets and apostles, Jesus Christ being the chief corner-stone.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

ST. LOUIS, MO.

Second Church of Christ, Scientist, of St. Louis, Mo., laid the corner-stone of their new edifice, located at Washington boulevard and Washington way, this morning (March 7). The first service in the new edifice is scheduled for the first of May in what will be the future Sunday School room, and the completion of the main auditorium will proceed as quickly as possible. The edifice will be one of the handsomest in the city.—*Correspondence.*

BAKERSFIELD, CAL.

The Christian Scientists will soon begin the erection of a church edifice on their property at the southwest corner of Seventeenth and G streets. The preliminary drawings have been accepted, and as soon as detailed plans and specifications can be prepared the contract will be let for the building, which will be of frame construction and of neat design, with a seating capacity of two hundred and fifty. The structure is designed to accommodate the needs of the church temporarily, and a more commodious structure will be erected at some future period.—*Echo.*

IOLA, KAN.

The members of First Church of Christ, Scientist, are now occupying their new church at the corner of East and Sycamore streets. The new church building was remodeled from a house known for many years as the Allison residence, and during the past few months it has undergone extensive repairs to render it suitable for a church. The auditorium is tastefully decorated in green and white, equipped with opera chairs to seat one hundred and seventy-five, and is to be lighted with electricity. A reading-room adjoins the main room. The church will observe the custom of deferring the dedication until the building debt is canceled. The church was granted a charter in 1901, but previous to this time has occupied rented quarters at various places in this city.—*Daily Register.*

[Written for the *Sentinel.*]

TIME AND ETERNITY.

STELLA E. SAXTON.

OUT of the darkness flames the light—
A lark takes wing.
The sunset—soon a nightingale
Begins to sing
Its joy unto the evening star.
Then dark awane,
The soft faint whisperings of morn —
'Tis dawn again.

And mortal life is but a thread
Of gossamer,
On which are strung these passing days.
So frail they are,
That though the beads be jet or pearls,
It counts not much,
They crumble each and fall away
At time's quick touch.

"Without beginning, without end,"
O God, Thy years!
No stricken days, no broken threads,
No bitter tears!
The Sun of Righteousness shines forth.
Look up and see!
Earth's blight is not, and dawns for man
Eternity!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"FEAR NOT."

In reading the testimonies of healing received at this office for publication, the editors have been greatly impressed with a feeling that, next to the spiritual uplift which the study and practice of Christian Science have given the writers of these testimonies, the most important thing is that a great weight of fear has been lifted from their shoulders and they realize that they are indeed free. The healing of these persons has been not simply the cure of some disease, but, much more than this, the banishment of a fear which had been not only a part of the ills of which they had been healed, but also a factor in all their business, social, and religious activities.

Probably no one who has experienced this healing in Christian Science can look back upon his former experience without wondering how he could have been held in such utter bondage to a nameless fear, or how he could have given such implicit allegiance to something of which he was not conscious. How many of these people would have admitted in the old days that they were lacking in either moral or physical courage, or that they were ignorant of that truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free"? Almost every one will agree, as a general proposition, that ignorance and fear are copartners, and many will go farther and agree —still as a general proposition—that ignorance is the cause of fear; but never since the days of our Master, until the revelation of Christian Science through the inspired thought of Mrs. Eddy, has the knowing of the truth made men truly free.

The truth which Jesus said should give freedom in this way, was the truth about God and man,—that God is omnipotent, omniscient, and omnipresent; that He is not the author of evil, therefore evil does not possess either power or entity; also that man is made in the image and likeness of God, therefore man can be subject only to that which is good, for we read in the first chapter of Genesis that God declared His creation to be good, and in this account of the spiritual creation we find neither fear nor sin mentioned, but only that which is "good" and "very good."

This truth has been reiterated and reemphasized by Mrs. Eddy in Christian Science, and it is the knowing of this truth which has freed from bondage those who have found it, just as our great Master declared that it should. His reassuring promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," is just as true here and now as it was when it fell from his lips by the shores of Galilee nineteen hundred years ago; and that mankind is learning how to "fear not," is quite evident from the testimonies to which we refer. Mrs. Eddy has emphasized this in the chapter "Christian Science Practice," in Science and Health, and especially on page 442 in the words, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

ARCHIBALD MCLELLAN.

CLEANNESS.

At the present time as never before, the most strenuous efforts are being made not merely to lessen disease and vice, but to annihilate them, and for this evidence of human progress Christian Scientists rejoice, even though the methods employed may not be those which they consider the best. While they are at least heartily in sympathy with every honest and unselfish endeavor to cleanse our cities morally and physically, they know that more than outward cleanliness is needed in order to overcome disease in any true sense and to establish a health that is worth while. Jesus admitted that the Pharisees of his time obeyed rigidly the Mosaic law relative to outward cleanliness, but he said of them, "Your inward part is full of ravening and wickedness." (Luke says that they had criticized Jesus because he had not "washed before dinner," and this was part of his comment.)

All through the Old Testament we find many references to ceremonial purification, much of which was undoubtedly symbolic of the true purification that establishes health, wholeness, or holiness. The psalmist tells us that the one who shall stand in the "holy place" is "he that hath clean hands, and a pure heart;" and Christian Science is daily demonstrating the fact that such an one is safe from all evil,—"from the snare of the fowler, and from the noisome pestilence."

One of the most impressive pictures in Revelation is that of the "great multitude, which no man could number," of those who had "washed their robes, and made them white in the blood of the Lamb." These had not always been pure, but the greatest of all changes had come to them, whereby material sense with its impurity was given up for spiritual sense with its purity, its peace, and its joy, recalling to us Paul's words, "The life which I now live in the flesh I live by the faith of the Son of God." Mrs. Eddy tells us that "we need a clean body and a clean mind," and she adds that "the pure and exalting influence of the divine Mind on the body is requisite" (Science and Health, p. 383). All who respond to this influence will strive after absolute purity within and without, and their lives will be a ceaseless demand for clean homes, clean morals, clean politics, clean literature, and above all, clean men and women.

The Revelator tells us that the great multitude of the redeemed whom he saw in spiritual vision reached their spotless purity by "the blood of the Lamb." In another place he says that they overcame "the accuser" by the same means. It has long been held that to accept on faith the blood of Christ Jesus was sufficient to ensure one's salvation, but the demand of Christian Science is for the proof offered in Revelation, the Christ purity which characterized the victors. In the Scriptures blood clearly symbolizes life, and in Science and Health we are shown that the one necessity is to "partake of that divine Life" (p. 25). If we are awakened to the divine Life, then it must inspire our every thought, word, and deed, making all pure and healthful.

Jesus said to his disciples, "Now ye are clean through the word which I have spoken unto you." John, who records these words, also tells us of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" and then he tells of its influence in "the healing of the nations." The healing and the cleansing are one process. It remains with us to choose whether we shall cling to materiality, or give up pride and human opinion at the demand of Truth, as did Naaman of old, and plunge into the cleansing waters. We are told that when he did this, his flesh became like that of "a little child, and he was clean." This same privilege awaits today all who will accept it.

ANNIE M. KNOTT.

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"MUCH ADO ABOUT NOTHING."

NOT infrequently would-be clever critics take occasion to make Christian Scientists the butt of raillery, if not ridicule, by an apparently legitimate inquiry as to why they should put forth such earnest effort to overcome sin and sickness, if it be true that these things are mere "old wives' fables." "Why not snap one's fingers, so to speak," say they, "and realize the goneness of such foolish fallacies at once?" If Christian Scientists always have the grace and wisdom to make no retort to such sallies, they do well. Usually this is distinctly the best course to pursue, and yet at the right time, and to those who will hear, they have somewhat to say.

Every worthy citizen is interested in the general educational system of his country. It may represent a vast organization, and involve the expenditure of an enormous sum, but usually this money is far more willingly contributed than that for any other communal undertaking. And what is the purpose and end of this huge enterprise? Simply the removal of some form of ignorance, which, as all will allow, is in itself mere nothingness. The displacement of a wrong sense, or no sense, by a right sense, is the sum total accomplished, or to be accomplished, by "all this ado," and yet no one thinks of ridiculing the effort as foolish.

Of all the world's teachers Christ Jesus has been denominated the greatest, and the educational work he inaugurated differs from that of other teachers, only as spirituality differs from mere intellectuality. The redemption of humanity means advance in knowledge, the banishment of the nothingness of stupidity and false belief, through the establishment of the rule of the right idea, the somethingness of Truth. So long as falsity is believed to be true, so long will it be potential upon the plane of human sense, though absolute nothingness in itself, and the "ado" which Christian Scientists are making over it, is the "ado" of every professor and teacher in the world, and that over the same thing; for, while ignorance exists with respect to many different things, its nothingness presents no varieties whatever.

The school-teacher knows that if falsity is left undisturbed, not only thought, but conduct and action, together with all the results of earthly living, will be determined by it; so that the welfare not only of the individual but of a family, a community,—yes, a nation,—may depend upon the leading into light of a stupid schoolboy. The teacher knows, too, that the ignorance which does not wish to be informed is the most difficult to dispel, and in these respects the parallelism between his work and that of the Christian Scientist is manifest. The latter is the most important, because it has to do all the time with character. The unlettered may live happy and useful lives despite their ignorance, but the unspiritual are, and must remain, without God and without hope, even in this world. Moreover, the unspiritual cling to evil's falsity as the source of their satisfaction; hence the necessity of having to do with the nature of evil, and of proving its nothingness as an asserted somewhat which, though highly exalted in human belief, is absolutely without Principle, place, or power.

All this explains that "much ado about nothing" which eventuates, through the appearing of truth, in mankind's escape from the tragedies of false sense. It is the universal assent to evil's claim that it is something, which renders it seemingly necessary for Christian Scientists to have so much to do with it as a falsity. Says our Leader, "Where the spirit of God is, . . . evil becomes nothing" (Science and Health, p. 480); and Christian Scientists are seeking to demonstrate this vital truth here and now, as the one "work" which will effectively rebuke the world's criticism and dispel the world's fear.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

New Rochelle, N. Y., March 22, 1910.

Beloved Leader:—The enclosed letter from my father arrived this morning, and I hasten to carry out his wish for me to forward it to you, as he did not have your mail address. I trust his loving thought may add to the joy of your busy life. Many times my gratitude goes out to God for your glorious messages which heal and uplift mankind. I hope to prove my faithfulness to you by doing each day better healing work and living what you have taught me in your writings. I am daily more grateful for your wisdom in establishing class instruction. The world is hungry for the food of Truth. I am beginning to see more clearly the many opportunities you give us to gain a better knowledge of Christian Science, which establishes the kingdom of heaven within.

Your loving follower,

MRS. ELIZABETH H. MCQUEEN.

Ocean Grove, N. J., March 22, 1910.

Dear Mrs. Eddy:—I think you will be somewhat astonished when you receive this note from me. I am a Methodist Episcopal minister. I have been preaching the glorious gospel of the Lord Jesus Christ for sixty years. During the last holidays I was visiting my daughter, Mrs. M. G. McQueen, living at New Rochelle, N. Y. There I found a book written by Sibyl Wilbur, "The Life of Mary Baker Eddy." I read this history of your life-work carefully, from beginning to end, with much interest and profit. After I had read the history, I told my daughter that you were a remarkable woman. In all your life-experience I found that you did not return evil for evil; but endured all that was said against you with a loving and sweet spirit. No criticism seemed to disturb your restful spirit. I thought you must have the same mind that was in Christ Jesus the Lord. I now congratulate you on the manifestation of that lovely sweet spirit as shown in your life-experience. God bless you, and give you many years yet to live and do good.

Yours in Christian love,

B. C. LIPPINCOTT.

Toledo, O., Feb. 25, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—Section 15 of Article VIII. of the Manual of The Mother Church was long a puzzle to me. One day a great light came, and with the light such an awakening as I have seldom experienced, this awakening bringing a deeper and truer sense of love and gratitude for your far-seeing wisdom. The light has continued to shine, to grow brighter, each day bringing out from dark and hidden places unsuspected things and arousing me with its sparkling clearness as I have not been aroused before. I realize that, even with this light, I see but dimly, but I know my vision will be enlarged as I gain the strength and wisdom requisite for a larger view.

This experience has proved to me so positively your wise, able, and loving guidance, has shown so conclusively divine inspiration, and has brought so clearly a new and larger understanding of the scope of the weapons for our warfare which you have so patiently, lovingly, and perfectly forged for us, that my heart goes out in more and greater devotion and loyalty to you, dear Leader, in proportion as my sense of Love is enlarged and I am able to catch fleeting glimpses of what you have so clearly seen and then so bravely and fearlessly given us.

Very lovingly,

PAUL ARTHUR HARSCH.

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London, England, March 16, 1910.

Dearest Leader:—At a recent meeting of the members of First Church of Christ, Scientist, in London, at which we made a spontaneous collection of funds to offer to the Publishing Society at Boston, it came to me very forcibly what *The Christian Science Monitor* will one day mean to the world, in both hemispheres. The wisdom which has provided this newspaper as a vehicle for the unbiased presentation of facts, will more and more appear. In time it will be the one periodical in which men can find "the truth, the whole truth, and nothing but the truth," totally uncolored by greed, self-interest, sex-antagonism, and the mesmerism of the fast loosening grasp of creeds. Wrongs will be righted; justice will be done; wilful mistakes set right, and things reported as they are without prejudice.

We have many good newspapers in this country, but they all, more or less, bear the impress of bias, of human opinion, and of the theology which is unconsciously injected into all opinion. At some not far distant date I look to see *The Christian Science Monitor*—in Europe as in America—inaugurating great reforms. It will force the press to follow suit in honest method, and in the rightful representation of things, whether of public or private concern. We look foward, in this country, with hope and confidence, and in the assurance of a great development of good. And we bless God daily, hourly, for our Leader, and for the wisdom with which He has endowed her for the doing of His work.

Your devoted follower,

ALICE ARCHER HOUBLON.

(The Lady Alice Archer Houblon.)

[Telegram.] Rockford, Ill.

Mrs. Mary Baker Eddy.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Rockford, Ill., voted unanimously, at a special meeting held recently, to send you a message of love and gratitude for your God-inspired wisdom in giving to the world "Science and Health with Key to the Scriptures," which heals and purifies, and which has enabled us to open our beautiful new church edifice to the public, Sunday, April 3, 1910. Lovingly,

First Church of Christ, Scientist,
MARTHA E. KENNEDY, Clerk.

Malden, Mass., March 23, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Malden, Mass., in special meeting assembled, send to you, our divinely directed Leader and teacher, a message of gratitude for your exemplification of the words of our text-book, "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Under your leadership, we are rejoicing in the unfoldment of God's kingdom on earth. May the same patience, devotion, and unselfed love which has characterized your demonstration of Principle, be so practised by us, both individually and collectively, that we may be accounted a fruitful branch of the "living vine;" even one of those of whom Jesus spake: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Lovingly,

First Church of Christ, Scientist, Malden, Mass.
BESSIE D. CHASE, R. CLINTON LOVELAND,
C. LILLIAN BEMIS, *Committee.*

Toronto, Can., March 25, 1910.

Beloved Leader:—Nearly twenty years ago Christian Science was brought to my notice by my brother, who had been healed by it after other remedies had failed. When my brother advised me to take up Christian Science, he very kindly gave me a copy each of Science and Health, "Retrospection and Introspection," and "Unity of Good," and the reading and study of these books worked such a transformation, mental, moral, and physical, that the desire for worldly associations decreased until finally I withdrew from them, including the masonic order, also the church of which I was then a member. This step was attended with much opposition on the part of some of my friends, and regrets from others who believed I had taken a wrong course; but I had found the truth, and despite their protests and entreaties to return I steadily and persistently pressed on, increasing in strength and usefulness, finding better opportunities for doing them good,—enriching myself and others.

Since that time the Church of Christ, Scientist, and its activities have engaged my attention and met all needs, both social and spiritual; and now, when the amended by-law in regard to organizations comes, I find myself ready and bid it a hearty welcome, for it shuts the door on error and opens it to Truth and wipes all tears away. The by-law in its present form is timely, and will accomplish much good.

Faithfully and lovingly yours,

WILLIAM BRUNDRETT.

San Francisco, Cal., March 23, 1910.

Beloved Mrs. Eddy:—May I tell you something that seemed so good to me. Last Sunday evening, after service, I was introduced to a gentleman who had been coming only a short time to our church. On inquiring how he came to be interested in our church services, he said that he had been receiving some of the Christian Science literature from our distribution committee regularly, for some time, at his place of business, and that he wanted to come to our church, and see what these faithful people were doing. He owns a large barber shop in our city, and our literature is placed on his reading-tables for his customers to read. I have greatly rejoiced over this little expression of appreciation of our faithful workers in the distribution work. So many are being reached in this way, since the literature is placed only where it is lovingly and acceptably received. Later, the gentleman referred to telephoned to ask where he could obtain the text-book and other literature necessary to begin the study of Christian Science, as he needed it in his home for a sick wife and daughter.

I cannot express how grateful I am for all our literature. Thank you, dear Leader. Lovingly,

MRS. M. C. BREYMAN.

Creston, Ia., Feb. 14, 1910.

Dearly Beloved Leader:—Your article in the *Sentinel* of the 12th inst., "Men in Our Ranks," has helped me to decide to take an important step. You have proved to be such a wise and loving Leader that I am assured that following your counsel will be fraught with victory. I also am glad to thank you, from a deeper sense of gratitude than words can express, that through your teaching I have been able to demonstrate, in some measure, that our God is "Lord of lords, and King of kings."

Your loving follower,

G. J. FERGUSON.

THE MANUAL.

The 86th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new by-laws are made or when important changes are made in by-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

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THE LECTURES.

YOUNGSTOWN, O.

Introducing William D. McCrackan, M.A., of Boston, who spoke on Christian Science Thursday night [Feb. 10], First Reader Harry K. Filler said in part,—

You have all experienced the satisfaction gained from learning the truth about the alphabet and the multiplication table. You learned the letters and numbers first, then you learned that by properly placing them you were able to read, write, count, and work numerous examples in arithmetic. Proportionately as you have held to the fundamentals upon which the alphabet and numbers are based, you have been enabled to arrive at a knowledge of things as you know them today. Only the truth about things ever brings real satisfaction; and I state unhesitatingly that all mankind everywhere are looking for satisfaction, are seeking for the truth of things. All truth must necessarily be based on Principle, and to get a knowledge of this Principle is to gain a working understanding of the truth, for anything to be true must be provable. Christian Science does teach the truth about God and His creation, and does in countless ways prove God to be a very present help in time of trouble. You may all, if you will, prove this to be true, as you have been able to prove the alphabet or numbers to be true. The thing required in this, as in mathematics, is a willingness to be taught. Desire the truth of it, and you will get it.

Youngstown Vindicator.

SPRINGVILLE, N. Y.

A lecture, outlining faithfully the benefits and work of the Christian Science church, was delivered Sunday, Feb. 20, at Godard Hall to a large and appreciative audience by the Rev. Arthur R. Vosburgh of Rochester, N. Y. The speaker was introduced by Ira W. Smith, a prominent attorney of Erie county, N. Y., who said in part,—

We have been called together this afternoon to listen to a discourse on the subject of Christian Science. I, like many others here today, have never embraced this form of religion and healing. During the past six months I have been brought in close touch with its workings, and I would not be true to myself and to the advocates of Christian Science if I did not emphatically state that I have seen uncertainty, sorrow, depression, and sickness give way to certainty, joy, happiness, and health.

I am very much impressed with the rapid growth of this institution, also with the character of the people who embrace its calling. I can remember when, only a few years ago, it was the subject of severe criticism and ridicule; but these have gradually faded away and faith has taken their place. Today its followers are numbered by thousands and tens of thousands, and it is not the ignorant and unintelligent who flock to its standard, but the educated and refined. The thinking people of the day are embracing this beautiful truth, and I say God speed it. We cannot hear too much of these things, and I take great pleasure in introducing the speaker of the afternoon.

Springville News.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

San Pedro, Cal.—Frank H. Leonard, The Auditorium, April 12.

Fostoria, O.—Mrs. Sue Harper Mims, Andes Opera House, April 12.

San Antonio, Tex.—Clarence C. Eaton, Grand Opera House, April 14.

La Porte, Ind.—Francis J. Fluno, M.D., Hall's Theater, April 14.

Jackson, Mich.—Prof Hermann S. Hering, Athenaeum, April 14.

Jonesville, Mich.—Mrs. Sue Harper Mims, Theater, 8:15 p.m., April 14.

Champaign, Ill. (Society).—Clarence C. Eaton, Walker Opera House, 3 p.m., April 17.

Geneva, N. Y.—William D. McCrackan, M.A., Smith Opera House, 3 p.m., April 17.

Binghamton, N. Y.—Mrs. Sue Harper Mims, Stone Opera House, 3 p.m., April 17.

Hastings, Mich.—Prof. Hermann S. Hering, Reed's Opera House, 7:30 p.m., April 18.

Constantine, Mich.—Prof. Hermann S. Hering, George Opera House, April 19.

Napa, Cal.—Frank H. Leonard, Hayes Theater, April 19.

Marshall, Mo.—Clarence C. Eaton, Marshall Opera House, April 21.

Waterloo, Ia.—Francis J. Fluno, M. D., Waterloo Theater, April 21.

McGregor, Ia.—Prof. Hermann S. Hering, Sullivan Opera House, 8:30 p.m., April 21.

Alameda, Cal.—Frank H. Leonard, Unitarian Church, Grand street, near Santa Clara avenue, April 21.

Oakland, Cal. (First Church).—Frank H. Leonard, Macdonough Theater, April 21.

Guernsey, Channel Islands.—Rev. William P. McKenzie, St. George's Hall, Esplanade Guernsey, 7 p.m., April 21.

Englewood, N. J.—Mrs. Sue Harper Mims, April 21.

Omaha, Neb. (First Church).—Clarence C. Eaton, Brandeis Theater, April 22.

Charles City, Ia.—Prof. Hermann S. Hering, Hildreth Opera House, 8:30 p.m., April 22,

Fresno, Cal.—Frank H. Leonard, Barton Opera House, April 22.

Excelsior, Minn.—Hon. Clarence A. Buskirk, Town Hall, 3 p.m., April 24.

Anderson, Ind.—Clarence C. Eaton, Grand Opera House, 3 p.m., April 24.

Fort Wayne, Ind.—Prof. Hermann S. Hering, Majestic Theater, 2:30 p.m., April 24.

Eureka, Cal.—Bliss Knapp, Ingomar Theater, April 24.

Riverside, Cal. (Second Church).—Frank H. Leonard, Loring Opera House, 3 p.m., April 24.

Ontario, Cal.—Frank H. Leonard, Masonic Hall, 7:45 p.m., April 24.

Manchester, N. H.—Mrs. Sue Harper Mims, Universalist Church, 3:30 p.m., April 24.

Washington, D. C.—William D. McCrackan, M.A., New National Theater, 3:30 p.m., April 24.

Janesville, Wis.—Judge Septimus J. Hanna, Myers Opera House, 8:15 p.m., April 25.

Fortuna, Cal.—Bliss Knapp, Christian Church, April 25.

Santa Ana, Cal.—Frank H. Leonard, Opera House, April 25.

Evanston, Ill.—Judge Septimus J. Hanna, Church Edifice, Chicago avenue and Grove street, April 26.

Terre Haute, Ind.—Prof. Hermann S. Hering, Pythian Temple, 125 South 8th street, April 26.

London, England.—Bicknell Young, Chelsea Town Hall, April 28.

London, Eng.—Rev. William P. McKenzie, Queen's Hall, Langham Place, 8:30 p.m., May 12.

Edinburgh, Scotland.—Rev. William P. McKenzie, Synod Hall, Castle Terrace, 3 p.m., May 15.

Bedford, England.—Rev. William P. McKenzie, Town Hall, May 17.

Bristol, England.—Rev. William P. McKenzie, Lesser Colston Hall, May 19.

London, England.—Rev. William P. McKenzie, Queen's Hall, Langham Place, May 20.

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TESTIMONIES OF HEALING.

In 1902 my health began to fail, and it was at first thought that I had overworked myself and would be easily restored by rest and a change; but the benefit was only temporary, and I soon broke down again. This time the trouble was diagnosed as nervous breakdown, and after dragging along through the summer of 1903 without improving, I again went away, and was apparently somewhat better when I returned. A friend then offered me a situation requiring outdoor work. In the spring of 1905 my health gave out completely, I developed a severe cough, and my family and friends urged me to go West immediately. As it seemed quite an undertaking to wind up my business, I wished to be sure that this was necessary and went to a physician and asked for a thorough examination.

When Christian Science was recommended to me, I had undergone a part of the physical examination, and the outcome had been most discouraging. The verdict was that my lungs were affected, and if I wished to prolong my life I must go to a different climate. The prospect of leaving my little children fatherless tormented me hourly, and my life, which had seemed so full with fine business prospects, hosts of friends, and a happy family, was now burdened with care and discouragement. I grasped at Christian Science at once. I was glad to try anything that promised any help whatever, and went to see a practitioner, my voice so weak that I could scarcely be heard across the room. His advice to me as the first step toward Christian Science, was to break off the medical examinations I was then undergoing. As I recall this interview, during which I asked questions and received answers thereto, I realize that my mind was not only made up to discontinue medical treatment and examinations, but that I had taken a long step on the road to recovery. I went home and destroyed all my medicine, telling my wife that I was going to try Christian Science.

I had obtained a copy of "Science and Health with Key to the Scriptures," and commenced to read it at once. I had never read the Bible, had never thought it practical, but I had been reading Science and Health only a few days when I found a Bible a positive necessity. When I read the Gospel of John, I found to my surprise that it alone contained more meaning to me than I had expected to find in the whole book. I knew I was healed, and that I had found a remedy for every discord,—the Science of Life. My duty was plainly shown me in Jesus' words as given in Matthew, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Afterward I asked for help in overcoming the tobacco habit, to which I had been a slave for twenty years, and was healed in five treatments. I have also lost the taste for alcoholic stimulants, which I occasionally used to excess. The desire for all these things has been utterly eliminated from my consciousness. Our children have never had a drop of medicine since my healing, where previously they took medicine continually and we paid doctors' bills as regularly as we paid the grocer.

Through the study and development of this beautiful teaching, my views of everything have undergone a transformation. I realize that material living, apart from the influence and operation of spiritual law, brings nothing but misery and disappointment, and I am glad to gain a newness of life by applying myself to the study of the Science of being, which alone brings peace and happiness. As my understanding grows of what it has meant to bring this wonderful truth to the knowledge of this needy world, I rejoice that one has been faithful and unselfish enough for the great work, and my heart is filled with gratitude to Mrs. Eddy, not only for her insight to reveal this truth, but for her endurance in its establishment.

JOHN J. TODD, Nashville, Tenn.

Christian Science was a revelation to me, and it came as a result of reading Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures." As I was reading the chapter on Prayer, I became so repentant that I turned to God with my whole heart. I was weeping as I scarce ever had wept before, and the "still small voice" said, as plainly as though some one had spoken to me, that Christ had always been here.

At the time this happened I was in California, where I had gone two years before for my health, my family and friends thinking I might never return, as I was believed to have organic lung disease. There was also a complication of other diseases, which had made me a useless invalid for more than twenty years, never having been able to do my housework or walk any distance, and for seven years of that time I was confined to the bed. When I finally got around again I was never able to stand without support, and even this was attended with great suffering. I was healed of the lung trouble in four treatments by a dear practitioner in Santa Ana. Later, this lady having gone away, I sought the help of another one of God's children, and was healed in two weeks of all my diseases, and have never used any material aid or medicine from that time to this. For all the help given me in Christian Science I shall never cease to be grateful. At the second healing work I experienced a most wonderful exaltation and uplifting, which was a veritable foretaste of heaven. I seemed to be on the mountain-top, and the Scripture was renewedly fulfilled, "They shall run, and not be weary; and they shall walk, and not faint." I have had some difficult problems to work out, but God has never failed me yet. For all of this I am impelled to echo Mrs. Eddy's soul-stirring words: "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith" (Science and Health, p. 45).

I can find no words to express the valuation which I place on Mrs. Eddy's writings. Suffice it to say that if I could not get another copy of Science and Health all the wealth of the world could never buy the copy I now have. The Christian Science periodicals never fail to supply my need, and they are a never-ending source of joy and comfort to me. I realize that I have found in Christian Science that for which I have always been seeking, the truth about God and man. My prayer is that some weary and thirsty ones may find this "water of life" as I have, by studying the Bible in connection with Science and Health, which is a veritable "Key to the Scriptures."

MRS. HARRIET J. GRANT, Lynch, Neb.

In January, 1900, I became a member of a Christian Science household. I was at that time (and had been for several years) a member of an orthodox church, and one evening, on returning from my church, I was suddenly attacked with severe pains, which grew almost unbearable; so I called my friend, the wife in the home. A physician was summoned, but owing to stormy weather he did not come until morning. On making an examination, he decided that I had appendicitis, and as my case did not improve as rapidly as he wished he called in his son (a physician) for advice and help. They in turn called in a third physician, and an operation was decided upon, but with no absolute assurance of a recovery.

I had been in bed seventeen days when they decided that the operation should be the next day at nine o'clock. This state of affairs was a very unpleasant one for my Christian Science friend, who had cared for me according to the doctor's orders; and in looking for help and comfort for herself and her household, during that memorable night, she took up "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read on page 86 these words: "Mortal mind sees what it believes as certainly as it believes what it sees." The unreality of the whole experience

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came to her, and I was instantly healed. The swelling or enlargement in the intestines immediately disappeared,—vanished into its native nothingness,—proving that matter has no substance. A peace such as I had never before known came to me, and I was a new creature.

In the morning at seven o'clock the physician came to see if conditions were ready for the operation. He was greatly surprised to find me well, and after calling his son, they both examined me. He said, "I could not wait, when I found she was well; so I went after my son, as I could not credit the evidence of my senses." He also told my friend, before they left, to give me no more medicine. I got up the next day, began the study of 'Science and Health, and have since that time had no other physician than Truth. Stomach and bowel trouble, headache, backache, rheumatism, accidents, worry, envy, discontent, and many other inharmonious conditions have been destroyed through the understanding of God, good, as given in Christian Science.

My heart goes out in loving gratitude to God, and to our Leader, Mrs. Eddy, for my many blessings, and to those who through their gentleness and love have made the way brighter and easier.

MARIE JOHNSON GIST, Eureka, Cal.

For some time it has been apparent to me that I must not withhold my testimony any longer, for I should show my gratitude to God and to Mrs. Eddy for having been brought by degrees to see that Truth has all power over disease and sin. Christian Science healed me in three treatments of acute rheumatic attacks, and I was also healed of catarrh and severe throat trouble, which I used to have three or four times every winter. I have been healed of coughs, colds, headache, fever, and distressing pain in the side, also of an offensive odor which was very disagreeable to others. Christian Science has been our only physician for over six years, and all this brings us very near to God. We could not do without this healing truth. Our children have all been healed, one of a stomach affection and deafness, one of a fever. Another child fell from an upper story porch, striking on his head, but this was overcome at once. Another was rendered unconscious through inhaling gas, but was healed in Christian Science.

Many other difficulties have been overcome by this wonderful truth, and for all this I am very grateful to God, to the great Wayshower, and to Mrs. Eddy, our dear Leader who has so patiently shown the way in this age.

MRS. L. B. REES, Chicago, Ill.

I give my testimony of healing in Christian Science, hoping that it may aid and encourage some one in need of the assurance that "with God all things are possible." I was healed over two years ago of the constant use of an opiate and whisky, by reading and studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. Being a trained nurse, I had every opportunity to gratify the desire; and it seemed impossible to break the habit, which was of five years' standing, it had seemingly grown so strong. With the disappearance of the drug habit came a gradual relief from unendurable headaches, and all conditions, mental and physical, that go with the continued and often overuse of the above-mentioned drugs. My friends, once in constant dread of some fearful ending for me, are now rejoicing in the fact that I am a well, happy, and ever growing better woman.

How can I help being grateful to Mrs. Eddy, and how can I show my love and gratitude except by striving to follow as nearly as I can in the way she has proved beyond doubt to be the straight and narrow way which leadeth unto life. In place of drugs for constant companions, I have the Bible and the Christian Science "Key" to it. That divine Love meets all our needs I know, because I have proved it many times—for myself and others—and when one has proof he cannot doubt. I wish that all might know the peace and joy that the truth brings, but we must have patience, for the time will come when all shall know.

ELEANOR LOVETT, Kingston, N. Y.

I am glad to add my testimony of healing. I suffered from early youth with kidney trouble. At times conditions seemed intensely critical. I sought Christian Science treatment, and the truth of the Christ-healing as therein taught was made so plain that I was well in one treatment. I am indeed grateful for the freedom from sickness, but far more for the spiritual awakening that comes with the healing touch.—MRS. A. L. WESTON, Port Haywood, Va.

It is with great pleasure I give this testimony of my wonderful healing through Christian Science. For twelve years I suffered from severe headaches, also stomach and heart difficulties. I was under two doctors, but only found relief for short periods. I was much worse twelve months ago, because of varicose veins, an internal disorder, and other complications. The pain was intense, and I could not walk about very much. I was under a physician's care at a hospital for eight months, but gradually grew worse. I was thoroughly discouraged and disheartened, for I feared I would never be well again.

Just at that time I met a Christian Science practitioner, and after the first treatment my pain vanished and I felt quite well, but I continued to take treatment for a week. I am now perfectly healed, and have not taken any medicine since. I have laid aside elastic stockings and can work the sewing-machine without the least difficulty.

God bless our dear Leader, Mrs. Eddy, and all workers in Christian Science.

ANNIE HODSON, Walsall, Stafford County, England.

I am glad of every legitimate opportunity to tell something of what Christian Science has been to me during the past few years. It has indeed meant freedom in more ways than there is space here to mention. Some of the ailments that have vanished were headaches, frequent and often prolonged for weeks, stomach and throat trouble, etc. I now see much better without glasses than I used to with them, and have no trouble from the eyes as before. But the half is not told! All this, however, is but a drop in the bucket compared to the moral awakening, which has been a gradual growth, the salvation from all sense of fear, hate, and discouragement.

For several years before I knew of Christian Science I hated many people and myself worst of all, but I can never begin to tell how great has been the relief in having that awful burden of ill-temper and despair taken away. I have found much physical benefit and infinitely more of spiritual joy and strength in the study of Science and Health. The first time I asked for treatment in Christian Science it was to make myself presentable for my part in the Sunday services on the following day. My face was badly swollen and there was much pain. It was gently explained that what I needed was more dependence on God, and that I was disobedient if I took anxious thought for the morrow. I went home to spend a long evening in study and prayer, and awoke the next morning quite normal and free for the day's duties. I have in this Christian teaching that which has brought me health and keeps me well, and which is a protection from besetting sin. Many of my friends and a few relatives have also been blessed by this truth, and, if these are the fruits of such a slight knowledge of God, how great will the harvest of joy and happiness be when more is learned!

I wish to say that I used to feel that too much was said

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about Mrs. Eddy, but now my debt of love is daily accumulating for all that her faithfulness has brought to me and my brothers and sisters all over the world. She has simply followed the Master, and I thank God for her and rejoice in all the gratitude given her.

MRS. MARY P. MARR, Easthampton, Mass.

It is with great pleasure that I give this testimony as a small evidence of the benefit I have received through the study of Christian Science. In the winter of 1907 I was taken down by a very severe illness. I had suffered terribly from colds for many winters previous, and on this occasion I could not find anything to relieve me. I was on the point of calling in a physician, when my landlady asked me to try Christian Science, and gave me the text-book, "Science and Health with Key to the Scriptures," to read. After studying the book for a couple of hours I found myself much better, and by the second day the trouble had all gone. I had also been a sufferer for many years from extreme nervousness and worry, besides a catarrhal trouble, which brought on severe headaches at times; but my worst complaint was a fear of lung trouble. I had tried many doctors to see if they could restore my health, but I kept getting worse continually. After my experience in being cured so completely and so quickly through the reading of the text-book, I made up my mind to call on a practitioner to see if Christian Science could heal me of the other ailments. I took treatment for three weeks, and was greatly benefited. I have been improving every day since, and now my health is fully restored. I am enjoying life and have a true sense of freedom.

I am truly grateful for Christian Science and what it has done for us, especially for the spiritual uplifting that I have received. It has also given a new meaning to the Bible, and words can never express my gratitude to God, and to Mrs. Eddy, for the understanding that I have gained, also for what this truth has done for suffering humanity.

WILLIAM EVANS, Ogden, Utah.

In July, 1908, my husband was very sick. He was under a doctor's care and treatment for weeks, for a disease of the kidneys. His friends all believed that he would not live long, because the doctor said he had this disease in its worst form. A kind Scientist came to the house to see him, and after her first visit he was so much improved that he could sit up. After she had visited him three times he was completely recovered. I am so grateful for the good which was done to my husband in his sickness, that I feel justified in stating that Christian Science treatment does wonders toward healing and relieving the sick.

MRS. JOHN HOLDEN, Ogden, Utah

I do not feel that I would be doing right if I did not tell something of what Christian Science has done for our family. About a year ago I came home from school and found my wife suffering from a severe attack of illness. I had made arrangements to go out that evening, but decided to stay at home and help her. We both declared the truth as taught in Christian Science, and in about three quarters of an hour she was perfectly healed. I was able to keep my engagement, and my wife spent the evening with a friend. This was to us a wonderful demonstration of God's power to heal. Aside from the physical healing, we both received a great spiritual uplift. Our year-old daughter had been suffering from a stubborn bowel disorder. My wife and I worked for her, knowing that all action is normal and perfect in divine Mind. In two days all symptoms of obstruction were gone, and have never reappeared.

It would be impossible to tell all that Christian Science has done for us. We are happy in the truth, knowing that God is our source of supply. I apply the teachings of Science every day in my school work, and things are very harmonious, while before I came into Science I used to be physically exhausted every night from worry and nervousness. We are indeed thankful to God, and also to our dear and revered Leader, Mrs. Eddy.

S. W. MITCHELL, Elwood, Ia.

A little over seven years ago, Christian Science was brought to my notice through the healing of a friend whose case had been pronounced hopeless by the doctors. Mine, too, was seemingly a hopeless case, as my physician said I had all the ills that flesh is heir to; and I certainly suffered more than would be possible to tell. I was told I had a morbid growth which would kill me, besides numerous other serious troubles. It seemed that I was about to pass away from lung disease; then there were heart trouble, headaches, varicose veins, and several other ills which caused much suffering. I was said to have inherited the lung trouble and was never well as a child. As I grew to womanhood there were a few years that were passed very comfortably, but after reaching the age of twenty, the next twenty-five years were full of suffering, and although I had "many things of many physicians" I continued to grow worse slowly, and there seemed absolutely no hope that I would ever be any better.

After the news of my friend's healing came to me, I thought of it for several days,—what a wonderful healing it was, just like the raising of the dead,—and hope sprang up in my heart that I, too, might be healed. I secured the name of my friend's practitioner and was taken to see her, and I cannot tell what a sense of peace and rest came over me when the dear woman said, "You will be required to use no remedies, but to look to God, who will heal you." I was told that the treatment was silent prayer, and I felt perfectly satisfied and was very glad that there was no more medicine for me. Still I wondered why my prayers and those of my parents and many friends were not answered, as I could not remember a time when I did not pray. The third day after my visit to the practitioner, I began to feel as if I was being lifted up; a great happiness seemed to pervade my whole being, and my very body seemed to to be changed from an old and stiffened feeling to one of suppleness in every portion. In my joy I began to sing praises to God, and the thought came to me that the practitioner was praying for me. Upon asking her the time at which she gave me treatment that day, I found it had been the same hour of my experience. I was wonderfully healed in two weeks' treatment, and began to do my washing the third week, along with the general work for a family of five, and am still rejoicing in that health and peace which comes alone "to those leaning on the sustaining infinite" (Science and Health, Pref., p. vii.).

Through my healing my husband and children have received the same help, and are now demonstrating the healing power of Truth. For the same reason three sisters and a brother sought and found in Christian Science the same wonderful healing and inspiration. I have had many demonstrations of the power of Truth over error. I am very thankful to God for what I have received and am receiving, and to Mrs. Eddy for giving us the wonderful truths in Christian Science.

MRS. J. F. TOWNSEND, Seattle, Wash.

In January, 1904, when the healing truth came into our home, our young daughter was nearly helpless from a nervous disease. We had just enough faith in Christian Science to think that it might help in such a case as this, and I was led to one of Mrs. Eddy's students, who gave me a new understanding of life, and the child was wonderfully healed in a few weeks' treatment. By that time, my faith

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had increased, and I was taking treatment myself and studying, filled with a new hope. For seven years I had suffered from various diseases, had been forced to leave our home in Michigan, and later in Illinois, and had come to Colorado Springs, in hope of benefit from the climate. I had refused Christian Science in both of the above places, when offered by loving friends, and was led by a path I knew not, through my child's suffering. One after another my troubles vanished, among them bronchial trouble, a serious throat disease, deafness and loss of voice; and I was free!

The regaining of my voice has always seemed a wonderful demonstration to me, as I had very little faith in the efficacy of prayer. One Sunday evening, while preparing lunch, the impression came to me so strongly to obey the Master's admonition, "Enter into thy closet, and . . . pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly," that I left my work and very earnestly claimed perfect hearing and voice. In about an hour I startled the family by speaking a few words, and at the following Wednesday evening meeting I gained perfect freedom. Since then we have had numberless proofs of the power of Truth to meet our every need, among them being the healing of a running sore which had made life almost unbearable for a year, and a serious injury to the head of a little daughter, with its distressing accompaniments, was overcome by two absent treatments. I had been a life-long believer in spiritualism, and had a great struggle to accept the Bible. I found it true that "in the breaking up of material beliefs may seem to be famine and pestilence;" but I also found that "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit" (Science and Health, p. 96).

My intense prejudice against the Founder of Christian Science (resulting from reading in mental science) soon gave way to unlimited respect and love, and I can never be thankful enough to her for bringing to this age the beautiful message of Love, "with healing in his wings."

MRS. LILLIAN HALE JACKSON, Montclair, Col.

[Translated from the German.]

For three years I suffered from a chronic disease of the stomach and bowels, and the physicians whom I consulted brought no help. The trouble grew so severe that I could take scarcely any nourishment. Besides this, I had suffered for years with rheumatism, and found no relief from medicine. A gentleman with whom I was acquainted then asked me to go to the Christian Science reading-room, and through the reading of the *Herold* which I found there, it became clear to me that Christian Science was the only way for me. I took treatment, and was completely healed in one week. Through the understanding gained through Christian Science I have become a happy and contented man. All that seemed incomprehensible has become clear, and dark shadows have been dispelled. I thank God, also Mrs. Eddy, for all the good that I have received.

HERMANN BOCK, Berlin, Germany.

It is with gratitude to God for the healing power of Truth, that I give this testimony. In the spring of 1905 my daughter was healed in Christian Science, after all material means had failed. We were in deep despair, feeling sure we would not have her with us long, and her recovery had a wonderful influence on all of us, convincing us beyond a doubt of the power of Christian Science to heal all manner of disease. I have myself been benefited by its teaching in ways too numerous to mention. I have indeed reason to be very thankful to God, and to Mrs. Eddy, for this truth.—MRS. MINA PEW, Rapid City, S. D.

In October, 1906, my husband was taken with severe pain in the side. He requested me to telephone to a practitioner for treatment, but after two days without relief, he (not being a Christian Scientist) desired a physician. The physician made two visits, diagnosed the case as gallstones, and said that partial peritonitis had already set in. Again the patient turned to Christian Science, the physician being kindly dismissed. A practitioner arrived that evening, having to travel seventy-five miles. She remained in the home, working faithfully day and night, with the result that in less than a week my husband was able to return to work, and has remained well since. Our little boy, now two years old, has never been sick, with the exception of a cold, which was quickly relieved by Christian Science treatment; and those who do not understand, marvel at his health, happiness, and sweetness. Christian Science has brought to me innumerable blessings, chief among which is the desire for better living. My gratitude to Mrs. Eddy, through whom God has revealed this wonderful truth, increases daily; also to those who contribute to our ever welcome publications.

MRS. MARY L. CHASE, Newport News, Va.

Since living in Prague, so far away from any Christian Science organization, I have had many wonderful proofs of the divine presence, and of the unfailing efficacy of Christian Science in every trial. The winter climate of Prague is said to be very trying to those not accustomed to it, and during the winter of 1908–9, many of my friends among the musical students gave way to this belief, which naturally interfered with their study, at times, to a very great extent. One morning I arose with a severe case of throat trouble, and at first I feared that I would be compelled to seek a doctor, remembering an admonition from my father that in case of illness I should not hesitate to procure the best physician possible. While mentally debating this, the thought suddenly came to me: Who is the best physician in Prague,—anywhere,—everywhere? Is it not the God who heals all our diseases? So I resolved to turn to Him for help. For a moment I endeavored to realize fully the truth of being, and after several moments I felt no inconvenience whatsoever. The following morning, however, the incident was repeated; but, not in the least discouraged, I successfully demonstrated over this, with the result that I was permanently healed of the trouble, and since then have been absolutely free from all suffering. This is only one of many demonstrations that have been mine since I have lived here, with no guide but the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; but I have since discovered that there are several ladies living here who are interested in Christian Science, and as I write this we are about to arrange a weekly meeting for the purpose of studying the Lesson-Sermons. I hope this may be the beginning of great things for the future of Christian Science in Prague.

I need not add how grateful I am that I am gaining more and more, daily, that realization of divine Love whereby we are enabled to overcome every seeming discord which would block our path heavenward; and how grateful I am to that source from whence I have learned something of the God who is "a very present help in trouble," whose love follows us to the ends of the earth, and never ceases.

SOL COHEN, Prague-Weinberge, Bohemia.

A friend,—it is another name for God,
Whose love inspires all love; is all in all.
Profane it not lest lowest shame befall.
Worship no idol, whether star or clod!
Nor think that any friend is truly thine
Save as life's choicest link with Love divine.

LUCY LARCOM.

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FROM OUR EXCHANGES.

[*Outlook.*]

The supreme word which describes the Christian and the Christian church is not organization, however ancient, nor ritual, however beautiful and helpful, nor creed, however adequate in vision and love; but life. The church is the unbroken company of witnesses to the resurrection of Christ,—not those who have seen him in the flesh, nor those who believe the most exact statements about him, nor those who worship him most fittingly; but those whose lives bear witness to the mighty power of a living Christ, and who show in spirit, word, and deed his presence until he come again. A historic church may be and often has been a living church, but the test of its authority to speak for Christ lies not in its unbroken tradition but in its victorious and fruitful life. A historic church may cumber the ground with its splendid temples, its beautiful altars, its treasures of noble memories; while the living church may be an obscure and scattered remnant. A church ought to be a sublime revelation of a living God to living men; if its soul is supreme and glowing in its body, the body cannot be too gloriously appareled.

[*Christian Register.*]

Old prejudices die hard, and long-established ideas fade out but slowly even in the light of modern thinking. We are long in getting free from the idea that the church possesses a truth which is of a different order from the great body of truth which humanity possesses, that the minister of religion speaks with a superhuman knowledge or with the authority of a church having this special avenue into truth inaccessible to others. It is only gradually that men come clearly and definitely to the thought that the minister is a man among men, gaining his knowledge, even though he be a specialist, in the same manner that all human knowledge is gained; that the church is an organization of human beings, and does not become superhuman because its purpose is religious; that the authority of the minister in the utterance of truth is not derived from a special inspiration in the kind of truth that he utters, nor in himself.

[Rev. R. J. Campbell in *Christian Commonwealth.*]

The truth is that what was centralized in Jesus has been taking place in human life in general ever since time began, and is still going on, and must go on until this material universe of ours comes to an end and all separate human existence has been merged and glorified in the manifold unity of God. On the one hand the process is on the scale of the cosmos itself; on the other it is repeated and consummated in every individual soul.

[*Universalist Leader.*]

We are all talking brotherhood now; some day we shall be living it. We are all speculating as to just what it means, and trying to bring every one else to our definition, when there is no definition big enough to hold so great a thing. We can only hope to gather in our mind and heart some of the great underlying principles which are to be adapted to the conditions under which we live.

[*Examiner.*]

The testimony of Christian character is far more effective than the testimony of the tongue and all mere theological teaching. It is what we are, rather than what we know or say, that makes us effective witnesses for Christ.

[*Advance.*]

There is a success that cannot be expressed in commercial terms or measured by social position. It is the success that comes from right living and correct thinking, and its outward and visible sign is character.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

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

Vol. XII. No. 33.

BOSTON, APRIL 16, 1910

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ITEMS OF INTEREST.

National.

The end of the usurious "loan trust," which has made millions by forcing poor people to pay extortionate interest on money their necessities compelled them to borrow, is in sight in New York state. The state banking department and the Sage foundation have joined hands to stamp out the loan evil. The state banking department has asked the Legislature to pass bills giving it power, in issuing licenses, to investigate the character of proposed beneficiary organizations and to license loan associations. These latter are to be permitted to do a "pawn brokerage" business, the rate of interest being limited to three per cent a month, and limits the loan business in this state entirely to loans on chattels or other property. Loans on salaries are absolutely prohibited in any form.

The "bar and bottle" bill, after a lively contest, has passed the House of Representatives of the Massachusetts Legislature. The effect of the bill is to separate saloons where liquor is sold over a bar to be drunk on the premises and places where liquors are sold in bottles or other receptacles to be carried away. This will put an extra burden on the liquor traffic, as two license fees, both local and United States, must be paid where only one is now required. It is estimated that it will close about one quarter of the saloons in the state. It is claimed that it is the greatest step in advance toward temperance taken in Massachusetts in many years.

A bill has been reported unanimously in the Massachusetts Senate to create a Metropolitan Boston, to consist of the cities and towns in the various metropolitan districts. This idea of establishing a Greater Boston has been advocated in the Legislature, as well as outside, for many years. It is provided in the bill now reported that the metropolitan park district, sewer district, and water district and other towns and municipalities may be united into a Metropolitan Boston. The mayors of the several cities and the chairmen of the boards of selectmen of the towns are to constitute a Metropolitan Boston council.

President Taft has issued an order putting assistant postmasters at first and second-class offices in the classified service. Something like twenty-one thousand offices are affected by the order. For several years there has been a demand that assistant postmasters in the larger postoffices be transferred to the classified service, the argument in favor of the step being that assistant postmasters have confidential relations with the postmasters and, as a rule, stay on from one Administration to another.

At a recent meeting of the regatta committee of the Atlantic Yacht Club and a representative of the Royal Bermuda Yacht Club, it was decided that the conditions of the Bermuda race for sail craft, which is to start on June 25 from off the anchorage of the Atlantic Yacht Club, should be the same as those that furnished such an interesting and excellent contest in 1909. The race will be open to cruising sail craft belonging to any organized club in the world.

Indiana is insurgent, if the platform of the Republican state convention and the speech of Senator Beveridge accurately reflect the opinion of the people of the commonwealth. The convention adopted a platform that indorses first the Roosevelt policies; then, among other things, a protective tariff, a tariff commission, conservation of natural resources, and lastly the administration of President Taft.

Dealing in futures on cotton exchanges, unless there is a *bona fide* intention of actually delivering the cotton, is prohibited in a bill agreed upon in Congress by the House committee on agriculture, and ordered favorably reported to the House.

The beef packers are charged directly with the high cost of meat in the report of the special grand jury which was called to Cleveland to investigate the high cost of living, and which has just announced its findings.

The Senate of Maryland has acted favorably upon a joint resolution, already approved by the House of Delegates, approving the proposed income tax amendment to the Federal Constitution.

The first awards for the new three hundred and fifty thousand dollar Sheldon traveling fellowship fund have been presented by the Harvard corporation to twelve graduate students.

A bill is now in the New York Legislature which, if passed, will put private banks and banking houses accepting deposits under the supervision of the state banking department.

International.

The last branch connecting the railway systems of Argentina and Chile has been opened. At the ceremonies Argentina was represented by the Minister of Public Works and Chile by the Minister of the Interior and the Minister of Public Works. Most cordial speeches emphasized the importance of this railway connection between the Atlantic and the Pacific oceans. The tunnel is twelve thousand feet above level and links the republics of Chile and Argentina commercially. Its construction constituted a great engineering feat in which American methods and machinery were used. It is five miles long and affords direct communication between Valparaiso and Buenos Aires.

The House of Commons rejected, by a vote of 357 to 251, the opposition amendment to Premier Asquith's resolutions on the veto power of the House of Lords, and agreed that the Premier's motion should go to committee without division. The House was crowded and many peers and diplomats were present. The announcement of the figures, showing that the government was sure of a majority of 106 for the veto resolutions, was greeted with prolonged ministerial cheers.

The magnetic survey of Africa, the first ever accomplished, was participated in by prominent South African educators, working under the direction of the authorities of the Carnegie Institution in Washington. These explorers sent out by the institution penetrated from Cape Town to the head waters of the Nile at Victoria-Nyanza, sometimes on foot and sometimes in ox carts, through Rhodesia, Portuguese East Africa, German East Africa, Uganda, and British East Africa.

A conference of international jurisconsults has been held in London to consider the reason of the action of Russia with regard to Finland. The results of the deliberations of these gentlemen are that "the rights of Finland in respect to her constitution are not figments of 'Finnish imagination,' but a historical reality; they do not form a 'dogma' in which the Finlander believes without being able to offer proofs, but a judicial truth scientifically demonstrated."

The number of passengers carried by tram, omnibus, and tramway in London has increased over fivefold since 1881.

Submarine bells as aids to navigation are to be placed on the British Columbia coast.

Industrial and Commercial.

Nearly one million new farms have been created in the United States during the past ten years, says the *New England Homestead* of Jan. 1, in an exhaustive census investigation of farm interests throughout the United States. In the last ten years the total number of farms has increased eighteen per cent. In the older states, from Ohio eastward, there has been going on for twenty years a tendency toward the amalgamation of farms distant from market into larger holdings. On the other hand, this section has witnessed the cutting up into smaller sizes of many farms nearer to market. There are now almost three times as many farms as in 1870 and an unprecedented increase in the value revealed by this inquiry. The land in farms with their buildings, improvements, and live stock, is today worth almost thirty billion dollars, a gain of forty-four per cent in ten years.

One of the largest steel contracts ever made in the United States is in sight by the Isthmian Canal commission, which soon will call for bids for the construction of gates to the locks with which the Isthmian Canal will be equipped. The price will approximate six and one half million dollars. The requisition calls for the manufacture, delivery, and erection of about fifty-eight thousand tons of steel parts, which will be used in the construction of the forty-six mitering lock gates of two leaves each at the Gatun, Pedro Miguel, and Miraflores locks. The specifications stipulate that all gates shall be completely erected by Jan. 1, 1914. The total number of leaves is ninety-two, two for each gate.

Records of the last few weeks show a large increase, mostly voluntary, in the payrolls of the railroad companies and other corporations which employ a goodly percentage of the labor in the United States. The number of men affected by the raise amounts to upward of three hundred and sixty-five thousand.

The Senate committee for the investigation of food prices recommended to the Senate that a law be passed placing a limitation on the length of time during which perishable food may be kept in cold storage.

The production of silver ore at Cobalt camp in 1909 totaled 29,958 tons, valued at twelve million dollars.

General.

It is frequently remarked by travelers that, with a knowledge of the English language, one can make himself understood in most countries. There are certainly but few hotels in Germany, France, or Switzerland where the waiters do not speak it more or less fluently. There are at the present time one hundred million people who talk English, whereas a century ago the number did not exceed twenty million. One hundred years ago there were thirty-four million people who spoke French, whereas now there are not more than forty-six million. In regard to German, seventy million speak the language today against thirty-six million one hundred years ago. It is said that the Russian language is spoken by sixty-nine million as against thirty million one hundred years ago, while only eighteen million spoke Italian against thirty-two million today.

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CHRISTIAN SCIENCE SENTINEL

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

CHRISTIANITY AND CHRISTIAN SCIENCE.

THE following article by Frederick Dixon is sound and scientific; it cannot be permeated with an insinuation unscriptural or an argument illogical. It is as firm as the foundation of Truth, and it is immortal.

I thank Mr. Dixon for his clear-cut scientific sentences, simple sound logic, and above all for his honest declarations in the face of his disputants. His calm, sound, and demonstrable utterances are undeniable by honest men or women of common sense, and are practically accepted by the logician, by the religious, literary, and historic authors and editors of this period.

MARY BAKER EDDY.

April 7, 1910.

[Frederick Dixon in *Coventry* (Eng.) *Herald.*]

The sermon on "Christianity and Christian Science," preached by Canon Masterman, and reported in your issue of the 12th inst., manifests, I think, a desire to be fair, and so renders it easier, if only in the fragmentary way possible in a letter, to attempt to correct the misconceptions into which he has been betrayed.

The preacher, at the very outset, if he had only known it, fell into a fundamental error, for he explained that Christian Science was reminiscent of the speculations of the Gnostic teachers of the second century. Now Gnosticism was the outcome of that contact of the Jew and the Greek, in the Asian church, which led to an attempt to blend Hebrew and pagan ideals in a philosophy that would reconcile the rigid dogmatism of the one with the culture of the other. It so happens that the orthodox churches of today are in this very dilemma, for they have accepted literally the materialism of the Pentateuch, and have been compelled, in order to reconcile it with the teaching of the New Testament, to create a theology less logical than that of Gnosticism. The two cardinal difficulties which led to Gnosticism were: First, how to reconcile the creation of the material universe by an absolutely good God with the existence of evil; and, second, how the human spirit came to be incarcerated in matter, and how it was to be released. Now Christian Science denies the very premises of the issues at stake. It denies that the physical universe ever was God-created, or that Spirit ever was incarcerated in matter, and so finds no dilemma to escape from. The orthodox churches, however, accept both the premises, and it was the effort to escape from their inevitable conclusions rather than the teaching of Christian Science, that provided the *raison d'etre* of the Canon's sermon. How real the difficulties are, it is easy enough to show.

The book of Genesis distinctly declares that God saw all that He had created, "and, behold, it was very good." Therefore it is logically obvious, if evil is real, either that there was another creator besides God, or else God created evil and termed it good. Again, if Spirit is imprisoned in matter, how did this come about, for Jesus said quite unmistakably, "The flesh profiteth nothing;" while Paul wrote to the Romans, "They that are in the flesh cannot please God." Is it conceivable that the creation of an absolutely good and wise God contained something which was of no profit, but in which spiritual life was imprisoned?

Christian Science is in no such quandary. It explains —and here all the great scholars of the churches are at one with it—that the Old Testament is not a verbal revelation to be taken in an absolutely literal way (if it was, it would be faced at the very outset by verbal contradictions), but that it is a collection of allegory, apocalypse, poetry, and history. And it goes on to explain—and here it parts company with so-called orthodoxy altogether—that these *biblia* are merely the attempts of different men, at different epochs, gifted with a varying spiritual intuition, to record, as accurately as human language would permit, the evolution of the human consciousness from a belief in the reality of sin, disease, and death to an understanding of the truth which Jesus declared would make men free, and which Mrs. Eddy has stated, on page 468 of Science and Health, in the phrase, "therefore man is not material; he is spiritual."

When, therefore, the preacher described Christian Science as a mixture of "oriental philosophy, Stoic theories, and Christian teaching," he was not only indulging in the wildest of generalities, but was utterly at sea. You might apply the first term to the Bible on the grounds that it is frequently philosophical, and is indisputably eastern. If, however, the illustration is meant to imply that Christian Science has any connection with the philosophies of what has come to be known as "the far East," the suggestion is absurd. Those philosophies are, without exception, based on the admission of the power of the human mind, which is distinctly "a house divided against a house," and which is, in consequence, as completely disowned in Christian Science as in the teaching of the New Testament.

Now the preacher claimed matter as "the garment of God," though, as has been already pointed out, the Bible expressly declares "they that are in the flesh"—the garment of God—"cannot please God," and he goes on, as he is bound to do, from this to "thank God for the mortal mind." But the mortal mind is the mind of mortality, and "as by one man sin entered the world, and death by sin," he arrives quite unintentionally, but quite unerringly, at thanking God for sin. It is, of course, this mortal mind which, claiming to work by some process of mental suggestion, constitutes the force through which oriental magic in turn claims to work. It was the means by which the Jews attempted to taint the stream of Jesus' healing, and which they termed casting out devils through Beelzebub. Jesus' answer repudiated mortal mind forever as a factor in Christian healing. "If I," he said, "with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God never came upon any man through the suggestion of mortal mind. It comes through the Mind of Christ, and that Mind is attained not through the study of philosophy, but by walking in the footsteps of Christ, and so learning the truth which makes men free; namely, the fact that the creation of an absolutely

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good God is spiritual and not material, and that, however strange it may seem to the human senses, evil is not power and is not real, but is what Jesus declared it, when, personifying it after the manner of the East, he called it a liar. The only power a liar can ever even seem to exert is the temporary sense of power he may seem to possess while those who hear him are sufficiently ignorant of the truth which frees to be held in bondage by the lies he utters.

The preacher was, perhaps, even more unfortunate in his attempt to associate Christian Science with Stoicism. The great Stoic maxim is, "Live according to nature," and by nature the Stoic implied the physical universe and the prompting of mortal mind, the reality of both of which are denied in Christian Science. There were, naturally, in the Stoic philosophy points where it approached Christianity, and so we find Paul quoting a Stoic writer on a famous occasion. Stoicism, however, lost itself in the frankest pantheism, and when an orthodox churchman has declared that God is infinite, and that matter is real, he has reduced his teaching to the same pantheistic level as the Stoic.

Popularly, however, the Stoic is known as the parent of "the grin and bear it" gospel, and without any wish to be offensive to the preacher, this was precisely what his own theory of suffering developed into, a fact which he recognizes in the sentence, "For the unavoidable suffering of the world we throw the responsibility on God." Christian Science denies the accuracy of that statement from alpha to omega. No suffering, it declares, is unavoidable or anything approaching unavoidable. It is unavoidable just as we fail in learning the truth which makes men free; but the knowledge necessary to destroy it does not amount to what in the epistles is described as the *epignosis tou theou*, the full knowledge of God, but to the knowledge acquired through the faith which Jesus likened to a grain of mustard seed. Suffering, of course, has its value. It is sometimes the only thing which will rouse a man from the dream of sensuality, but the moment he wakes out of that dream and begins to learn something of Truth he begins to acquire the power to demonstrate Truth, and so to fulfil the command of Jesus, "He that believeth on me, the works that I do shall he do also." Still, in order to gain anything of that knowledge, he must gain something of the Mind of Christ, and that is why Mrs. Eddy has written, on page 267 of Science and Health, "Even in this world, therefore, 'let thy garments be always white.'"

THE LETTER AND THE SPIRIT.

WILLIS F. GROSS.

IN Christian Science it is learned that both the letter and the spirit of Christianity are necessary if humanity is to experience, in its fullest sense, the blessings of the gospel. It has never been claimed that all the benefits of the gospel have been realized, or that even one person had reached the heights and accomplished all that was possible to accomplish. The blessings of salvation are more than have been realized, and it is possible for each individual to gain still more of that good which has lifted him somewhat above the discordant things of earth. No one should be content to remain where he is, since it is possible for him to gain a higher and consequently a more harmonious sense of existence.

Both the letter and the spirit of the gospel are needed. Neither can be dispensed with in the present stage of human development. It is true the spirit is more necessary than the letter, but Christian Science is demonstrating that the earnest seeker for Truth gains the spirit in a larger degree when the letter is correctly stated and rightly comprehended. The faith which saves to the uttermost and makes man every whit whole, is not a blind belief, but an enlightened spiritual understanding. Perhaps the great drawback to spiritual growth and development has been that humanity is called upon to accept too much on faith. Many things which have seemed altogether incomprehensible to human reason have been set forth as the teaching of the gospel, and the one who was inclined to question, has been told that it was not for him to know the why and wherefore, his duty was to obey. And perhaps he has earnestly endeavored to do so, even though he felt he was walking in the dark. The desire to be obedient, and the earnest longing for truth and righteousness, have brought to many of earth's faithful ones much of the spirit which the world could not receive, much less comprehend.

Mrs. Eddy writes in Science and Health (p. 283), "The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated," and in this "Key to the Scriptures" she has clearly stated the letter of the gospel. So far as she has found it possible to do so, the author has expressed in simple terms a definite idea of what God is. She has also set forth a demonstrable idea of man and the universe and the scientific relation of the creator to His creation. There are also given in this book definite rules whereby the truth of being, as it is discerned in Christian Science, can be applied in all the affairs of human experience, thereby correcting the errors of mortal belief and enabling the individual to escape the discord and suffering resulting from these errors. To a certain extent, but in a very limited degree, the teachings of Science and Health can be comprehended intellectually, but those who think that this book can be studied and mastered in the same way that a book on mathematics or some other subject which deals with material things can be understood, have yet to gain the first true conception of genuine Christian Science. The letter of this Science is indispensable; but if thought does not rise above the letter to imbibe the spirit, the healing power of Truth is little realized. Ever since Science and Health was published, Mrs. Eddy has warned her students against the error of thinking the letter of Christian Science was equal to the demonstration thereof, and she writes on page 113 of the text-book, "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate."

The Master said, "It is the spirit that quickeneth; the flesh profiteth nothing." Paul declared, "The letter killeth, but the spirit giveth life." We do not understand that Paul here meant to convey the idea that the letter was worse than useless, rather was it his intention to impress upon the thought of the early Christians the great necessity there was for striving to gain the spirit. Those who had gained the spirit had some realization of the sense of Life as God, while those who had the letter but not the spirit, were dead because they had not experienced the quickening power of Spirit and were still in bondage to various phases of evil.

The Master came not to set aside the law, but to fulfil the law. He taught that the sense of righteousness resulting from the intellectual observance of rites and ceremonies was not sufficient. In his Sermon on the Mount he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." If the law had been sufficient, there would have been no need of the gospel; and so, if the letter could avail, the spirit would not be necessary. In the history of human experience the law preceded the gospel, and in the individual consciousness the letter is gained before the spirit is realized.

The mistake is made when the person stops with the letter, because he thinks he has gained all that is necessary. The letter serves its purpose, and a most excellent purpose it is, but the student should not place too much importance upon the letter. The letter of Christian Science cannot

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heal either sickness or sin. The repetition of the letter of this Science, either mentally or audibly, does not demonstrate the saving power of Truth and Love. True prayer is of the heart and not the head. At best the eloquence of words is but the feeblest expression of the prayer that avails with God. Paul said, "If I speak with the tongues of men and of angels, but have not love [which is the spirit that quickeneth], I am become sounding brass, or a clanging cymbal" (Rev. Ver.). One may be able to talk the letter of Christian Science fluently, but if the spirit is lacking the healing power of divine Love is not demonstrated.

The letter of Christian Science is reasonable, logical, and consistent, and it opens the way for a more liberal outpouring of the spirit; but if the student fails to live what he learns, he cannot be "endued with power from on high," and the demonstration of this Science is impossible. True prayer is effectual in healing sickness and destroying sin, and it is the only remedy for the discords of earth that is suggested by the teachings and life of the Master. The prayers of the people were not effectual, because they were not sincere. He said to those who came to him for instruction, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." The heathen are those who know not the true God, or have not the true conception of God. It may be that there are those who, not having discerned the spirit of Christian Science, hope to atone for the lack of the spirit by the persistent repetition of the letter; but such practice is not the practice of Christian Science, and no sincere student of this Science who has read Science and Health aright can be blinded by such a misconception of what is necessary to demonstrate the divine Principle of all true healing. The letter and the mental argument do not heal. God is the only healer, and the only purpose of man's effort should be to bring himself, with those whom he would help, into harmony with God. In the degree that this is done, the mortal beliefs of sin and sickness are destroyed. "The Father that dwelleth in me, he doeth the works," said Jesus; and nothing less than the work of Spirit is Christian Science healing.

The rules which are given in a text-book on mathematics are for the guidance of the student. By following the rule which points out the necessary steps, it is expected the student will discern the basic law of numbers which is involved in the solution of the problem under consideration. The repetition of the rule will not solve the problem. Even though the student obeys the letter implicitly and takes each step as it is pointed out and thereby obtains, so far as numbers are concerned, the answer to the problem, if he has not discerned the basic law back of the rule, it cannot be truthfully said that so far as he is concerned he has solved the problem. The conclusion he has reached means nothing more to him than adherence to the letter which he does not understand.

So is it in Christian Science. It is not the letter, but the spirit which solves the problem of life. The letter points the way and serves its purpose, but at best it is only a means to an end and the mistake should never be made of thinking the goal is reached when nothing but the letter has been gained.

GOD NO RESPECTER OF PERSONS.

[The following letter is in response to one called out by the reading of Mr. Grey's testimony, which was published in the *Sentinel* of March 2, 1907. We give this letter to the Field with the hope that its practical statements will show some sufferers how this healing truth may be grasped and made available at all times.—EDITOR.]

Los Angeles, Cal., March 15, 1910.

My Dear Mr. ——:—Your letter of March 2 has been received. Several letters have come as a result of my testimony printed in the *Sentinel,* but I have had none like yours. You say that your case "would be awfully funny, if it were not so sad." It is indeed sad that one of your stamp should be in so sorry a plight. I know what it means. Your letter brings back vividly my own long-drawn-out experience. I used to love books even more than I do now, yet for years I could not read. I enjoyed people of the right kind, but for many weary months I could not see any one, and for many more had to accept the company of those who happened to pass my way—not always the best. I have roamed for months over the Sierra Madre mountains, a horse, an occasional wildcat, buzzards, and the great out-of-doors, my only companions. I have lived alone in a tent, thousands of miles from home, with a person in the last stages of illness for my neighbor; and always I was waiting—waiting for the improvement that did not come; or if it did, it came only soon to flee again.

For a while I worked on a ranch—that would have been awfully funny, too, if it had not been sad. And now you ask me if my cure has been permanent. My dear man, it has been so very permanent that I have you to thank for reminding me that I was once an invalid, for recalling to me again the fact that to Christian Science I owe a debt of gratitude which I can never, never repay; and that if, to one who is passing through a similar experience, I can say anything that will be of the least help, the time and attention thus directed, and taken either from a busy business career or from the happiest of family lives at home, could not possibly be better spent. You say, "If I could only find out how to work it, how to apply the Principle of Christian Science to my own case." Let me tell you what I did. If that helps, God be praised! As you say, He is no repecter of persons, so what He has done He can do once more. Our cases apparently are not in every respect similar. You can read and write. I could not. Yet later on I had a threatened return of my trouble (which was soon disposed of), that perhaps is more nearly like yours, and which I will get at presently.

Regarding my first and main experience with Christian Science, it began in this way: I had a friend who had gone through much the same course. She was a graduate of Smith College, and a girl of unusual intellectual attainments. After battling with sanitariums, rest-cures, and that sort of thing for two or three years, she was in a comparatively short time healed through Christian Science. I had great respect for her good sense, and so, when I heard of her case, and especially when I talked with her, it removed a prejudice I had previously held against Christian Science and prompted me to give it a trial. This I did by taking a copy of Science and Health with me on the train *en route* to California, as related in the *Sentinel.* What actually happened in the way of my mental operation when I tried to read that book I did not there state. I will endeavor to do so now, so nearly as I can recall it.

I was able to read the verse from the Bible on the first page, which is as follows: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Your Father knoweth what things ye have need of, before ye ask him." When I read this, I said to myself, "If that is so, if I give God a fair trial, He should be able to remove the viselike grip that heretofore has seemed to take hold in my head whenever I would attempt to carry the reading operation beyond certain very restricted limits. I will try Him. I will put Christian Science to a fair test. It can do no worse than repeat the pain which so often I have experienced before. If I do not trust Him to the extent of endangering my

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comfort,—yes, even my health, for every try at reading seemed to set me back,—it is not giving this Science a fair trial." I continued to read. I read on and on! A great joy came over me. I could read! The great barrier that for years had stood between me and my work, health, and happiness, was it?—yes, it was really removed!

Then followed two most curious experiences. During the next week or ten days I continued to read Science and Health. I was in the habit (by the advice of a physician) of taking a hot salt bath every evening before retiring, to quiet my nerves and thus aid my sleep. When I reached Berkeley, in conformity with this habit I engaged a room with a bath. To my surprise I soon found, when bedtime came, that the usual restlessness no longer occurred. I did not desire the bath, and I found I did not require it in order to get a good night's rest. On the other hand, another very remarkable thing occurred. I would sleep very soundly, and when I awakened I felt rested and refreshed; but as a matter of fact I slept only three or four hours a night. There was a great commotion in my mental "innards." I slept as one who was going through a period of great excitement; only, as I say, always when I awoke I was rested and refreshed. This stir kept up perhaps for several weeks, after which it gradually wore away. I spent many of the wakeful hours of the night in reading Science and Health, and kept constantly in mind the thought that, although I was getting so little sleep, He who had brought me thus far toward really living again, undoubtedly had me in His care, and I was getting all the sleep that I required. And such proved to be the case.

As regards the other experience to which I referred,—when I was threatened with a return of illness,—I had all the stock symptoms, and constant terror at the thought of again being laid on the shelf. I consulted a Christian Science practitioner, who showed me how I should work, but otherwise did not help me. I took a week's vacation, applied myself to the study of Science and Health, but all to no apparent purpose. Finally the test came. I was compelled to have an interview with a rather trying client. During the entire interview it was a struggle between the thought that I must give up, that I needed a long vacation for rest, etc. (the world's stock theories), and the thought that God was my strength, that He would sustain me, and that I must trust in Him and ignore the voices that would down me.

I recall some of the sentences in Science and Health to which I clung about this time (for I have them marked in my copy). They are these: "If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief; and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible" (p. 13); and continuing down to the bottom of the page. On the next page: "If we are sensibly with the body, and regard omnipotence as a corporeal, material person, whose ear we would gain, we are not 'absent from the body' and 'present with the Lord' in the demonstration of Spirit." On the same page (1905 edition), lines 9, 10, and 11, lines 12 to 15, lines 16 to 18, and especially lines 25 and 26. The great bugaboo in my experience was fear. I was in terror lest my old trouble with all its attendant train of ills should return; but I worked on, holding to the idea that life is in Soul, and not in body. Presently there came to my mind the thought, "Remember you do not have to struggle. You do not have to fight, you only have to know." And then suddenly I knew! knew that my trouble had been fear, that it had been conquered, and that all indeed that was necessary was to know that I was well and to proceed about my work accordingly. A great peace came over me, and I have remained well since.

Now, my dear man, you ask me, "Why is it that some people can be so easily healed, while others suffer and struggle and beat the air?" I do not pretend to know. To me it seems as if that is a question which concerns you less than this one, "How can I be healed?" If you will permit me to advise: Take a fresh start. Remember that life is not physical, but spiritual. Where does your immediate path of work or duty lie? Ask for strength to walk in it,—not of a corporeal God somewhere in the heavens, but of the God who is Love, who is omnipresent, who is spiritual Life—your life. May He bless you.

Sincerely,

ELMER GREY.

THE NAME OF GOD.

JANE E. HUDDART.

IN the Bible we read: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." When the glorious promise contained in this passage of Scripture first dawned on the consciousness of the writer, through the study of Christian Science, thought was filled with gratitude and praise. The declaration of God's goodness is so definite, and the reason of our success or failure to manifest this goodness is so clearly pointed out, that we see, in the degree of our reliance on this promise, that no man can ask in vain, unless he "ask amiss."

In the light of Jesus' teaching, God is proclaimed to be a loving, merciful, unchanging, omnipotent Father. Jesus' life proved his understanding of God's law, and his words, "Go thy way; thy son liveth," were a proof that he knew the infallibility of the commandments. He never took God's name in vain, and his saying, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive," were a reminder that the promise of the fulfilment of the law is unchanged, and is for all time. Our Leader's message to this age points thought again to an unchanging, omnipotent Principle, and every healing in Christian Science is a proof that the law and promise stand for the present generation as surely as for the past.

As in the light of our text-book the higher spiritual meaning of the commandments appears, we find that as they are indeed written upon our heart and mind, we realize safety and security. This comes with the knowledge that God's law is all the law there is, and is maintained by the divine energy throughout eternity.

[Written for the *Sentinel*.]

RECOMPENSE.

MARY J. ELMENDORF.

My hands that were reaching so eagerly out
Have closed on the hilt of a star;
My eyes that were scanning the waters of doubt
Have visioned the harbor afar.

My heart that sickened of shadow and greed,
That wearied of wantons of woe,
Has found the road to the distant mead
Where the roses with radiance glow.

Tired, I turn from the toiling throng
And the harvests of gloom they glean.
Oh, the wind of the heights in my face is strong
With the sweetness of things unseen!

In the silence of thought a lamp I clutch,
A glistening, wonderful globe,
And, laved in its glory, I kneel to touch
The hem of the seamless robe.

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SELECTED ARTICLES.

["Fair Play" in *Bellefontaine* (O.) *Examiner.*]

I would suggest to this critic, before he again "lifts the veil and assumes the pressure," that he mingle with these people and obtain authentic knowledge concerning them, learning from them that Christ's teachings can be carried into every-day life,—in all their dealings with mankind as vigorously as upon the Sabbath. Go into the little gatherings where two or three are met together, bowed in silent prayer, amidst persecution and ridicule, crying as did the meek and lowly Nazarene on Calvary, "Father, forgive them; for they know not what they do." Then visit their crowded churches and view the vast assemblages drawn together by the influence of love, not fear, to hear of "Jesus Christ, and him crucified." Do not condemn them for the absence of "live wires" and "cyclones," for they doubt the beneficial results of explosive attractions. Bear with them in their silent prayers to the throne of grace, for they doubt the efficacy of any effort to attract the attention of the Almighty through either petitions or oratory. Censure them not for the belief that God created man perfectly free from sin, sickness, and death, in His own likeness, and their desire to reestablish these conditions. If they believe that Christ was once able to cast out devils and heal the sick, and is still able and willing to continue it, do not disturb them. If they claim there is no sensation in matter, examine the nearest brain to you and be convinced. If in your association with them you find, from their daily lives and conduct, that they are sons and daughters of God, without publication of the facts in the daily press, attribute it to their meekness and humility.

For the past twenty years I have been closely associated, both in business and worship, with Christian Scientists in various localities, and both experience and observation have demonstrated to me that no class of worshipers, with the Bible for their guide, are more conscientiously Christian not only on the Sabbath but in all that pertains to their fellow-man throughout the week. Their zeal for the elevation of humanity and to Christianize the world is too great to pull the ladders from beneath other denominations who are striving to reach the throne of grace by some other route. I have never heard uttered by them one unkind word against other sects or creeds. I am not a Christian Scientist, but after my long association with them, I would be dead to all appreciation of their many kindnesses to me, were I quietly to see them maliciously villified through the public press in this community where they and their works are so little known and understood.

In conclusion, I would ask the critic to cover the shortcomings of these people with the mantle of charity, and remember the command of the Master, "Judge not, that ye be not judged."

[William J. Bonnin in *Stretford Division* (Eng.) *Advertiser.*]

Christian Science is nothing more nor less than the restoration of primitive Christianity. It proves that the faith that is not dead is demonstrable in works, and that the healing of the sick and sinning is today, as in the first few centuries, the necessary outcome of an understanding of Truth. Preach the gospel and heal the sick is the indivisible and enduring injunction, and those who profess to be and call themselves Christians, cannot disregard it. The healing is always the test of the preaching.

Christian Science comes to show mankind that all suffering, sorrow, and sin is the result, or expression, of a want of knowledge—not of material knowledge, but of true and absolute knowledge—for as soon as they arrive at even a slight understanding of the truth about God and His creation, they realize in that degree the promised freedom awaiting all. "Ye shall know the truth, and the truth shall make you free." This is no idle or visionary theory. It is in no way an exaggeration to say that there are today hundreds of thousands of people who have tested and proved that the love of God, when we understand how to avail ourselves of it, will heal any and every disease and evil condition that may harass us. Salvation this side of the grave is the salvation of a practical Christianity, and this is the salvation that Christian Science has to offer.

[James Phelps in *Leader-Press*, La Crosse, Wis.]

If Christian Science was any such nonsense as our critic would have your readers believe, it would not command the attention of an ever-increasing number of intelligent and God-fearing men and women, recruited principally from the older churches, but containing a liberal sprinkling from the great unchurched throng. Many ministers of the gospel have adopted its tenets and teachings and, together with eminent judges, lawyers, educators, editors, authors, and artists, are bearing insistent testimony that they have found a clearer and more satisfying sense of God and His Christ than they ever knew before.

The words "imaginary" and "imagination" are seldom used in Christian Science. To the suffering sense of the patient, sickness, pain, and disease are intensely real, but when the truth about God, man, and being is realized, and by this process the pain, sickness, and suffering disappear, it surely proves that the thoughts entertained by the one who makes the demonstration are correct and of God, from whom cometh "every good gift and every perfect gift."

Christian Science does not ignore any fact of life; it demands that man shall meet and conquer everything unlike the Anointed in his own consciousness. He will then be prepared to render service to his fellow-men.

[C. A. Arnold in *Indianapolis* (Ind.) *Star.*]

A despatch states that a Japanese professor claims that the key-note of Mrs. Eddy's religion was transplanted from Japan and was practised there four hundred years ago. He might have gone back two thousand years and discovered that the things Mrs. Eddy teaches were the doctrines preached by Jesus Christ and taught by him. In his last words to his disciples, just before he ascended, he said of all those who believed in him, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover." Mrs. Eddy's doctrine, therefore, is not a new doctrine. It was not only practised by the disciples of Christ, but was practised for four hundred years after his time.

[William C. Henderson in *Foster's Democrat*, Dover, N. H.]

Our clerical critic errs when he classes Christian Science with spiritualism, or any other ism, creed, or doctrine. The writer has only love and good will in his heart for one who is striving to uplift and benefit the people of Dover or elsewhere; but he feels constrained to say to those who would oppose Christian Science, that there is only one way in which they can successfully combat its steady growth. It is to give to the world something as satisfying as Christian Science, something that will not only heal the sick, comfort the sorrowing, and reform the sinner, but that will make all who come within its influence better and the world a happier place to live in. This is the kind of work that Christian Science is doing quietly day by day, and it explains why it is gaining in strength and numbers. Jesus said, "By their fruits ye shall know them," and the Christian Scientists of Dover are willing to be judged upon this basis.

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[Frederick Dixon in *London Express.*]

Spiritual healing is effected by gaining a knowledge of the truth which Christ Jesus said would make men free, and this knowledge is acquired exactly in proportion as a man, walking in the footsteps of Christ Jesus, attains the Mind of Christ. Any person in the entire world who gains this knowledge of Truth will gain, precisely in the same proportion, the power to do the works which Christ Jesus did.

A Christian Scientist does not say he can perform all the works Christ Jesus performed, but he does say that not only he but every other person can perform those works exactly in proportion as they acquire the Mind which was in Christ Jesus. It would be well for our critic to remember that it was the Founder of Christianity, and no one else, who made the ability to perform these works the test of a man's belief, and consequently of his Christianity.

[John L. Rendall in *Council Bluffs* (Ia.) *Nonpareil.*]

The results of Jesus' ministry proved that he knew more about the best way to cure or overcome sin, disease, and death than any one who ever trod the globe, and he promised to his followers throughout all time, "Greater works than these shall he do; because I go unto my Father." It seems strangely inconsistent that ministers of Christian churches should in one breath commend to their congregations the healing work of Jesus Christ and in the next breath belittle and denounce those who today are the most active exponents of the healing religion which Jesus taught and practised.

It is no new thing for Christian Scientists to be objects of attack from ministers and others. Neither is this a new condition of things in the world's religious history, it is an experience which finds its prototype in the attitude taken by the chief priests and leaders of ecclesiastical monopoly in Jesus' time, and which expressed certain elements of human thought in the crucifixion of the one who brought to the world its clearest and most potent message of salvation from sin and sickness. It will therefore avail nothing for ministers of any denomination to refer to Christian Science as "a fad which is leading many well-meaning people astray." Neither will it avail anything for them to attempt to belittle the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the reason that the teachings of this book have thrown a positive light upon the healing truths expressed in Scripture and opened up the way of salvation to hundreds of thousands of people who were in great need.

Christian Science offers to humanity that which satisfies their religious cravings, that which heals and saves in the most complete way. It presents to the world a satisfactory, reasonable, logical, and practical teaching, and the fact that intelligent people in and out of all religious denominations have accepted it and found peace within its borders, means much. It is perhaps needless to state that no effort, whether organized or unorganized, whether in the open or subtle, can ever overthrow this positive demonstrable teaching of truth. If other Christian churches have failed to meet the needs of their membership, they should take pattern by Christian Science, which is meeting these needs and presenting to the world the teachings of our Master in their completeness. In Christian Science it is recognized that not person but divine Principle is the healing potency. Mrs. Eddy has said: "Follow your Leader only so far as she follows Christ" (Messages, p. 78).

Christian Scientists are not afraid of opposition. They know its futility, itis powerlessness, and in the conscious integrity of their Christian motives and purposes they can claim the promise of the prophet of old, "No weapon that is formed aganst thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

[Royal D. Stearns in *Lincoln* (Neb.) *News.*]

Christian Scientists do not claim that Mrs. Eddy has added anything to the Bible, but that she has discovered the precious truths of God's Word which heretofore have not been clear to them. They point to the fruitage of Christian Science practice as the only reasonable proof of its divinity. They accept in its entirety the command of Jesus to preach the gospel and heal the sick. They are doing this through a practical understanding of the application of the divine Principle, as taught by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures."

It matters not whether your critic agrees with the interpretation and application of the Scriptures as made by Christian Scientists, or not. Christian Science must stand or fall on its own merits. It should be known that vast numbers of people are constantly coming to Christian Science, recognizing its redemptive power,—coming from all walks of life, seeking refuge from various cares and troubles, etc., or they were sick, or they wanted a more satisfactory explanation of God and their being; and after a faithful and conscientious effort they have found health, happiness, and peace,—"the peace of God, which passeth all understanding."

The work of Christian Science is no more that of bodily healing than was the work of Jesus, when he went about healing all manner of diseases, and declaring that he was about his Father's business. Bringing relief to the body was not the end and aim of Jesus' teaching, nor is it of Christian Science. Jesus perceived that if the people were shown the practical power of God in the removal of the afflictions that burdened them, they would readily understand His love and His omnipotence. Having found Him "a very present help," they would be more inclined to deny self and acknowledge Him as the only God, and more willing to see that the love of evil is the cause of evil, and that the love of God would create good and destroy evil. The teaching of Jesus was fundamental, and Christian Science is the revival of His teaching.

Christian Scientists unequivocally accept the Elohistic creation of man as found in the first and a part of the second chapter of Genesis. They accept the Biblical statement that God created man in His own image and likeness and gave him dominion and told him to subdue the earth. They believe the real man to be spiritual. In denying the reality of matter, Christian Scientists do so in the sense that Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." It will also be remembered that Paul said that "the things which are seen are temporal; but the things which are not seen are eternal." Christian Scientists recognize that to the physical senses matter seems both real and substantial, but they also understand that only that which is eternal and indestructible is real in the best sense of the word. Jesus had a body, but when he disappeared from human vision, he left no trace of a body behind. He walked on water, penetrated closed doors, raised himself from the grave, and finally ascended above mortal vision. All this shows that he must have had a very different conception of matter and substance from that generally entertained.

To say that Christian Science discredits the Bible, or claims that it is "full of falsehoods," is absolutely the reverse of the facts in the case, and must have been made under an utter misconception of what the Christian Science text-book, Science and Health, teaches on the subject. On page 497 of that book, which is the Christian Scientists' Bible commentary, it is specifically stated, as the first religious tenet of Christian Science, that "as adherents of

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Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Proceeding from this standpoint, it will be easy to understand that Christian Scientists, having subscribed to the foregoing tenet, could not consistently say or do anything to discredit the Holy Scriptures. The fact is, that Christian Scientists, as a religious body, are devoted to Bible study. They consult it daily for inspiration, guidance, and protection from all the ills of the flesh, and place a sacred reliance upon it. Furthermore, there is positive and abundant proof that thousands of people have been healed through the apprehension of Scripture truth which they have gained in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The results of Christian Science have been so pronounced that the time has long since passed when it is possible by means of denunciation to hinder or discredit the positive and beneficial work which Christian Scientists are accomplishing in every civilized land. Christian Science presents an ideal religion. It holds to a God who is Life, Truth, Love, ever-present Spirit, without a taint of materiality; and its ideal man as spiritual, created in the image and likeness of God, Spirit, as the Bible teaches.

[R. Stanhope Easterday in *Elkhart* (Ind.) *Review*.]

Our critic rightly argues that Jesus did not come to earth to relieve physical sickness, but this does not militate one iota against the significant preponderance of the healing work in his brief earth-ministry. The fact seems to have been overlooked, also, that Jesus classified sin and sickness in the same category, often healing sore physical distress by forgiving sin, and in the end declaring all phases of evil, including sin, disease, death, and all manner of discord, the work of the devil, after designating the evil one "a liar, and the father of it." Disease, therefore, being the more tangible or obvious manifestation of evil, it was natural and necessary that healing of physical ills, resultant from the more or less hidden operation of spiritual truth in the elimination of sin from human consciousness, should have been more noticeable and seemingly paramount.

The origin, moreover, of all phases of evil being a lie, it should be obvious to all that the truth of being alone can effectually antidote the same, whether manifest as sin or disease. This, then, is the full and effectual significance of our Lord's work for humanity, and this in brief is a resumé of Christian Science teaching. Because Mrs. Eddy deduced Christian Science from the Scriptures, her text-book on the subject is but a recapitulation of the teachings of Jesus, or a commentary on the Bible, and the sole end and aim of Christian Science is to reestablish in this age primitive apostolic religion and healing, with what success, moreover, the healing and regeneration of countless hundreds attest, and those who do not understand or demonstrate Christian Science cannot appreciate or effectually refute these evidences of unadulterated Christianity.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*.

Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

CHICAGO, ILL.

The edifice of Seventh Church of Christ, Scientist, 5318 Kenmore avenue, Edgewater, will be dedicated today [March 27]. Three services will be held, at 10:45 A.M., 3:30 P.M., and 7.45 P.M. The building has a seating capacity of more than sixteen hundred. The actual cost, including the ground on which it stands, was one hundred and nineteen thousand dollars. This is the sixth large Christian Science church edifice to be built in Chicago and dedicated free of debt since 1897. The aggregate cost of these buildings is between $650,000 and $700,000. The total membership of the nine Christian Science churches in Chicago is more than five thousand and the average total attendance at church services is considerably more than ten thousand.—*Chicago Examiner*.

The dedicatory address was in part as follows:—

Just three years ago today this Seventh Church of Christ, Scientist, of Chicago, held its first services, and it seems fitting that the dedication of our edifice, free from all indebtedness, should occur on this, its third anniversary. Seventh Church was organized in conformity with the history of church extension in this city, it being an outgrowth from Second Church, formed to further the Cause of Christian Science by relieving the crowded condition of that church, and by establishing another church in a more remote district of the city. That wisdom impelled and guided the supplying of the great needs of the Cause of Christian Science in this north division of the city, was evident from the first in the crowded condition of the Edgewater Country Club, where our services were held, and the fact that the hall continued to be well filled Sunday after Sunday was proof that many were ready and waiting for this opportunity to be provided. This condition compelled an early decision to build our own edifice, as there was no larger hall available. Accordingly, a little over four months after our organization as a church, we found ourselves in possession of a building lot, and with plans for an edifice fully approved by the church membership. Work was carried along rapidly, without hindrance from disturbing elements, and we were able to hold services in the building, though unfinished, from the first Sunday in January, 1908. Four months later, in April, the building was completed and formally opened.

The members of the Christian Science churches are living witnesses that scientific Christianity heals disease and redeems from sin; that it gives inspiration for their hope, courage in their daily endeavor, freedom from fear, and affords a peace and satisfaction passing human understanding, which is the coming of the Comforter promised aforetime. It has enlarged their mental capacity, awakened their moral natures, and stimulated their desire for spiritual gain and welfare. They can say, with the Founder of Christian Science, that its aim is to injure no man but to bless all mankind.

Remarks at the dedication of a Christian Science church are incomplete without an expression of the deep-seated and profound gratitude we feel to Mrs. Eddy, our wise and beloved Leader. To her constant and God-directed efforts, her steadfast teaching and consistent practice of the divine Principle of Christianity, is due the founding of the Christian Science church, which is showing humanity how to apply the teachings of Christ Jesus.

Correspondence.

Worry less, work more.
Waste less, give more.
Preach less, practise more.

ANON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

FAITH SHOWN BY WORKS.

WHEN we read in the Manual of The Mother Church (p. 17) of the "little band of earnest seekers after Truth" who thirty-one years ago "went into deliberations over forming a church without creeds, to be called the 'Church of Christ, Scientist;' " that the church began its work with twenty-six members; that, "although walking through deep waters, the little church went steadily on, increasing in numbers," and then contrast that small beginning with the unnumbered host who today constitute the "Church of Christ, Scientist," we can but acknowledge that the growth in membership of the Christian Science church has been and is indeed phenomenal in point of numbers. Yet, after all, this is not a true test of the real growth of the movement, nor of its usefulness to humanity. The true test is to be found in the lives of those who are now members of this church and of those who may hereafter become members of it. It is not a question of numbers, but of quality. The need is not so much for more Christian Scientists, as it is for better Christian Scientists: not so much for professions of loyalty, as for Christian living and works of Christian humility and helpfulness.

On page 192 of Science and Health, Mrs. Eddy very clearly defines what constitutes a Christian Scientist, in the following words: "We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ." To the mortal, human sense of things this seems to be a proposition which can easily be assented to in words, but not so easily proved by deeds. The difficulty, however, is not in the truth of the statement, but in the unwillingness of the individual to comply with the conditions; for to the extent that we are accepting and relying upon the testimony of the material senses, to that extent we are rejecting the dominion of Spirit and denying the possibility of there being a spiritual sense.

A willingness to leave all for Christ does not come through ecstatic yearning, but through a calm, clear sense of the allness of God, Spirit, and the consequent unreliability and unreality of all that is unlike Him. Under the definition quoted above we fail truly to become Christian Scientists, in proportion to our failure to lay down self-will, self-righteousness, and self-justification, as well as every other belief which would keep us away from Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583).

While, to human sense, in our present state of progress heavenward, it may seem difficult or impossible to comply with the demands of Spirit in all cases, the fact remains that this demand is made upon us, and it is well to remember that God asks nothing of us beyond what He gives us strength to perform. Read the divine promise to those who are His servants, to those whom He has chosen and not cast away: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." It is ours, as Christian Scientists, to claim this promise,—to "go from strength to strength;" but it behooves us to make good our professions in fact as well as in name,—to become more loving, more Christian, more consecrated to the right; to prove to the world, as our Leader bids us, "through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness" (*Ibid.*, p. 458).

ARCHIBALD MCLELLAN.

"FAITH IN CHRIST."

DRIVEN by the necessities of the case, both physicians and preachers are having much to say these days regarding the mental factor in the healing of disease. Those who concede that the beneficent works of Christ Jesus and his disciples were wrought through the realization of the efficiency and sufficiency of divine law, are free to acknowledge the inadequacy of the prevailing religious belief, and some are honestly seeking to advance in that spiritual understanding which will equip them to meet the demands which Christ Jesus laid upon all his disciples.

On the other hand, those who maintain that the Christ-method of healing is not incumbent upon his disciples today, are putting forth many theories in explanation of the undeniable healings of Christian Science. They are laying great emphasis upon the "physiological effect of faith." They point to the fact that a large proportion of the functional processes of the body are under the control of unconscious mentality, and declare that "these unconscious processes are doing their best only when they feel the throb of a great faith, a great hope, love, and courage." "When fear is eliminated," say they, "and men go to God in prayer for the cure of disease with faith and love, the unconscious processes respond at once and do their full duty."

This may be said to be a distinctly improved belief, and it indicates the present drift of thought away from dependence upon drugs; but the logic of the statement takes one farther than its makers are sometimes willing to go, for it demands that any person who is not equipped in character and in spiritual apprehension to awaken and nourish this "faith and love," is altogether unprepared to meet the demands of the situation,—all of which would argue that the school of healing and the school of faith should again be united, as they were in the days of the Nazarene. The contention of many physicians, that the object and reasonableness of the patient's faith is immaterial, may be true with respect to the removal of somewhat of fear; but it would surely be a startling proposition to say that Christ Jesus encouraged and exacted faith with a view simply of supplying a needed "physiological factor in the cure of disease."

It is just here that the thought of Christian Science is greatly misapprehended by both doctors and clergymen. Its teaching is grounded on the proposition that man is a manifestation of Spirit, the infinite Mind, and that health and harmony are but the normal expression and effect of our realization of man's spiritual nature and at-one-ment with God. Faith to the Christian Scientist is not the mere belief of the truth of a statement, but the demonstrable (*i.e.*, scientific) understanding of the truth stated. This apprehension of the truth furnishes the condition under which the power of Truth is manifested in human experience.

When the viper fastened itself upon Paul's hand, he was possessed of and kept by a faith that signified very much more than the "stimulus to which the physiological processes respond." Christ Jesus made no distinction whatever between diseases which fall within the respective domains of conscious and unconscious mentality, and he gave his disciples no intimation that they were to cure them otherwise than by the apprehension of and reliance upon

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Truth. Spiritual quickening and illumination must constitute the major part of all true healing, and the testimony of Christian Scientists regarding this all-significant fact is uniform and world-wide. Mrs. Eddy has stood from the beginning for a higher, more vital conception of the nature of saving "faith in Christ," and it is in the maintenance of the lawfulness, naturalness, and present possibility of its realization, that Christian Scientists have achieved all the good which has attended their efforts.

JOHN B. WILLIS.

IMMORTALITY.

THE 40th chapter of Isaiah begins with the familiar and beautiful words, "Comfort ye, comfort ye my people, saith your God." The statements which follow do not, as might be expected, deal directly with the subject of immortality; but they certainly do so inferentially, since they make a rousing appeal to all who have eyes to see and ears to hear the spiritual message of this great prophet of the olden time. He tells us that "the glory of the Lord shall be revealed, and all flesh shall see it together;" not, some within the veil and others without, but "together"! To God none are ever dead, according to the great Teacher, for "all live unto him;" and when we no longer see "through a glass, darkly," but face to face with the eternal facts, this will be true of us also. Isaiah also tells us that "all flesh is grass;" and he adds, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Mrs. Eddy says, "Man in the likeness of God as revealed in Science cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. . . . In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good" (Science and Health, p. 81).

All revelation shows clearly that so long as our vision is limited to a material sense of things, so long will the objects of our desire fade and disappear; but there is comfort for those who mourn,—they are bidden to get them up into "the high mountain," and there behold their God! "But," says the sorrowful one, "my way is hid from the Lord." Then comes the answer that, as the "everlasting God" never fainteth nor is weary, so they that wait upon Him begin to reflect the divine power, until they mount up with wings as eagles, soaring above the fogs and mists of materiality, with its shadows of sin, disease, and death, into the light of Spirit. Respecting this event we may say with Paul, "Then shall I know even as also I am known." It is the question of our knowing those we love in the time to come, which weighs so heavily upon the hearts of many professed Christians. "The Master has said so little about it," say they. If we grant this, the reason is not far to seek. It was always life to him. While he did speak of the "many mansions," he also said, "If a man keep my saying, he shall never see death." Who *keeps* his saying today, and holds fast to man's immortality in the face of all evidence to the contrary? Here we are reminded that "a great sacrifice of material things must precede this advanced spiritual understanding" (*Ibid.*, p. 16).

In the parable of the rich man and Lazarus (Luke xvi.) we have a simple and natural presentation of the changes which must come to human consciousness before it is wholly purified from materiality. Here we have a man who, as it seems, lived wholly for self, but in the change called death he neither lost his own identity nor his sense of the identity of others. He called upon Abraham, although their mental states were so widely divergent, and humbly asked that Lazarus be allowed to minister to his great need. This request was not granted, but he ventured another. He begged that Lazarus might be sent to warn his brethren of the consequences of living for self. His human sense of love had not died (love never goes into the grave), but had actually begun to unfold toward the spiritual in a desire for the redemption of others.

If this were the case with a bad man, what must the unfolding of affection be for those who learn in Science that Life is deathless and Love "the master of hate" (*Ibid.*, p. 44)? All mortal elements must vanish away,—all that is unlike God; but the real knows the real, and that which is like God and of Him must share the deathless life of Spirit and bear "the image of the heavenly."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Camberley, England, March 29, 1910.

Mrs. Mary Baker Eddy, Boston, Mass., U. S. A.

Beloved Leader:—I used to wonder why you permitted the publication of some of the many letters sent you by earnest followers. They seemed to me, then, too sacred for the casual reader to see. Since that time, however, I have been so often helped by reading these evidences of love and loyalty, that I am now impelled to thank you very heartily for allowing them to appear in our *Sentinel*. These letters have shown me how other students, beset with the same difficulties which seem to bind me down at times, have risen above the cloud, and their expressions to you have sometimes brought the light to me, just in the way it was most needed. Human struggles are much alike, whatever part of the world we dwell in, and our progress from sense to Soul seems attended by the same apparent obstacles, whatever position in life we occupy.

To note the progress and loyalty of other students often encourages and helps us on our way; but above all, your noble example, dear Leader, is ever an inspiration to continue firm in our fight against error. Miss Wilbur's book has shown us something of what you have had to endure in the past, and it proved to me very clearly that the one thing we all have to guard against is any adulteration of the absolute teaching of Christian Science as set forth in our text-book, "Science and Health with Key to the Scriptures."

With loving loyalty,

Your grateful follower,

WALTER SHAW.

Johannesburg, South Africa, March 7, 1910.

Dearest Leader:—I am sure it will please you to know that yesterday was a great day of rejoicing with us, for we held our first service in our own church, a beautiful stone structure. We opened our service by singing "Shepherd, show me how to go," a small tribute to your labor of love for mankind, and which made it possible for us to have the truth in this land, and our church (the material manifestation of it). Last year we had the great privilege of having our first lecturer out here. Dr. and Mrs. Fluno's visit has been of the greatest help and inspiration to many of us. I know that our church is indeed going to uplift the whole of South Africa.

In our own home life Christian Science has been more to us than I am able to express. My husband was healed, over seven years ago, when there was no hope left for him in *materia medica;* and as for myself, I feel that I have been brought out of Egyptian darkness. Now, to press on and bring forth more "fruit unto God"!

With greatest love and gratitude,

Yours faithfully,

MRS. ANNIE WILKS, *First Reader,*

First Church of Christ, Scientist, Johannesburg, South Africa.

Atlanta, Ga., March 27, 1910.

Beloved Leader:—At this beautiful Easter time my heart overflows with love and gratitude to you for the truth which is risen in my consciousness, and I felt I must send a message of love to you. I thank you, dear Mrs. Eddy, for

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Science and Health, for the Manual, for the *Sentinel*, *Journal*, and the *Monitor*, all of which are teaching me the truth that is making me free. I am trying to prove my gratitude by being so unselfed that in reflecting divine Love I may become a blessing to others. My husband and little daughter join me in loving greetings and gratitude to you. Loyally yours,

VIRGINIA REED FARR.

Fresno, Cal., Feb. 23, 1910.

Beloved Leader:—At our annual meeting on Jan. 21, we unanimously expressed the desire to send you our thanks and our most cordial love for all the good that you have brought to mankind. God is indeed good, is good only, and the only good. How grateful we feel for this understanding revealed to us because of your spirituality, your courage, perseverance, and unfailing love, which we desire to emulate, so as to be worthy of the name of Christian Scientist. The valuable article, "The Church of Christ, Scientist" (*Sentinel*, Jan. 8), was read at this meeting, and we one and all shall strive to prove our loyalty to you and the Cause by following its injunctions and by striving always to be guided by wisdom and Love.

Your faithful followers,
First Church of Christ, Scientist, Fresno, Cal.
MRS. P. GUNDELFINGER,
H. M. COBBEY,
MAX CÄHN, *President*,
MRS. EMMA G. PARSONS, *First Reader*,
Committee.

Harrogate, England, Feb. 11, 1910.

Beloved Leader:—Gratitude and love to you seek for expression, but it is not easy to put into words all that I feel. Christian Science has been a priceless blessing to me, satisfying, vivifying. It has opened the door out of darkness into light, and I thank you, love and honor you, because you have taught me everything I know about God. You have shown me the Christ, and made clear the way out of the flesh into real selfhood. I was so blind with self-satisfaction that it has taken years to open my eyes even a little; but I am rejoicing all the way and am unutterably grateful to you. I am trying to keep the true incentive always in mind, "love for God and man" (Science and Health, p. 454). Your loving follower,

CAROLINE GETTY.

Lincoln, Ill., March 1, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—We extend to you an expression of our love and gratitude for your years of sacrifice and untiring service to mankind. Science and Health, the Manual, and your other writings, have brought health and happiness within the reach of all. Your life with its unselfishness and love is an inspiration to us to strive earnestly to live the life of true Christian Scientists, at all times ready to be guided by your loving counsel. In this way can we best show our loyalty to you and your teachings. Obediently yours,

Board of Directors, Christian Science Society,
J. W. WHITE, *Chairman*,
OLLIE J. BLACK, *Clerk*.

Sioux City, Ia., Feb. 27, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Dear Leader:—On behalf of First Church of Christ, Scientist, Sioux City, Ia., we are sending today to Mr. Chase, Treasurer, the sum of three hundred dollars for the publishing house fund. The members of this church have ever gladly acknowledged your leadership and promptly responded to any call for financial support to The Mother Church, knowing that as we have given to help the Vine the branch has grown stronger. We all study daily the Bible and your writings, and may it give you joy to know that much healing of disease and of immorality is the result. All are gladdened by the knowledge of God which they gain from these books and the practice of their teachings.

With most loving gratitude from your students of the second and third generations,

L. W. STONE, *Secretary Board of Trustees*.

Winchester, Mass., Feb. 28, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved and Revered Leader:—I have come from Cape Town, South Africa, where a faithful little band of your followers are seeking and finding the truth. Six years ago Christian Science was hardly a name in that far-off part of the world, but today a steadily growing number of earnest workers, together with a small but thriving Sunday School, testify to what divine Love hath wrought. As the representative of the Cape Town Christian Scientists, I bring you greetings, and the assurance of loving loyalty in that branch of the work.

Out of a full heart, I thank you, dear Leader, for all you have done and are doing to bring light and love into hearts and homes today. In grateful love we are learning from your teachings to know something of that kingdom which Jesus said should be found within us.

Your loving follower,

JENNY W. FORSYTH, *First Reader*,
For the Cape Town Christian Science Society.

Jamestown, N. Y., Feb. 12, 1910.

Beloved Leader:—I wish to express my gratitude to you for "Science and Health with Key to the Scriptures." Simply reading this book healed me, fifteen years ago, of five chronic troubles in two weeks. I have been a faithful student and follower of Christian Science ever since, but in the last few weeks I have had a deeper appreciation of your absolute devotion to Principle, your loving and watchful care over the "flock," so that not "one of the least of these" should mistake personality for Principle. The need of the hour has always been met by your wise guidance. The call for democratic church government was like the "voice of one crying in the wilderness, Prepare ye the way."

With gratitude and love, one of your loyal followers,

MISS MARY M. MYERS.

Grinnell, Ia., Jan. 29, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—I have just finished reading the story of your life and work as told by Sibyl Wilbur, and I wish to express my appreciation of your herculean and persistent effort to bring this greatest of all blessings, the revelation of Christian Science, to the comprehension of your fellowmen. No words can express our debt to you, and I often think of your remark, made several years ago, that millions might know you were the Discoverer and Founder of Christian Science, but only you could know what it meant. Truly, we see that this is so. The perfidy and ingratitude of students who were incapable of understanding you or your work, must have been the sharpest thorns, but you pressed on, rose above every obstacle, and today you stand before all the world as the greatest benefactor of humanity since the great master Metaphysician, the humble and mighty Jesus of Nazareth. I wish to express thanks for your example of persistence, as well as for the great blessing you have given us and for the sweet benediction of your quiet, gentle, but forceful and earnest life.

In sincerity and truth,

MRS. THERESA WRIGHT BURTON.

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THE LECTURES.

COLUMBUS, O.

A very large audience gathered at Memorial Hall, on Monday evening March 7, to listen to a lecture on Christian Science by Frank H. Leonard, given under the auspices of First Church of Christ, Scientist. Mr. Leonard was introduced by the Hon. Judson Harmon, governor of Ohio, who said in part,—

In performing the duties of my office, I find that I am called upon to appear before my fellow-citizens when they are assembled for widely different purposes. Sometimes I feel at home and quite in touch with my surroundings, and sometimes I feel that I am not very well informed as to the objects and purposes of the meeting; yet I am always glad to lend my presence to such occasions. When the lawyers hold a meeting and ask me to attend, I feel myself quite at home; when the railroad men get together, I feel myself at home in the midst of them; and there are some other occasions when I feel myself to have an understanding of the matters under discussion; but tonight I must confess to feeling that I am not sufficiently acquainted with the matters to be discussed in this presence to be able to contribute to your enjoyment of them as I would like to do. I have come to know one thing about all questions which come up for consideration from time to time, however, and that is, that wherever there are a large number of persons banded together in the support of any one given principle, their work always results in the uplift of humanity and in making progress for the human race; and I have also learned another thing which applies to such questions as are to be discussed by the speaker of the evening, and that is, that the truth about any movement in the religious world, or in any other branch of human inquiry, can neither be ascertained by taking the views of the most enthusiastic supporters of that movement, nor by taking the views of the enemies and critics of the movement, but must be secured from the calm statements of those who know the actual principle upon which the movement stands.

We have with us tonight one who knows and can explain to us the Principle upon which Christian Science is based, and we shall no doubt derive great pleasure and benefit from his presentation of the subject. I thank you for having invited me to introduce your speaker and to preside at this meeting, and feeling it to be an honor to be permitted to do so, I shall present the gentleman to you and take my place as one of the audience he is to address.

Correspondence.

NEW YORK, N. Y.

On Thursday evening, March 24, the Rev. Arthur R. Vosburgh delivered a lecture in Second Church to an audience that completely filled the auditorium, many standing throughout the lecture. The speaker was introduced by Virgil O. Strickler, First Reader of First Church of Christ, Scientist, New York, who said in part,—

The Bible tells us that the religion of Jesus Christ offers a full salvation, and it has been well said that if this be true, then it must meet humanity's full need. In our old churches we were taught that salvation was limited to the next world, and that it could only be attained by patiently submitting to the afflictions sent upon us by an all-wise God. This definition has never been satisfying. What men need and crave is an understanding of God that will help them solve the problems of daily life, and that will save them from the disasters and wreckage of human experience.

Mrs. Eddy has given a better definition of salvation. She has declared that the teachings of Jesus, when rightly understood and rightly applied, are sufficient, without the aid of anything else whatsoever, both to regenerate the sinner and to heal the sick. If this be true, then the most important thing that can engage the attention of thinking men and women is to try to gain that understanding. This lecture has been arranged for the purpose of affording an opportunity to the public to learn about Christian Science.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Cranford, N. J.—Mrs. Sue Harper Mims, Church Edifice, April 19.

Milwaukee, Wis. (First Church).—Judge Septimus J. Hanna, Church Edifice, Prospect avenue and Keene street, April 21 and 22.

Fresno, Cal.—Frank H. Leonard, Barton Opera House, April 23 (changed date).

Peoria, Ill.—Francis J. Fluno, M.D., Majestic Theater, 3 p.m., April 24.

University of Michigan, Ann Arbor, Mich.—Judge Septimus J. Hanna, University Hall, April 24.

Dublin, Ireland.—Rev. William P. McKenzie, Antient Concert Rooms, 3:30 p.m., April 24.

Chicago, Ill. (Eighth Church).—Judge William G. Ewing, Bournique Hall, 315 East 23rd street, 3 p.m., April 24; 8 p.m., April 25.

Kokomo, Ind.—Clarence C. Eaton, Sipe Theater, April 26.

Taylorville, Ill.—Francis J. Fluno, M.D., Elks Theater, 8:15 p.m., April 26.

Redondo Beach, Cal.—Frank H. Leonard, Redondo Pavilion Auditorium, April 26.

Evansville, Ind. (First Church).—Clarence C. Eaton, Wells Bijou Theater, April 28

La Grange, Ill.—Prof. Hermann S. Hering, Church Edifice, Cossit Boulevard and Catherine avenue, 8:15 p.m., April 28.

Portland, Me.—Mrs. Sue Harper Mims, Kotzschmar Hall, Congress street, April 28.

Danville, Ill.—Prof. Hermann S. Hering, Grand Opera House, April 29.

Elko, Nev.—Frank H. Leonard, Opera House, April 29.

Duluth, Minn. (Second Church).—Miss Mary Brookins, Lyceum Theater, 3 p.m., May 1.

Boise, Idaho.—Hon. Clarence A. Buskirk, Pinney Theater, May 1.

Wheeling, W. Va.—Judge William G. Ewing, Victoria Theater, 3 p.m., May 1.

Louisville, Ky.—Francis J. Fluno, M.D., Macauley's Theater, May 1.

Montclair, N. J.—Judge Septimus J. Hanna, 3 p.m., May 1.

Albany, N. Y. (Second Church).—Prof. Hermann S. Hering, Odd Fellows Hall, 3 p.m., May 1.

Astoria, Ore.—Bliss Knapp, Astoria Theater, 3 p.m., May 1.

Provo, Utah.—Frank H. Leonard, Opera House, 3 p.m., May 1.

Salt Lake City, Utah (First and Second Churches).—Frank H. Leonard, May 1.

New London, Conn.—Mrs. Sue Harper Mims, Lyceum Theater, 3 p.m., May 1.

New Bedford, Mass.—Prof. Hermann S. Hering, Y. M. C. A. Hall, May 2.

Park City, Utah.—Frank H. Leonard, Orpheum Theater, May 2.

Houghton, Mich.—Clarence C. Eaton, Kerridge Theater, 8:30 p.m., May 3.

Nyack, N. Y.—Mrs. Sue Harper Mims, Church Edifice, South Broadway, May 3.

Berlin, Germany.—Rev. William P. McKenzie, Beethoven Saal, 8:15 p.m., May 24.

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TESTIMONIES OF HEALING.

In September, 1902, I was operated upon for appendicitis and peritonitis. I was in the hospital for about eight weeks, was under the knife three different times, and thrice was pronounced beyond all help. After leaving the hospital, I remained in my home for nearly three months and then went back to my studies at school. Being of an athletic turn of mind, I tried to reenter the games and sports, but injured myself in four places, which steadily grew worse, so that I had to wear a truss, an abdominal supporter, and numerous other bandages. Two years ago I was in such agony that I was about to do away with myself, but finally decided to make one more effort to get well. I went to my operating physician and asked him to operate upon me at once, but he said he would rather have me go to a man more skilful with the knife, and immediately telephoned to a doctor in Albany, N. Y. This doctor examined me minutely, gave me some very severe tests, and after completing his examination declared it a very serious case and called in three other noted physicians. Finally he stated that it would be a very expensive operation and he could not give me any encouragement. He also stated that the muscles in the former incisions had never healed together, and that he would be obliged to cut them again and let them knit together afresh. I then went to another physician, who told me that six months in bed would not harm me, but he could not say it would benefit me. He said he would be unable to do the operating himself, and advised me to go to still another physician. I did so, but he too would neither operate nor give me any encouragement. I also went to see a number of other noted physicians and surgeons, but none of them were able to help me in any way.

I then became utterly discouraged, as I was unable to work, and returned to my home a complete wreck. Through the suggestion of an uncle, I turned to Christian Science for help. I asked my aunt to take the case, and had my first treatment on Sunday night. After one week's treatment I left off wearing my truss and everything else used to support me, and was running and jumping as every young man should be able to do. Today I can truthfully assert, with many thanksgivings to God and to Mrs. Eddy, that I am as well, happy, and healthy as any one need be.

T. Z. Ayers, Jr., Pittsfield, Mass.

At the close of my college course in 1905, I was left in a miserable mental and physical state, having suffered for a number of years from frequent attacks of acute stomach trouble accompanied by severe pains in the heart, etc. I also suffered greatly from rheumatism, and at times during my school course it was necessary for me to lie in bed while studying my lessons. About this time a growth began to manifest itself on my neck, and I was considerably alarmed at its presence. I had also very troublesome eyes and had been wearing glasses for five years, an eye specialist having informed me that I would have to wear them the rest of my life, as my eyes could not be healed. I suffered greatly if I removed them even for a short period.

I tried different kinds of medicine, with exercise and baths, but received only temporary relief from my troubles until finally I turned to Christian Science through the healing of a sister. I began to take treatment, and at the first visit my eyes were healed. My glasses were laid aside, and I have not worn them since. I also experienced a wonderful moral and spiritual uplift from this treatment, and all desire for smoking, drinking, and profanity left me. The stomach trouble was relieved in a few weeks, as was also the heart trouble, and the growth was destroyed after one year's treatment. Since that time many discordant conditions have been overcome, and in the past three years I have depended wholly on Christian Science as my guide, not only to health and happiness but in business matters, to which it has been applied with marked results. I am filled with gratitude to God for the many blessings I have received, and also feel deeply grateful to Mrs. Eddy.

Richard Morgan Smith, Detroit, Mich.

[Translated from the German.]

I would like to express my thankfulness for what Christian Science has done for me. For three years I suffered with kidney trouble, the attacks being attended by severe pain, and the last year they were more frequent. In February, 1907, I had such a severe attack that the physician thought it necessary for me to undergo treatment in a clinique. I stayed at the clinique for ten days, but that this treatment was practically of no effect was evidenced by another although less severe attack, which I had a few days later.

In the mean time I had heard of Christian Science and decided to take treatment. As soon as I was able to go out, I went to see a practitioner. After a few treatments I felt much better, and after three months I needed help no more. All the symptoms of the trouble had disappeared, and I felt well and strong, as I had not done for years. Some time later, while away from home on a trip, symptoms of the old trouble appeared; they vanished, however, after I had read in the text-book for several hours.

I thank God that I have found the way to Christian Science, and I also thank Mrs. Eddy with all my heart for all she has done for suffering humanity. I am grateful, too, for the loving guidance through which I became acquainted with the teachings of Christian Science.

Bertha Goldschmidt, Frankfort on the Main, Germany.

I want to add my testimony as an appreciation of what Christian Science has done for me and mine. When it found me I had had poor health for years, on account of a complication of peculiar and very painful troubles of long standing. I had been treated by several prominent doctors with only temporary relief, besides being operated on by a fine surgeon, and told that I could never be well again. I also had a chronic bladder affection which distressed me greatly. For seven years I had suffered with catarrh, which had seriously affected my throat, causing constant coughing and headache. I went to have the glottis removed, hoping for a little rest; but it was not done; and I was told that nothing more could be done for me.

Here was God's opportunity. I was advised to try Christian Science; which I did, and in a few days was a changed woman. I have since enjoyed good health, which had been beyond any shadow of hope. There have been many demonstrations of the power of Truth in my family. I have seen chills, fever, croup, earache, etc., quickly healed. For the noble, God-inspired woman who has made the truth plain in this age, my gratitude is unbounded. My greatest blessing is to understand my true relationship to God; and to know that I am in

> The way the holy prophets went,
> The road that leads from banishment.

Mrs. R. E. Garland, Palestine, Tex.

When I first became acquainted with Christian Science I was suffering greatly from stomach and bowel difficulties, sinking-spells, and rheumatism. Many times I have thought that if it were not for my children I would do something desperate, for it seemed that I could not get into a much worse condition. I had vapor baths and powerful drugs, but without any benefit. My healing in

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Christian Science seemed very slow, and my husband frequently remarked that I had better give up the treatment; but I always answered, "No, I am gaining; I feel different." Away inside, somewhere, I knew I was getting better. Now that the peace and love "which passeth all understanding" is mine, and nothing can take it from me, I thank God for all that Christian Science has done for me and my family. I am very grateful to Mrs. Eddy for the wonderful truth she has made plain to mankind. I know it is the truth, for I have proven it.

EURETTA PFUMMER, Hibbing, Minn.

I receive so much help from reading the testimonies of others, that I give this with the hope that some one else will be helped as I have been. I was to have a dental operation which I was told would be very painful, and the dentist said I would have to take gas, but I asked him to extract the root without this means, which he said he would do. I called up a Christian Science practitioner and asked for treatment, and will say that it proved a pleasant experience for me and a surprise for the dentist, for there was absolutely no pain and it showed him what Christian Science does for those who rely upon the truth. I have no words to express my gratitude to God, and to dear Mrs. Eddy for this truth. I am grateful for the spiritual understanding I am gaining from the daily study of the Bible and Science and Health.

ANNIE L. WHITE, Kansas City, Mo.

I have been a student of Science and Health for four years, and would like to tell of some of the blessings which I have received. The power of Truth was proved when I burned my hand and arm so severely that to mortal sense the flesh seemed destroyed. I called in a Christian Science practitioner, and in three hours after the accident I was entirely healed. My mother, who lives with me, was very ill with liver and kidney trouble, and she was healed in Christian Science; also my son, who was suffering from a malignant growth on his lip, was healed through this Science. I am indeed very grateful to Mrs. Eddy for revealing this blessed truth to us.

MRS. MARY WOODRUFF, Kewanee, Ill.

In early childhood there came into my life a circumstance which at one stroke changed me from a care-free child into a thoughtful woman, with one purpose, around which everything was made to center. As the years passed, and failure and disappointments clustered around the shrine which my mind and heart had made, this purpose, though partly fulfilled, but amid an environment which wounded sorely my affectionate nature, became a deep sorrow, which often plunged me into uncontrollable grief, and I felt that if I did not soon win out, grief and finally death would sap my life away. After graduating from high school, and trying to teach (though in a state of nervousness too great to continue the work), I went to my parents' country home, feeling all the time that the struggle was about to end. After being at home only a short time, I was seized with a serious illness,—severe pain in my side, combined with heart, lung, and kidney trouble. I had never been so ill, and I thought death was near; but this did not disturb me, as I did not think life worth living.

My parents had taken up Christian Science before this, and as I had lost all faith in medical skill, they read to me from the Bible and the Christian Science text-book all night. As I got no better, and had a high fever, a practitioner was asked to take the case. Deeper, however, than the physical pain, was the mental anguish which I did not think any practitioner could touch. During all my illness my parents did not seem to worry or show any fear in the least. My father often repeated to my mother, "Perfect love casteth out fear;" and to me he would say, "Baby, God's love is all-sufficient for you." The practitioner kept on working, sometimes giving me two or three treatments a day. She would send me such texts as this, "In every thing give thanks;" but this only made me sadder, and when my mother asked me why I wept, I told her I had nothing at all for which to be thankful. Yet God's goodness continued, and now I know that I have everything to be thankful for. A lady who was visiting at our home during my illness said afterward that she told her husband this case would be the test of Christian Science for them; that if it helped me, there was something in it. After having taken treatment for a week, I was able to ride four miles and back, to Christian Science services; and I found, in addition to the bodily healing, that sorrow had lost its power over me and I could once more realize happiness.

This is only one of God's numerous blessings to me, and I am sure that Mrs. Eddy must be following the Christ-life, or her light would not so shine before men, or her good works glorify the Father which is in heaven.

MISS MARIAN S. NEFF, Talmage, Neb.

I am the person referred to in the above testimony, and wish to say that since Miss Neff's healing, in November, 1907, Christian Science has been my only help. Shortly after that time I was healed of acute rheumatism and heart trouble by Christian Science. I have been benefited in many ways, and my daily prayer is for spiritual growth.

MRS. ANNA STROUBE, West Plains, Mo.

I am very grateful for the many blessings that have come to myself and family through the study and application of Christian Science. My first experience in the healing power of Christian Science was a number of years ago, when I was perfectly healed in three or four treatments of a cough which had been very severe for a number of weeks, and which had troubled me, at times, nearly all my life. Material remedies had been tried, but without my receiving any help from them. During the time that the Christian Science treatment was being given me, a case of contagion which seemed to affect me was instantly met and overcome.

It is impossible for me to write or tell of the many blessings that have come to us through the help of Christian Science. I have three children in the Sunday School who have never taken any medicine. All their ailments, some of which were seemingly very severe, have been overcome by the understanding of this truth. Again I want to express my loving gratitude to God, and to Mrs. Eddy for this healing truth which has brought to us light and understanding.—MRS. MAUDE HOWARD, Grand Rapids, Mich.

It is over eight years since I first began to read the Christian Science literature. I had worn glasses for five years previous to this time, and after one treatment by a Christian Science practitioner I was able to lay them aside, and have never found it necessary to put them on again. I wish to express my gratitude to God, and to Mrs. Eddy, for all that Christian Science has done for me. I was lifted out of the depths of darkness and despair by this blessed truth. I became an earnest seeker for the good in Christian Science, and within the past year have enjoyed the privilege of class instruction, for which I am very thankful. I have found Christian Science an ever-present help, and words fail to express the great assistance in daily living which I have received from the study of this healing truth.

MISS SOPHIA C. PAMPERIN, Green Bay, Wis.

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About four years ago I had occasion to test Christian Science in the case of an accident. While running a swiftly revolving machine I had the bone of one finger severed and a portion of the bone and flesh taken from another. I had a surgeon to dress the hand, but he used no drugs, knowing that it was against my wishes for him to do so. After dressing the hand he told me to call at his office in three days, and he would then put it in splints. In the mean time, however, I had Christian Science treatment and dismissed the surgeon, so that he did not see the hand again after dressing it the first time. I continued the Christian Science treatment, and the fingers healed beautifully. The only pain I experienced was in removing the first bandage. Many of my friends told me that when the bone began to knit it would be very painful, but that law was also overcome, for God's laws bring only peace, harmony, and happiness.

For this and many other blessings which have come to me and mine through the study of Christian Science, I feel truly grateful to God, and to Mrs. Eddy, who has been so pure and loving as to give this truth to mankind.

W. L. JARVIS, Norfolk, Va.

When Christian Science found me, in April, 1907, I was in the depths of discouragement, infidelity, and fear, also a victim of the drink and tobacco habits. I think it was only about one week after I started to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I found I had no more desire for liquor, and in about four or five weeks I lost the appetite for smoking. Some other errors were not so quickly overcome, but I am very thankful to say that every day the way grows brighter. Christian Science has made a new man of me, and for this regeneration I wish to express my gratitude to God, also to Mrs. Eddy.—GEORGE REBER, JR., Philadelphia, Pa.

After being in poor health for several years, I broke down completely in February, 1905, and my case was pronounced lead-poisoning. A physician advised me to give up my trade as painter if I wanted to be cured of this disease. He also said that I would never dare to paint again, for if I did I surely would have a relapse and would then be incurable. After three months of medical treatment my health improved very slowly, and my physician gave me permission to go to work at paper-hanging, this being the only other work I could do that I was strong enough to undertake, and so I dragged myself to work, as my family and I had to live. I felt very miserable and discouraged, and often spoke of ending my life; but I had a loving wife and two dear children, and I could not bear the thought of parting from them in such a sinful way.

I had been working at paper-hanging for about three months, when one day a lady spoke to me about Christian Science, and said among other things that I could be healed from my afflictions through Christian Science treatment, and that I could keep right on painting while taking treatments and be cured of the disease and never be troubled with it again. Still, knowing what the physician had told me (and two other physicians had said the same thing), I was too skeptical to believe that Christian Science could do me any good, and I neglected to investigate the subject. About three months later I painted a small room in forty minutes, and that night I experienced the severest cramps I had ever had during all my illness. This set me to thinking about Christian Science again, and three weeks after this last attack I consulted a practitioner. She told me the same thing that the other lady had told me about Christian Science, and so a week later I commenced to take treatment. The following week I varnished a large room, and when I retired I wondered what effect this would have on me. Upon awaking the next morning I was surprised to see how fine I felt. After that I painted occasionally without being affected by it. The week following my third treatment I painted ten hours every day without feeling the least tired or affected thereby, and my health improved so rapidly that all my friends and neighbors wondered how it was that I was getting well "all of a sudden," as they called it, after being hardly able to carry myself about for eight months. The happiness which I experienced after I received my fifth treatment is almost indescribable. I was completely healed.

This was four years ago, and though I have painted steadily ever since, never for a moment have I felt any bad effect from it. My wife and children have also been healed from colds and some other ailments by reading "Science and Health with Key to the Scriptures," by Mrs. Eddy, and have been without any medical aid whatever during the past four years. We all thank God for this truth, and hope that His blessings will be with the one who brought it to us.—H. A. PLUEDDEMAN, St. Clair, Mich.

About three years ago a sudden and overwhelming attack of throat trouble necessitated aid other than my own. The Christian Science practitioner called upon was an entire stranger, and the details of the case were not given; but during the healing process Love appeared to me as the presence and power of real being, without any sense of a personality. A strong, calm, sweet sense of the presence of divine Love filled my consciousness with light. A gradually waning sense of personality had fitted me for the reception of this most beautiful reflection of impersonal Love, and I was healed of the ailment which had characterized the greater part of my life, and my voice is now strong, clear, and distinct in articulation.

HELEN FRENCH REED, Roxbury, Mass.

For a long time I have felt it my duty to express publicly my gratitude for all the blessings which have come to me through Christian Science. It certainly is the "pearl of great price." Everything has become changed to me, —I, too, see "a new heaven and a new earth," for the former things have passed away. I do not enjoy the things that once gave me pleasure and now I have peace and harmony. I have found God, Truth, and know that Love supplies all our needs. Christian Science gives us a Principle to follow, and we know that as we sow we shall reap.

I have been healed of sleeplessness, nervousness, a diseased condition of the eyelids, and a very bad cough which I had for six years. I find that the more I read in Christian Science the more I want to read it, and then everything becomes more harmonious and I am much happier. My greatest desire is to become a better Scientist, each day to reflect more of the one Mind,—our Father-Mother God. I am indeed thankful to God for this wonderful truth, and to dear Mrs. Eddy, whose teachings have helped me so much.—CORA A. POILLON, New York, N. Y.

I am very grateful for the many physical benefits received in Christian Science, which are, however, as nothing in comparison to the spiritual uplifting I have experienced through its teachings. For years I suffered terribly. My legs ached and I was unable to walk any distance. I fainted very often, each attack being, as it seemed, worse than the other. I was under the doctor for quite a long time and spent several weeks in bed. It is now about two years since I took up Christian Science. I was treated by a practitioner and was quite well within a fortnight. I am indeed pleased to say that I have never fainted or spent a day in bed since. It is good to know disease is not real, and that God, good, is ever present. I hope I may progress in this knowledge and be able to help others.

ZILLAH WRIGHT, Eaglescliffe, Durham, England.

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My boy was taken very ill one Friday evening. As my husband is not a Christian Scientist, he called a physician. The child was in convulsions, and from the first the physician said the case was very serious and that little could be done. The child himself called continually for a Christian Scientist, and at one o'clock the father went for a practitioner. She worked all night, and although the child at times seemed relieved, the conditions rather grew worse. Saturday morning a consultation of physicians decided there was no hope—no possible chance. As one of them expressed it, "There is nothing that we can do." It was the verdict that the boy might live through the night, but it was not probable.

Upon being told that I was a Christian Scientist, one of the doctors advised that we have that treatment. That afternoon, with every evidence of approaching death present, the conditions were met and destroyed, and on Sunday morning the child was able to sit up. By the following Wednesday he was about as usual, looking none the worse for the illness which he had suffered. This child, since he was five years old, has been taught Christian Science, so he has learned to help himself. He was unconscious much of the time, but he never gave up and during his conscious moments he declared the truth incessantly. He said over and over the prayers he had been taught, and when it was said he could not live he declared, "There is no death, for God is Life. God is my life, I cannot die. God cares for me." This proved that he truly trusted God. Had he himself not worked, it would have been difficult to have saved him, but his trust was rewarded. I feel that my boy was saved, not only because of the faithful work of the practitioner, but also because of his own use of the understanding gained in Christian Science, in daily right living. Much responsibility rests with parents and teachers, for right thinking and living is made involuntary by regular habits of good, practically used and applied in each daily need.

I am more grateful than I can say for all the help Christian Science has been to me, and I honor and love our Leader, Mrs. Eddy.

MRS. JENNIE HUSCH, Jersey City, N. J.

I am very glad to be able to pay a tribute to Christian Science, and heartfelt thanks to our dear Leader. This testimony will show how wonderfully our dear Father in heaven can and will heal wounds, no matter how alarming they may look to the mortal eye. On Dec. 3, 1907, I went to work as usual, but had a severe injury to my hand from a circular saw. A wagon was called to take me to a doctor, but I realized that God alone could be the healer, so I declared the truth as well as I could, knowing He would help me. I got to the doctor; and after waiting for an hour he came and looked at the fingers. Once in a while the pain was terrible, but by declaring the truth it soon left me. The doctor (a fine man) told the driver who was with me, that all he could do was to cut the fingers off, as there was not enough left to be sewed together. I then realized that I must say something, so I told him not to cut my fingers off, but again he said that there was nothing to be sewed. I then told him to put together what was left, and the good man said he would, and that in four days, when the bandage was taken off, he would have to amputate them. On the fourth day he did not cut the fingers off, but looked first at me and then at the hand; he could scarcely believe his own eyes.

When I got home from the doctor that first day, my daughter, a member of First Church of Christ, Scientist, came to see me, and she had a copy of our Hymnal to give me for a present. I told her what had happened and asked her to see a dear friend of ours, who is a practitioner, and tell her what the doctor had said and done. I slept well all night, and although the doctor had warned me that I would have a high fever, he could find none at all. I have the same fingers, and there is not a mark to show the injury. For this healing, and many spiritual upliftings, I am very thankful to God our Father, to Christ Jesus, and to our beloved Leader, Mrs. Eddy.

CHRISTIAN HOEFEL, St. Louis, Mo.

About two years ago I was healed of a malignant growth and also of a spinal trouble received from a fall when a girl. After the birth of my little daughter, two years and a half ago, there followed an illness of three months of which I knew nothing except what I was told. The physicians said there seemed no possible chance of recovery. It was six months before I gained sufficiently for my husband and nurse to take me to Seattle for an operation. Words cannot express the torture of that month, and on returning to my home in Everett, a new growth appeared within a week.

I knew that all earthly help had failed, and I did not care, thinking death would be welcome. God seemed to have deserted me; my prayers for help seemed all in vain, darkness settled all around me; there was no God and no hope. A friend then advised my husband to try Christian Science, but when he asked me if he should call a practitioner, I told him it was of no use, that everything had failed, that he had spent all for me, and should try no more. That afternoon, however, a Christian Science practitioner came and gave me treatment, assuring me that as God's child I would surely be well. Before night the pain had left entirely, and I rested for the first time in months without an opiate. Truth had pierced the darkness, I knew there was a God, and within a week the growth disappeared.

The peace and harmony that have come into our home seem as wonderful as the healing of sickness. The only way we can show our gratitude to God is by following in the Master's footsteps, in the way so beautifully outlined by Mrs. Eddy in that wonderful book, "Science and Health with Key to the Scriptures."

MRS. G. C. ELANDER, Alameda, Cal.

[Written for the *Sentinel*.]

THE UNSPOKEN PRAYER.

CASSIUS M. LOOMIS.

THERE is a prayer of thanks no child of earth
Can voice in words. I seek in vain to find
Some sentence deep enough to give it birth,
But language finds me lagging far behind.
That man is God's own child—how vast this truth!
That we His household evermore will share—
No age, no time, yea, one eternal youth,
Should not our lives be one unceasing prayer?

And yet my hour of praise still lacks some word
Of thanks for God's great gift. And so I wait;
And when my days with petty ills seem blurred,
And error would my blessings underrate,
I woo this wordless silence, trusting all
To Him who doth reward me openly.
Must not the eye that notes the sparrow's fall
Discern the depths of my unspoken plea?

There is a zone of silence, tense with thought,
Beyond the realm of speech. It must be true—
Our Master felt its nearness when he taught
Love's glorious gospel to his chosen few.
Then should I strive to lisp a tongue unknown?
Or should I not forego my wordless plea,
And dwell content within this sacred zone,
A child of God for all eternity?

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FROM OUR EXCHANGES.

[*Christian Register.*]

Thinking men discredit not only the old claim that the minister, representing the church, speaks with a superhuman authority, but they discredit the view of religion which is usually associated with that claim. They no longer regard religion as coming into the world from an extramundane source. God is at home in this world, and religion is a natural function of normal human life. The knowledge, then, which the modern minister should possess is a thorough knowledge of the phase of life represented by the broadest meaning of the word "religion." In this he is to be a specialist. He is to be a master in the field of religious experience and religious thinking, in the field of the spiritual life, in the field of the application of religion to practical life. These fields are one field. The world of thinking men listens to the man who knows: in religion it listens to the man who knows.

[*Universalist Leader.*]

There seems to be in the minds of many a notion that there are a good many kinds of Christianity among which we are to choose, and measurably this is true. That is, there are a great many different interpretations of this one thing, and it is wise for us to choose that interpretation which most nearly approaches truth and efficiency. But when we have determined what sort of Christianity we believe in, then we can all take to ourselves the advice of Dr. Hunter, who says, "He will seek to hold and preach his Christianity not as a problem, but as an open secret; not as a theme for critical research, but as a divine message; not as a discovery, but as a revelation; not as a philosophy, but as a gospel; not as a creed, but as a faith." That is, he will vitalize his belief into a life.

[*Christian Work and Evangelist.*]

In these days of bitter poverty in immediate contrast with enormous wealth, a great party is growing up whose principle is the abolition of all private property rights. The gospel brings the true solution. It does not cry, "Down with wealth," but it whispers, "Come down with your wealth into the midst of the humble and the needy, yet keep your large horizon; consider not merely the pressing wants of the immediate neighbor, but of the whole community, which also is the neighbor. So use your wealth that the whole of it, to the very last dollar, shall serve the interests of the community, which are the interests of the kingdom of God!"

[Lyman Abbott in *Outlook.*]

Godliness is more than correct belief about God, more than obedience to God's law, more than trust in God's protecting care. It is the consecration of one's life and all its energies to the accomplishment of God's will in the world, in a spirit of joyous, loyal companionship with him.

[*Examiner.*]

The most serious enemy the religion of Christ has to encounter is the indifference of those who profess it. The gates of hell cannot prevail against a living and militant church; but if the church itself fall away, who shall save it?

[*Western Christian Advocate.*]

The hill called Calvary is not a single locality outside the walls of Jerusalem. It is universal. Infinite in number are the human Calvaries, crowned with crosses.

[*Outlook.*]

To be a follower of Christ is not to do great things; it is to do all things in a great spirit, the spirit of unselfish service.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

To Subscribers.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

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A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

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A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES." MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XII. No. 34.

BOSTON, APRIL 23, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Moorfield Storey, president of the Boston Bar Association, sounded a note of warning at the recent annual banquet of that organization. He expressed the belief, with President Taft, that the administration of criminal law is a disgrace to civilization, and that on the civil side the law always works benefit to the man with the longest purse. "Men are blind," he said, "who cannot see that we will soon be entered on the greatest contest in history. A struggle is coming against executives, against judges, and against everybody who wishes to deny his fellow-citizens equal rights and equal opportunities.

"The expenses and delays of litigation, even in the best conducted lawsuits, are enormous, and in the hands of unscrupulous practitioners have become a means of oppression hardly distinguishable from blackmail. We must set ourselves to the work of reducing the expenses and delays of litigation. In the present crisis it is our duty to uphold the courts and the law, but our first duty is to make the law an instrument of justice."

Governor Hughes of New York, in a recent speech says: "Political corruption is not partisan. It is the common enemy. The essential operations of government inevitably furnish opportunities for scoundrelism, and against this curse all parties and the people as a whole must continually wage an unrelenting war. These are wholesome days for the people of this state, full of opportunity and promise. We may be humiliated by disclosures, but these mark our safety as well as our danger, our progress and not our decline. I want to see the springs of government pure and its waters sweet to the taste. I want to see the illicit efforts of privilege frustrated, bribery and corrupt arrangements destroyed, and the market-places, where governmental favor has been bought and sold, converted into true assemblies of honest representatives of the people."

A despatch from Washington says: Criminal prosecutions of a most sensational character for violation of the customs laws have been undertaken by the Administration, and there is reason to believe that within the next two weeks the federal grand jury will return indictments which will startle the country. Evidence has been discovered which leads to the belief that these frauds have not been confined to the importers of sugar, but that their ramifications are far more extensive in character than has hitherto been supposed. Indictments against practically all the officials of the sugar trust have been returned, and the indications are that many others will be forthcoming.

The Fairbanks expedition to Mt. McKinley, the highest peak in North America, reached the summit April 3, after a climb of one month from the base, according to an announcement. No traces of Dr. Cook's alleged ascent were found. Four camps were established during the ascent and a trail was blazed all the way up the crest. Up to twelve thousand feet the climbing did not present unusual difficulties. For the next four thousand feet the way led over the steep ice-field. The final dash to the top was made from the sixteen-thousand-foot camp.

The interstate commerce commission, in a recent decision, holds it to be "unjust and unreasonable" for the Pullman company to charge equally for the upper and lower berths in its sleeping-cars. Differential charges are ordered in several instances, and Pullman rates from Chicago to the Pacific are ordered reduced. This ruling is recognized as the opening wedge for a general readjustment of sleeping-car rates.

Governor Hughes of New York has recommended a general probing of legislative corruption, and the enactment of his direct primary bill. Machinery has been set in motion which will probably result in the passage by the Senate of a resolution for a wide and thorough inquiry into all suspicious transactions involving legislators and legislation.

On account of the fact that there are only seven members of the supreme court now sitting, Chief Justice Fuller announced last week that the appeal of the Standard Oil Company in the dissolution suit brought by the United States will be restored to the docket and be reheard. The tobacco trust cases were also ordered to be reheard.

A committee on municipal affairs of the Chamber of Commerce, which has spent over a year in thorough study of the local situation and of experiments made elsewhere, will report to the chamber in favor of a commission form of government for Pittsburg. The movement has no direct connection with the graft exposures.

Judge Landis in the United States District Court has given the National Packing Company and its subsidiary concerns until April 27 to plead to the indictments charging them with operating in violation of the Sherman anti-trust law.

The rivers and harbors appropriation bill, as reported from the Senate committee on commerce, carries $52,566,418 in actual appropriations of cash and amounts involved in continuing contracts.

New Jersey officials have announced that the state will build no more macadam roads, experiments proving that several forms of bituminous materials are better and cheaper.

The New York board of estimate and apportionment has voted sixty million dollars for the construction of new subways, to be used as fast as the money becomes available.

Edward Payson Weston passed through Cleveland on April 13.

International.

King Albert has approved the plans of the ministry of the colonies for reforms in the Belgian Congo and they will become effective on July 1, when a large area will be opened to free commerce. The reforms include: A reduction in the taxes, which will be collected in money and not paid by labor; the substitution of native for white officials; the restriction of obligatory labor on the part of adults to the works dedicated to the improvement of their own conditions; the suppression of polygamy.

A Berlin despatch announces that the imperial unearned increment tax bill, as published, differs in many particulars from the forecast of the measure that had been printed. The bill abolishes all taxes of this class now imposed by municipalities; substitutes a general tax, the revenue from which is divided in three parts, forty per cent returning to the municipalities, ten per cent going to the states, and fifty per cent being retained by the imperial government; a graduated scale of tax rates. The estimated income to the government would be about $21,250,000.

A manifesto, regarded as a compromise, was signed a few days ago by the Czar. The manifesto commanded the introduction into the imperial Duma and the imperial council of a bill on the subject of the procedure to be followed in the case of laws affecting Finland only, and those affecting the empire generally. According to the terms of the manifesto, the Finnish Diet will be allowed to give its opinion on the provisions of the measure, which views will be submitted to the Duma and the imperial council for their consideration.

It is expected that by the end of April the railhead of the Cape-to-Cairo railroad will have been carried for one hundred miles into Congo territory. Locomotives are now running to a point forty miles beyond the Congo frontier, or 2,187 miles from Cape Town, and the earthworks are completed for sixty miles farther northward.

Indications of the German workingmen's prosperity, as contained in the Prussian savings bank statistics, show that the deposits in the kingdom, which comprises only two thirds of the empire, totaled $2,393,250,000 at the end of 1908.

The recently adopted land ownership law, restricting the ownership of land in Japan to such foreigners as come from a country which extends similar privileges to Japanese residents, has been promulgated.

The concession for the financing of the construction of the Chinchow-Aigun railroad, sought by a syndicate of British and American capitalists, has been granted by China.

The second Japanese domestic bond conversion of fifty million dollars has been oversubscribed one and a half times.

Industrial and Commercial.

Lorenzo Trevino of Monterey is constructing one of the largest systems of irrigation in Mexico upon his ranch of two million acres in the state of Coahuila, bordering on the Rio Grande for more than one hundred miles. It is stated that he will spend more than two million dollars gold in the construction of dams and in building a system of canals and ditches.

Building operations throughout the country in March were upon a phenomenal scale in point of money invested, according to advance sheets of the *Construction News*. Permits were issued in fifty-two principal cities for the construction of 20,718 buildings involving a total estimated cost of $70,695,753.

The Grand Trunk charter bill, favorably passed by the Rhode Island House and Senate, became law last week. It gives the Southern New England Railway Company, an auxiliary branch of the Grand Trunk railway, a direct line through Rhode Island, with a seaport outlet at Providence.

Five hundred miles of new railway are to be constructed in northern Alberta this season, and it is estimated that fully a thousand men will be required for the work, in addition to the six hundred men now in the various construction camps.

The last legal obstacle in the way of the new United Station Company of Kansas City, Mo., has been removed, and work has begun on the station and terminal system, which will cost thirty million dollars.

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CHRISTIAN SCIENCE SENTINEL

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

THE NEED OF UNDERSTANDING.

CLARENCE W. CHADWICK.

It requires very little effort for a mortal to say, "I believe." In fact it is about the only thing he can do. He can say that he believes in God, and yet know absolutely nothing of the Supreme Being. He can say that he believes in Christ Jesus as the Saviour of the world, and yet have no adequate or scientific comprehension of Christ, Truth. He can say that he believes that God is Love, and yet fall far short of loving his neighbor as himself. He can say that he believes that God is all powerful, and yet in the same breath acknowledge another power called evil. He can even go so far as to say that he believes in Christian Science, and yet know little or nothing of what it really is. Worst of all, he believes that he can believe his way into the kingdom of heaven, and yet have no disposition to correct or change his present mode of thinking and living. From beginning to end his existence is merely a belief existence. He admits that he is endowed with five physical senses which cannot give him any reliable information concerning God, and yet he clings to these so-called senses with a determination to believe what they tell him. This leaves him in the domain of fear, anxiety, worry, suspicion, doubt, superstition, mysticism, and ignorance.

Finally, through the pangs of discontent and unhappiness, a change takes place. Christ, Truth, knocks at the door of consciousness and calls in unmistakable tones, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." For the first time he begins to grasp the true purport of self-denial and to put off the old man. The fallacy of blind belief appeals to him from a new and unexpected standpoint. He now sees the need of understanding, and he begins to cultivate that higher or spiritual sense which alone can lead him into the knowledge or understanding of God and His perfect spiritual creation. He learns to see and grasp things that other people do not see, in that he is looking more deeply into the realm of spiritual reality, where ideas are found to be substantial, tangible, and practical. Where others are conscious only of confusion and suffering, he is experiencing a measure of peace and comfort, because he is able to look beyond the outward or fleeting sense of things into the perfection of being.

Here it is that he finds the true idea of God and man and discards the carnal or material sense of things. He looks into Mind and finds health apart from matter, and ever afterward he discards material remedies, knowing that infinite Spirit never intended or provided them for human use. However tenaciously others may hold to *materia medica* and insistently urge him to yield to its decree, he now knows that the same serpent which talked to Adam and Eve is suggesting to him the efficacy and use of material remedies, and he accordingly places the suggestion where it belongs. Men and women of admitted ordinary common sense, friends and foes alike, rise up on all sides to call him foolish and even "crazy," if he elects to discard the god of medicine. He is, they think, deliberately refusing to do anything for himself, unless he rejects spiritual means and clings to inanimate matter for help! Such is the dictum of the unenlightened human mind that has failed to grasp the meaning of the Scripture which declares that God created "every plant of the field before it was in the earth, and every herb of the field before it grew."

Most Christian Scientists have spent years in serving the god of medicine before they knew anything of Christian Science. When they awaken to the truth that God is Spirit and that the only remedy prescribed by Spirit must be and is spiritual, they turn away from so-called material remedies with a degree of spiritual enlightenment and understanding which enables them to rely directly and intelligently upon divine power in every hour of need. The Christian Scientist has tried both ways, and chooses to "hold fast that which is good." Must he be dubbed an ignoramus because he refuses to return to the cast-off garment of *materia medica*, which is generally admitted to be devoid of an unchangeable law or Principle? The zeal with which mortal mind attempts to step in and to regulate other people's affairs when the sacred and practical ministrations of Christian Science are preferred in place of the drug-taking habit, would indicate more the ignorance and religious intolerance of the early centuries than an enlightened twentieth-century understanding and Christian toleration.

Christian Science practice has passed its experimental stage, and the sooner all Christian denominations approximate an understanding of this important fact the sooner they will relinquish human concepts for the divine idea, and become tolerant of the Principle and practice of Christian healing. Christian Science invites the most searching investigation of its teachings and practice, which will invariably do away with all untempered criticism and ignorant condemnation of its methods and ability to heal and regenerate mankind. Those who would keep pace with the advancing thought of the hour must awaken to the necessity of understanding the truth. The death-knell to blind belief has long since sounded. The great Master exposed the presumptuous claims of the material senses, and Christian Science has come to reinstate and to give to the world a demonstrable understanding of his sacred teachings.

When it is recognized that the suppositional reign of evil obtains only so long as the senses of man are regarded as material or physical, the great need of spiritual awakening and enlightenment must surely dawn upon individual consciousness. No one who actually knows what Christian Science is has any desire to criticize or condemn its teachings. He is at peace with himself and therefore with the world,—he knows the truth. The individual who is swayed by the ignorant opinions of others is capable of arriving at the most unreasonable and utterly ludicrous conclusions concerning Christian Science. It is simply amazing what some people are willing to accept as intelligent and authentic information upon the subject of Christian Science. Sooner or later the awakening must come to all who imagine that the sacredness of the Christ-teaching can be discerned or understood through the medium of material sense.

Christian Science reveals the metaphysical but practical meaning of the "serpent" referred to in Genesis, and

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through this revelation the human race is being emancipated from its long night of enslavement to the so-called material senses. Spiritual understanding is taking the place of blind belief, superstition, ignorance, and religious intolerance. Let those who assume to teach others, —to bring the Christ-idea of purity, health, and happiness into individual consciousness,—let them stop to consider the poverty-stricken condition of their own mental storehouses unless they are endowed with a practical demonstrable understanding of the power of Mind to correct and destroy the arguments and suggestions of the serpent of materiality. Until they realize the need of enlightened understanding, they must submit to the Master's impeachment: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Who would not rather deserve the characterization of the Bereans, who were declared to be "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

THE FOURTH BEATITUDE.

ANNE EVANS.

JESUS said, in that wonderful hillside sermon: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." When urgent need drove me to take up the study of the Christian Science text-book, in the hope of proving for myself some of the truth it voices, such a wealth of light and comfort was opened to my sorely tried mind and heart that I could scarcely bear to lay the book down. When I did, and the mortal picture of the problem then confronting me presented itself, it caused me such grief and anxiety that perforce I sought the book again. From it, I learned to turn my mind from the limited mortal view of the situation, and to seek that brighter world which Christian Science teaches us to find and to demonstrate. So, in trains, street-cars, and subways, by day and by night, I read Mrs. Eddy's book, and I found in it not only peace for my weary mind and heart, but a sure and simple way, which any child could follow, through the trials I had not dared to contemplate.

I know that my experience has not been in the least unique. Since then, again and again, I have known people who, in periods of mental, physical, or spiritual extremity, have turned to the text-book of Christian Science, and in their hunger and thirst after the bread and wine of spiritual sustenance it offers, have shut out every other thought, and given to that book their constant attention; and never once have I known them to lay it down, unrefreshed and unanswered in thought. If the study has been sufficiently humble and unprejudiced, the problem will have been lifted out of the atmosphere of an earthly need into that of an heavenly opportunity. Perhaps the help of a practitioner has been required in order to bring out the physical healing, but the student can see for himself the Principle and its rule of operation, and can by his own mental work help to bring about an harmonious condition in his own affairs. He need never again be the victim of a sense of helplessness.

I think that every earnest seeker for the way in Christian Science finds, in the first year or more of his study, that he has little time to read any other books save the Bible and our text-book, which is indeed its "Key,"—that other books fail to hold his interest, and that to read them seems like wasting precious minutes that might be invested in drinking the draughts of pure truth. The treadmill of "work to eat, eat to live, live to work," becomes glorified with the consciousness that every waking hour may be filled with thoughts of truth. No moment, no task can be dull or monotonous, and no work done under the beneficent influence of Christian Science can suffer from thoughts filled with truth. An hour spent in waiting, once looked upon as wasted, becomes the most productive of the day; and every incident of the busiest life comes to the Christian Scientist with its power to bless or its need to be blessed. It is our privilege to help, or to be helped by, each thought which presents itself to our consciousness, if we will watch our own thought concerning it, declaring faithfully the truth about it and contradicting the error.

When we have delved a little more deeply into the new world to which we are admitted in our search for truth, we are filled with joy, and almost with awe, at the marvels which scientific thought is daily bringing to light. Miracles are wrought before our eyes, we see the sick healed, and every field of labor lifted out of the condemnation of discord and fear with which mortal mind seems to prevent itself from accomplishing the tasks it sets itself. We see these fictitious mortal laws set aside in favor of those who know how to avail themselves of the valid laws of God's making, and we say, Why didn't I have this truth years ago? Why have I been wandering for years in the mists of hopes that cheat, fears that threaten, and work that leads to nothing? If I had had the opportunity to know and to study, how happy I should be to be able to do the great healing works which these elder brothers are doing! How fair it must be up there, on the heights of understanding! In our eagerness to know all the truth, we almost envy those whose courage and devotion, through trials we are not yet strong enough or brave enough to bear, have carried them a few steps farther on the way "which, to discover, we must travel too." We look at the little children, with their great privilege of Sunday School instruction in Christian Science, and think what a priceless heritage their wise mothers are storing up for them, even while they enjoy its riches each day. If some one had only started us that way! And when we think of those older children who have been blessed with the instruction of our Leader,—ah, they have been given opportunity indeed!

Dear pilgrim student, no more opportunity to know the truth exists, or has ever existed, than is today at the door of every possessor of a Bible and a copy of Science and Health. No one who wishes them need be without a copy of these two books, thanks to the facilities offered to all for obtaining them by the wise and loving provisions of our Leader. And until we can truly say that we have accomplished, in our own thoughts, the work of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," we have not lived up to our present opportunity of knowing the truth, and proving it.

So, then, we have assigned to each one of us plenty of work to keep us from worrying about other people's opportunities and privileges in the field of Christian Science. Progress can only be marked in the humbler heart, the purer life, the mind more obedient to reflect the Mind that is God, more in harmony with man in His image and likeness. On pages 495 and 496 our text-book lays down the simple rule for progress in Christian Science, and fully explains how to work it out. Having studied that rule carefully, daily, our progress becomes a matter of watching each thought; selecting, discriminating, scrutinizing, eliminating, proving; holding fast that which is good, turning from and rejecting that which is bad, and hence false; yielding not to the temptation to watch for sin and its consequences in others; looking not to mortal mind and its manifestations, nor thinking how pat a rebuke is to another's error, but earnestly striving to weed out every thought of self-justification, criticism, and condemnation, and getting back to the immortal facts of creation, which Jesus voiced for himself and for all mankind: "Before Abraham was, I am;" "I and my Father are one." With such a view of man's eternal reality, there would be no

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room in thought for personalities, for either idealization or criticism of mortals.

Divine Love gives us not only the opportunity to struggle against "the sin which doth so easily beset us," but has placed at our right hand and our left, constant monitors, tender counselors, to point us the way to scientific achievement and immortality. And with every triumph of Truth over error, Love gives us proof positive that we too can succeed. The untiring patience with which our Leader has expounded "precept upon precept, precept upon precept," makes her whole book not only a sufficient guide for our instruction, but a monument to her loving care. To what infinite pains she has gone in order that not one of us should misapprehend the precious truth confided to her for communication to mankind in this age. Unwearied with her long-time labor on behalf of weary humanity, she has gone on "from strength to strength," providing, with wisdom and foresight from on high, for each need and each opportunity still further to bless mankind.

Today, salvation is published in so widespread a manner that it is doubtful if there be one English-speaking person who has not heard, whether he believes it or not, that Christian Science heals. The Lesson-Sermons reveal the relation of this healing to that foretold by the prophets, and performed by Christ Jesus and his immediate followers, and show the method to be the same. The Wednesday evening meetings publish, upon unimpeachable testimony, the good news that this method is healing all manner of disease and discord today. Weekly and monthly periodicals corroborate our faith, pouring out such a blessing that our consciousness is not big enough to receive them. Reading-rooms, havens of rest and retreat from the heat of the day, stand open to welcome us, and in them we find a table prepared before us, spread with the fruits of the best thought and work of the scientific world. There we may meet and enjoy the thoughts of some of the finest minds in the field of Science. At hand we have the lectures of a board of devoted men and women, specially selected for their ability to make clear to us this life-giving truth. Any or all of these helps may become ours, to take home and study, to make our own, for trifling sums. We may send a priceless gift of them to some one we love, for a few pennies. The lecturers themselves are busy carrying the message to all the world, and no one can possibly estimate how much healing is being accomplished by these lectures, spoken and written.

All this understanding and love is being turned into the great general fund of available good, and we can hardly estimate the richness of the store of opportunity which is daily being stored up against the moment when we shall be ready to take full advantage of it. We know, however, that in the measure we pour out blessing and love to all mankind, in that measure will our capacity to receive these blessings, to fulfil these opportunities, be enlarged. Our Master has charged us, "Freely ye have received, freely give;" and a correlative is found in the hymn,—

> Ceasing to give, we cease to have,
> Such is the law of Love.

If we could count our blessings, perhaps the greatest would be that we too may bless, and thus help to swell the tide of love and praise ascending heavenward, in the name of Christian Science.

SPIRITUAL SOARING.

CARL HORTON PIERCE.

THE recent surprising feats of the aviators of America, England, France, and Germany serve to draw the thought more attentively to the spiritual aspiration which has been called forth by Christian Science. In spiritual soaring Mrs. Eddy is leading the race to the heights where "conception unconfined is winged to reach the divine glory" (Science and Health, p. 323). We observe the inspiring sight of our noble spiritual pathfinder preceding an army of those who follow her as she follows Christ.

Unlike material aviation, however, our spiritual upward progress is not attended with constant fear of death and sudden annihilation. He who has awakened to Truth is dependent on no frail construction for his safety, but realizes more and more as he ascends that "underneath are the everlasting arms,"—the same arms that guide Arcturus with his sons,—eternal, supreme, divine Principle. Gathering confidence with each succeeding moment of spiritual ascension, we learn to rest upon these wings of Love, whose supporting influence is able to keep us from falling, and thus height after height is reached in our spiritual progress. The beginner in Christian Science, like the lad who first tried the sandals of Hermes and was unable to utilize their bounding wings, may perhaps subject himself to the criticism that he is not balanced, and needs to keep his feet firmly on the ground; in fact, those not in sympathy with Christian Science have been inclined to say that because of these spiritual flights its followers are not practical. Those, however, who know Mrs. Eddy best and who apprehend her teachings, know that she has given to the world an eminently practical religion, and that through the application of definite spiritual laws governing man human misconceptions are set at naught.

The business man, when first perceiving in some measure the beauty of the idealism of Christian Science, may indeed yearn for green pastures beside still waters, where the roar of the mill-wheels ceases and one is alone with God; but Christian Science calls for the practical operative work. The novitiate may try the winged sandals; but wisdom comes to his assistance and says to him: "Where Science found you, there you must demonstrate. Are you able instantaneously to turn the current of a lifetime of previous conceptions into this new thought? Could the pious Polycarp change at once from good to evil? No. Science demands of you practical proofs as well as mere professions. Here you are in business. Whose business is it?" To this the business man is led to answer: "My Father's business." Wisdom asks: "Is the selfishness, the unfair competition, the deception with which you are seemingly surrounded, of God?" The business man must answer: "No, nothing is of God that is not good and in keeping with His government." "If, then," says wisdom, "you are about your Father's business,—whether you are behind a counter, or managing a railroad, or conducting a corporation,—what is your duty?" And in many instances the business man is led to reply: "My business is to demonstrate the power of Truth and Love where I am, realizing that where God would have me be, there I can heal the sick and reform the sinner, even if that be confined entirely for the present to changing my own false concepts and uplifting my own sense of the Christ so that my light be not hid under a bushel of error."

A Christian Scientist recently said, in conversation with a brother Scientist, that a half hour a day spent in penitence and prayer, in order that we might get out of our own thought the evils which seemingly "so easily beset us," was the best practice to which we could set ourselves. Mrs. Eddy says (Miscellaneous Writings, p. 355): "To consummate this *desideratum*, mortal mind must pass through three stages of growth;" and she goes on to show that these stages are self-knowledge, humility, and love. When the business man can truly say that, working from the point where Science found him, he has obtained a thorough knowledge of himself; has attained humility, and has demonstrated justice and love in his business surroundings, he may then awaken to see that the kingdom of heaven is indeed within him and is a present possibility—on Wall street as well as in a practitioner's office. Gaining a little understanding each day, learning to balance himself more

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and more securely, the faithful student finds that the spiritual unfoldment is sure, certain, peace-giving, abundance-providing. The business man then no longer strives to satisfy human ambition, unnatural modes of living, or a mistaken sense of abundance, and in simpler desires, humbler modes of living, and righteous economy, he finds that God indeed meets every human need, and the rule of the Christ-mind becomes a simple matter—not complex.

Thus the business man finds that in obeying his Leader,—in coming out from the world and being separate mentally, yet remaining and doing his work in a practical manner,—his reflection of the Christ has been exalted by the experience, and as this Christ-idea is exalted the very simple consequence follows that people flock to the light which shines. There is no simpler law. The eye follows the light. People follow the spiritual light today, just as in the time of Jesus. Having now learned the art of balancing his own spiritually ascending thought, the Christian Science aviator, seasoned by experience and strengthened by many a battle with the conflicting currents of mortal mind, goes forth each day with growing assurance that God will provide; that He is a very present help in time of trouble; that He will abundantly save; that His arm is not shortened; that His word does heal; that by it the sick are healed, the dying raised to life, the dead (in trespasses and sins) are resurrected; and that God's will may be done on earth and in the business world as it is done in heaven.

TIME AND ETERNITY.

HARRY FRANKLIN PORTER.

To him who lives in consciousness of ever-present Love, whose every moment is devoted to good works, who lives to labor and labors to enjoy, there is no past, no future; there is only just today, the eternal now. A moment is a moment, ever just the same. An hour is a moment still, on just a little larger plan. And so it is with days and weeks and months and years—they are still but moments on an ascending scale.

So time is but a phantom—the image of man's fears, the grim and gruesome shadows of the past upon the dark, foreboding imageries of the future. It is in truth a limitation,—the compass of man's sins,—and as salvation upon the near horizon dawns, this with all else that limits must vanish into naught. God's spiritual man—all that really is—reflects his Maker's infinitude. To him indeed time is nothing; eternity is all.

How then can man wax old? How can one moment, one month, one year, one span of life, be different from the one just by, the one to be? God is the same forever, and the never ceasing emanation of infinite Love is an unfailing crystal stream whose smooth and rhythmic flow goes on eternally, bathing all the vast creation in loveliness and beauty beyond compare, while over and around it there broods an everlasting peace.

MAN AND THE DAISY.

ELIZABETH A. POGSON.

THE writer has often read and pondered Mrs. Eddy's teaching that man is "the compound idea of God" (Science and Health, p. 475), trying to gain a clearer view of her own and her brother's real individuality and place; but she never seemed to gain a clear and definite understanding of this profound truth until the light was suddenly revealed to her through a child who was reciting a lesson in nature study. The explanation was as follows: "The daisy is called a compound flower, because each little petal is a perfect and complete flower in itself. Each gains its own nutriment—life, substance—from the same source; each does its own work, and cannot hinder or take upon itself the work of another petal, but every petal is necessary in its place to make a perfect daisy."

At once I saw myself and all my brothers and sisters as the daisy petals,—each perfect and complete, each entirely independent of the other, each reflecting Life, Truth, intelligence, and substance, the one source of being, divine Mind. Our work, then, is to cling steadfastly to that Mind in all things, and the infinite qualities of that Mind will be reflected in us and we shall be clothed, like the daisy *petal*, in white raiment, the symbol of purity. It is only when we turn away from that source and think that another is necessary for our welfare, or that another's work could be done better by us, or that one is in the wrong place, that we, like the fallen petal, become brown and faded.

With this realization came great joy. Reasoning from cause, as we are taught to do in Christian Science, we have perfect God, perfect Mind; therefore man, His compound idea, must be and is perfect. Then all fear that we can lose our identity vanishes, for we see man generically (symbolized by the daisy) and man individually (symbolized by the petals), each complete and in his right place, each as important and necessary as the other, each distinct, but one in unity, and all encircled by the everlasting arms of Love.

AN APPRECIATION.

[In a lecture before the University of Berlin, Germany, where he is at present serving as exchange professor, Benjamin Ide Wheeler, president of the University of California, made the following statements in regard to the Christian Science denomination. The church edifice to which he refers, however, is the original Mother Church, an extension to which, completed in 1903, and seating five thousand people, is now used for services. This edifice also was dedicated free of debt and cost two million dollars.—EDITOR.]

A noteworthy characteristic of the time is the sudden appearing of religious bodies which are in no wise—not even in name—connected with the old churches. The Christian Scientists are a striking example thereof, having had six hundred and sixty-eight churches and eighty-five thousand members in the year 1908, although this denomination was only founded in 1879, and its Founder, Mrs. Eddy, is still living. Boston is the center of this cult and the seat of The Mother Church. The services are held in a luxurious edifice finished in 1894, which cost one million marks [about $240,000], and was dedicated free of debt.

The belief of this faith—according to its own way of expressing it—"does away with all material medicines, and sees the remedy for all ills as well as for sin in immortal Soul; and that the mortal mind is the source of all suffering with which mortals are stricken. . . . The fundamental truths of Christian Science are the unreality of matter, the spiritualization of man and the universe, the omnipotence of God, and the powerlessness of evil."

In spite of the scorn and ridicule with which it has met, the rapid growth of this religious body has been a matter of surprise, and many intelligent and well-educated people belong to its membership. No one who has watched its results closely can deny that this religion has brought much sunshine and peace into the lives of innumerable individuals and into many homes.

Beneath the mighty ocean deep,
A pearl lay in its shell asleep,
Until a diver brought to sight
The luster of its wondrous light.

My heart within a dungeon lay,
It languished there by night and day,
Till 'neath Truth's wand the fetters broke,
And life and love in me awoke.

MARIE RUSSELL.

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SELECTED ARTICLES.

[Editorial in *Liverpool* (Eng.) *Post and Mercury.*]

To have lived through the age of materialism is a matter for satisfaction, and to have reached a day when a materialist does not exist, save a few youthful members of secularist societies who are fond of harrowing the souls of the frequenters of their favorite pothouses by the ignorant volubility of their atheism. Who that can recall the intellectual tone of the "sixties" and "seventies," with theology butting against a message of science that it misunderstood and recklessly misinterpreted, ever hoped to see the dawn of such a day? Huxley, whom Dr. Campbell Macfie, in his "Science, Matter, and Immortality" (Williams and Norgate), well calls "that great spiritual teacher," foresaw it when he said, "The honest and rigorous following up of the argument which leads us to materialism inevitably carries us beyond it." The same foreknowledge was present in the mind of Herbert Spencer when, speaking of matter, he said, "That which persists unchanging in quantity, but ever changing in form under these sensible appearances which the universe presents to us, transcends human conception, is an unknown and unknowable power which we are obliged to recognize as without limit in space and without beginning or end in time;" a sentence which Dr. Macfie finely paraphrases, "Evolution and dissolution are merely the systole and diastole of the heart of God." But those great men probably did not foresee that within a few years their disciples would admit God to be the inevitable corollary of the consciousness of man, and the ultimate reality of matter to be an idea in the divine Mind. "The substance of the schoolmen," says Dr. Macfie, "the noumenon, the *Ding an sich* of the German philosophers, the points of force of Boscovitch, the ether of the modern physicist, can also be conceived as power, and conceived emotionally as a conscious power, as the power that makes beauty and love." Even "as certain forces result in the concept matter, so the result of all the forces which constitute conscious life result in the concept of God." The dogmatic materialists of fifty years ago were wont to sneer at love and beauty as mere transient ideals, but the philosopher of today knows them to be eternal realities, limbs of the cosmic consciousness, existences compared with which a Dreadnought is as gossamer-like as the tail of a comet. If we ascend up into heaven, they are there; if we make our bed in hell, behold they are there. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall their hand lead us, and their right hand shall hold us.

The children of men too long have been misled by the apparent reality of matter. The rough-and-ready materialist says: "A steam-engine I know; my spirit I do not know, for I have never seen it, heard it, touched it, or smelled it." And therein he makes a great mistake, for his spirit he does know, and it is the only thing he knows to exist, for as Stanley Redgrove, author of "The Calculation of Thermo-Chemical Constants," remarks in his "Matter, Spirit, and the Cosmos" (Rider and Son): "It is not matter, but spirit, that we know: and by this be it understood that I know myself as such, and the external world as an ideal construction in my mind. We do not know matter in itself; what we do know and experience are changes in states of consciousness." If it be objected that this is mere idealism, then listen to Huxley, who, commenting on Berkeley's argument that matter and motion are known to us only as forms of consciousness, remarked: "I conceive that this reasoning is irrefragable. And, therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative." Matter, says Dr. Macfie, is force, and nothing but force—nothing but mental effects of a certain kind, produced by forces which are neither visible nor ponderable. All the whirling worlds, all the dancing atoms, are merely our subjective projections of various forms of force impinging upon us, and "we cannot empty the idea of force of its psychical significance. The term and the idea are derived from our own conscious action. The moment we identify matter with force, we identify it with conscious will and conscious being. There is no way out of it. What was formerly called the substance of matter is now known to be force, and force is recognized to be the soul or will of God." This is only an old truth newly expressed. The atoms of Lucretius had free will; the monads of Leibnitz had perception and apperception. To Schopenhauer matter was will made perceptible and visible. Haeckel endowed his atoms with sensation and will, and W. K. Clifford considered them bits of mind-stuff.

Thus God and the life of the world to come are facts, not merely hopes, and death, with all his terrors, vanishes before the new evangel. Says Dr. Macfie: "Death cannot be the end. The scientific logic that would say so is easily refuted by philosophy, and philosophy can easily go farther; it can show that when we talk of beginnings and ends of consciousness we talk nonsense. Birth and death are only finite terms useful enough for the finite judgments required for every-day life, but used with respect to consciousness they are meaningless. The question is not even fit to be discussed." We are facts in the Mind of God, and we cannot perish.

[Jno. M. Dean in *Memphis* (Tenn.) *Commercial Appeal.*]

After reading an extract from a sermon delivered by a local clergyman, in which he makes the statement that Christian Science is a broad road to hell, I am reminded of the old saying that "history repeats itself." The scribes and Pharisees of Jesus' day entertained the same opinion regarding his work and teachings, and the statement of the reverend critic regarding the Founder of Christian Science in this age and those who believe in her interpretation of the plain command of Jesus to heal as well as to teach, is directly in line with the charges made against the Master. In Matthew's Gospel we read: "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Then follows the answer of Jesus: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

Let me recommend to the gentleman a surer and quicker way to get rid of Christian Science than by resorting to vituperation and abuse: Let him offer to the world something that meets its needs better than Christian Science is meeting them, and he will find thousands of hearers where he now has but one. Until he can do this he had best abandon the old, worn-out method of abuse, which is as unconvincing as it is unbecoming a follower of the meek and lowly Jesus.

[William J. Bonnin in *Waterloo and Crosby* (Eng.) *Herald.*]

Christian Science declares unswervingly that there is and can be one, and only one, reality, and that reality is Truth. This Truth must be either spiritual or material; there cannot be absolute reality in both the spiritual and the material. Spiritual sense declares that God, Spirit, is omnipresent, infinite. Material sense, unable to cognize God or know Him in any manner, asserts that matter is the only reality, while Christian Science declares that there can be no reconciliation between Truth and error, any more than there can be between heat and cold, light and darkness. The only absolute existence anything has is the existence it has in the divine Mind which created it, and in that Mind, too pure to behold evil, all is perfect, harmonious, and eternal. The relative existence anything may have in the mortal, material mind, is nought but the imperfect human concept, an erring belief. It can be but belief, for

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only of absolute Truth can knowledge be held. Christian Science designates the human material concept, and all the evil which that concept holds (and no evil exists anywhere else) as error. Did not Jesus stigmatize evil, personified for the thought of the day as Satan, as a liar? Did he not teach that the flesh "profiteth nothing"? Paul, too, referred to the whole material concept as the "carnal mind," which he explained was enmity against, or contradiction of, God, the divine Mind. It is this distinction that gives force to such injunctions as "Be ye transformed by the renewing of your mind," and "Let this mind be in you, which was also in Christ Jesus."

It will be seen that no Christian Scientist would aver that matter, evil, and pain are anything but very real to our human senses, though such a travesty is constantly being presented from the pulpit as Christian Science teaching.

[Charles K. Skinner in *Harbor Springs* (Mich.) *Graphic.*]

A clergyman has undertaken to instruct your readers on the teaching of Christian Science, and as he does not claim to be able to do any of the works which Christian Scientists are doing today all over the world, we are wondering if he really understands the words of his text—"By thy words thou shalt be justified, and be thy words thou shalt be condemned." It is related that Jesus said: "Ye shall know them by their fruits;" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The only mark that Jesus gave his followers by which they should be known as such, was that they should do the works that he did. Has our brother thought of this? On another occasion the Master gave the disciples the parable of the two sons, who were sent to their father's vineyard. One said, "I will not;" but he afterward repented of his action and went. The other said, "I go, sir: and went not." Jesus' closing words were, "If ye love me, keep my commandments."

This critic has quoted very freely from the text-book of Christian Science in an effort to discredit its statements. The fact remains, however, that this book, Science and Health, when studied from the view-point of its author, Mrs. Eddy, which is that of the spiritual creation of man and the universe, will be found to be true and demonstrable in every statement. The fact that a child cannot understand, or is too indolent or stubborn to apply the rules of mathematics, does not change those same rules that have done effective service with thousands of other children before him.

The gentleman has well said, "One way to prove a system of ideas erroneous is to put them into practice." Has he done so in this instance? Mrs. Eddy has proved her system correct by putting it into practice, and that her teaching is true has been proved by an innumerable company of people from every walk in life. Ridicule and opposition have tried in vain to change the fact that the word of God as taught in Christian Science heals the sick, reforms the drunkard, and regenerates the sinner, as no other system ever has since the time of Jesus the Christ. The fact that one has no personal knowledge of the works of Christian Science gives him no license to declare publicly that they have not been done. Did our brother believe ten years ago that wireless telegraphy could be a practical success? Does he understand its laws now, so that he can demonstrate them?

The charge against Mrs. Eddy of "crass ignorance of the Scriptures" is not in good taste from one who has not shown his willingness to do the works demanded by the Master. Some ten years ago a prominent minister of this state, who is still a pastor of a large church, preached a sermon against Christian Science, and some years later, when asked to do so again, he said, "No, I have learned a great deal about Christian Science since I did that, and I shall never speak in that way again." The critic's reference to Mrs. Eddy's bank account is likewise unworthy of one in his position. The Christian Science text-book is in nearly every public library in the land, and in every Christian Science reading-room for the free use of all seekers, and is loaned to those desiring it. The statement that it is insisted that every Christian Scientist have a copy of every new edition of Science and Health is untrue and silly, and inasmuch as no one buys the book unless he wants it, the reverend gentleman is saying a great deal about something which does not concern any one but the Christian Scientists themselves.

[John Ashcroft in *St. Louis* (Mo.) *Star.*]

Christian Science is scientific Christianity. It is the provable knowledge of God, as taught and demonstrated by Christ Jesus. In her effort to restore the undivided garment of the Master's teachings, Mrs. Eddy has specifically stated in the preface to the Christian Science text-book, "Science and Health with Key to the Scriptures," that "the Bible was her sole teacher."

Christian Science has nothing in common with a philosophy which would ascribe suffering "to discord of the four elements of nature," but heals suffering on the basis of the understanding that it is produced by the errors of mortal mind. To describe as "superstition" the belief that physical disease is curable by purely spiritual means, indicates a lack of appreciation of the teachings and works of the Founder of Christianity, and overlooks the fact that such cures were the signs which followed the understanding of the Master's teachings during the first three centuries of the Christian era, and are today the evidence of the restoration of a true sense of these teachings in Christian Science.

[J. M. Jackson in *Toronto* (Ont.) *World.*]

Matter is not and never was a healing agency, for matter (in whatever form employed) is inert, mindless, without intelligence—though, until one knows the truth upon this point, one may seem to be benefited temporarily by material means, according to the faith one reposes in such means. We have no record of Jesus' ever employing matter as a healing agency, whether in the form of human electricity or other material device. On the contrary, he invariably relied solely upon spiritual means to accomplish the healing work, never finding it necessary to supplement this with any human device. All through his ministry he pointed to his Father (Spirit) as the source of his power, and his method was not only immensely superior to all other known methods of healing, but was the method which those who profess to follow him were distinctly enjoined to practise.

[A. C. Fishback in *Indianapolis* (Ind.) *News.*]

The other day there was published a short synopsis of a paper that had been read before the ministerial association, in which a critic vigorously attacked Christian Science. I am not a Christian Scientist, but I am a member of the same denomination as that critic. Besides, I have met the gentleman and admire him. His statement that Christian Science has "caught us napping" is a little insipid, and is closely akin to an incident that will be readily recalled by Bible readers. I recall that Alexander Campbell during the first half of the last century caught the orthodoxy of that day napping, and when they were finally aroused they became almost a unit in persecuting Campbell and his followers, and for fifty years the Christian church had to fight for its life—in fact, some of our older brethren still fire a broadside now and then at their enemies, just to let them know that they, like the flag, are "still there." All of this is recent history, so recent in fact that I am astonished that any minister of the Christian church could be induced to lead an attack that savors of persecution against any people who call Christ the Lord.

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[C. S. Adams in *Warren* (O.) *Tribune.*]

Christian Science does not claim to teach anything not found in the Bible or that may not easily be deduced from Bible statements. What it does claim is that it has reduced these statements to a system that may readily be comprehended by modern thought and that may be practically applied to the healing of sickness and sin. That it does this, any one who will give the requisite time and thought to the subject may prove for himself.

[Willis D. McKinstry in *Marquette* (Kan.) *Tribune.*]

The teachings of Christian Science enable mankind to distinguish between the so-called human mind and the infinite divine Mind, between that which is false and that which is true. One might think that two times two equals five, though this would not make it so; but it is possible to understand—to know—that two times two equals four, because of the unchanging law of numbers.

We have Scriptural authority for declaring that man is the image of God, divine Mind, the All-knowing, and as man's existence is the reflection of the one Mind, man must express the intelligence which knows. Therefore he does not imagine he is something which he is not. In Paul's epistle to the Romans he said: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Thus, as a man understandeth the things which are true, so is he heir of all things, by reason of the spiritual law of divine Principle.

[Charles W. J. Tennant in *Evening Citizen,* Glasgow.]

In a late issue a critic is reported to have condemned Christian Science while speaking at a meeting in London. Permit me to say that I am sure his condemnation has arisen from a misunderstanding of the subject, for the fruits of Christian Science are exactly what he advocates in another part of his address—viz., the fruits of early Christianity, healing the sick and reforming the sinner. The command of Jesus that those who believed on him were to heal the sick as well as preach the gospel, is as binding on Christians of the twentieth century as on those of the first. The power that enabled them to perform these works of old has never altered, being omnipotent, omniscient, and omnipresent throughout eternity. It only needs to be understood and applied today to produce the same results.

The gentleman is also reported to have said he thought Christians had lost all knowledge of God in these days. Now, God, "the same yesterday, and to day, and for ever," is the Principle of Christian Science, and to the extent that a man understands this Science, to that extent does he know God. This knowledge is absolutely essential before the kingdom of God is attained within, for the Master has said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

AMONG THE CHURCHES.

READING, PA.

An important real estate transaction has been effected in the sale of the oldest building in the city, the farm dwelling-house on North Fifth street between Buttonwood and Woodward streets. This old landmark has been purchased by the congregation of First Church of Christ, Scientist, of this city, and a chapel will be erected, plans for which are now in preparation. It is the intention of the Christian Scientists to erect a church edifice within the next few years. The property extends sixty feet along Fifth street and is one hundred and thirty feet in depth.

Reading Telegram.

ATLANTIC CITY, N. J.

First Church of Christ, Scientist, the first edifice to be erected in Atlantic City for a congregation of that growing denomination, will be opened on Easter Sunday morning [March 27]. The new church, a very neat structure, designed to seat four hundred persons, occupies a site one hundred by one hundred and twenty-five feet in dimensions on Brighton avenue, between Atlantic and Pacific. It has been built and paid for through individual subscriptions of members and friends. The building is designed to accommodate not only the rapidly increasing number of persons interested in Christian Science in Atlantic City, but to provide a place of worship for the large numbers of Scientists from Philadelphia and other cities who come here for recreation and pleasure and who have worshiped heretofore in the limited quarters of the congregation in a hall on the Boardwalk near Virginia avenue. The location of the new church building is particularly advantageous for the many Chelsea cottagers who are members of Scientist congregations in their home cities.

Atlantic City Union.

WATERTOWN, S. D.

One of the late additions in the way of public buildings in the city is First Church of Christ, Scientist, located on the corner of First avenue S. and Maple street. This is one of the finest churches in the city for its unostentatious appearance and architectural beauty. It is built of the popular Watertown sand lime brick and Bedford stone trimmings, with wood porticoes and columns, which are finished in white. This building is fully equipped with every modern convenience from the basement to the auditorium. The ground floor comprises the Sunday School room, which seats about two hundred, a reading-room, and a nice, roomy foyer. The second floor is the auditorium, with a seating capacity of four hundred and fifty. This twenty-thousand-dollar edifice, the largest and finest in the state, recently completed after nearly two years of hard work on the part of the Christian Scientists in Watertown, was dedicated yesterday [April 3]. The dedication proper was held in the morning. Introduced by G. W. Case, Judge Septimus J. Hanna in the afternoon gave an address upon the teachings of Christian Science.

Public Opinion.

The victory of Christianity over the antique paganism was in large measure a fruit of the devotion with which the women of Rome, more than the men, accepted the new teaching. And if this teaching shall really accomplish what Jesus proclaimed as its purpose, to vanquish the world and establish the kingdom of God on earth, then must this also be a problem in the solution of which a most important part is reserved to woman.—VICTOR RUDBERG.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A PEAN OF PRAISE.

MARY BAKER EDDY.

Behind a frowning providence
He hides a shining face.

THE Christian Scientists at Mrs. Eddy's home are the happiest group on earth. Their faces shine with the reflection of light and love; their footsteps are not weary; their thoughts are upward; their way is onward, and their light shines. The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them; God is glorified in His reflection of peace, love, joy.

When will mankind awake to know their present ownership of all good and praise, and love the spot where God dwells most conspicuously in His reflection of love and leadership? When will the world waken to the privilege of knowing God, the liberty and glory of His presence, —where

He plants His footsteps in the sea
And rides upon the storm.

April 20, 1910.

A SURE FOUNDATION.

THE one great difference between Christian Science and practically all other religions is that it insists upon the present-day possibility of those "signs" which Jesus declared should follow upon the works of all who believe in him. It insists that the mere preaching of the gospel is not enough to show that those who take upon themselves the name of the great Master are in truth his followers, but that the "signs" which were to follow the doing of the works by which Jesus himself proved his Messiahship, must be present. It is therefore incumbent on Christian Scientists especially to see that they are not barren of the good works which characterized Jesus' earthly ministry; to see that they are "doers of the word, and not hearers only," for he that is "a doer of the work," St. James tells us, "this man shall be blessed in his deed."

The church which all these centuries has based its claim for existence on its fulfilment of Christ's command, "Go ye into all the world, and preach the gospel to every creature," has been and is strangely unmindful that the truth of the preaching was to be demonstrated in a practical way; that when the Master commissioned his followers, he required them not only to preach the gospel, but to do the works of healing the sick and suffering ones of earth which he did and which he had taught them how to do.

After Mrs. Eddy's discovery, in 1866, of the "Science of divine metaphysical healing" (Retrospection and Introspection, p. 24), she proved the truth of her discovery by works of healing, confirming it again and again before she devoted herself to the organization of the church which was to revive the primitive Christianity which healed the sick,—the church which is proving today that "the best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, p. 201); and it is because the Church of Christ, Scientist, differs in this regard from the established sects of Christendom, that it has authority and excuse for being. If it were merely another sect added to the hundred or more which differ from each other only in their interpretation of technicalities of doctrine, there would be no cause for the interest which people rightfully take in it, nor would its works justify the hope of suffering humanity.

It is for these reasons that Christian Scientists in the smaller cities and towns where churches or societies of this faith have not yet been established, should not place their dependence for the arousing of interest in their field upon the members of the board of lectureship. The lecturers are doing splendidly, but the foundation must be deeply and solidly laid before the rearing of the superstructure is attempted, and to get the full benefit of the lecturers' work toward upbuilding the Cause of Christian Science, the healing of the sick and the redemption of the sinful must precede it; the interest of the community must be roused by the living of the truths of Christian Science teaching, rather than by an explanation of its teaching before people see any reason for giving heed.

Each step in the presentation of Christian Science in a convincing manner must be taken in its right place and at the right time, and the lectures, like the organization of a church or society, must follow the healing work. All those who call themselves Christian Scientists should be able to do this work, and if they are doing it faithfully and successfully they will establish Christian Science in their locality on a sure and lasting foundation.

ARCHIBALD MCLELLAN.

WHEN TO GIVE THANKS.

IN the 107th Psalm we have a wonderful presentation of the great drama of human redemption from sin and sickness, with several interludes which call upon men to give thanks to God for all His goodness and for His "wonderful works to the children of men!" In this psalm every phase of human wretchedness is outlined,—the sin and sickness, the "darkness and the shadow of death," the penury, the hunger, the tempest; but in each case the all-sufficiency of divine Love is shown and every storm is stilled. The psalm closes with the significant words, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

All through the Scriptures, moreover, we find exhortations to thanksgiving. In the first chapter of Paul's epistle to the Romans he speaks of those who were not thankful, and says of them that "their foolish heart was darkened." In another place his counsel is, "In every thing give thanks," an admonition for which he had the authority of Christ Jesus' teaching and example.

In Christian Science we have had a great revival of the giving of thanks, not with outward ceremonial and at stated times, but daily and hourly, for the reason that we have learned how to appropriate and appreciate the divine goodness, and the time once given to the rehearsing of trials and tribulations is now devoted to the recalling of the triumphs of Truth, which have brought deliverance to the erstwhile captives of sense, with the joys of spiritual freedom.

A business man writes of a chance meeting with some friends one morning, on the street in a large western city, where all of the little group were Christian Scientists and three of them told how they had been redeemed through Christian Science from the appetite for strong drink. One of them said, "I was in newspaper work, and could not write a line in the morning until I had taken several drinks of liquor." The other two told of similar experiences, and all three said that not a trace of the desire for stimulants was left. The letter went on: "During this little sidewalk testimonial meeting kindly reference was made to the boon companions of former days, but there was no word of criticism of any. Some were referred to as 'coming into the truth,' others as already 'in,' and of others it

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was said that they would 'all come some day.'" The writer added, "I found myself wondering how many such meetings were held daily, wherever the power of Truth has been experienced;" and he went on, "Of course our dear Leader knows of the great work of redemption which is going on in human consciousness, but I could not help thinking that it would add a little to the measure of her joy could she know how groups of men come together in their offices, on the streets,—anywhere,—and spend some minutes in giving grateful testimony to what has come to them as a result of her life-work. The psalmist wrote of the time when men should say to each other, 'Let us go into the house of the Lord.' Is not this time already here?"

There is never a time when we should not be ready to give thanks, and this may sometimes require us "to put the finger on the lips and remember our blessings" (Science and Health, p. 3). Jesus gave thanks at the grave of Lazarus, and also at the last supper with his disciples, when betrayal and crucifixion were before him. John heard the angelic choir giving thanks to God for the overcoming of all sin, sorrow, and pain; and again the voices said, "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned." The psalmist said, "Oh that men would praise the Lord for his goodness," and Christian Scientists are doing this very thing, "without ceasing," as they tell each other of the greatness and goodness of divine Love.

ANNIE M. KNOTT.

THAT HATEFUL DARNEL.

THE parable of the tares rebukes a habit which is pitiful enough when grounded in ignorance, and which, when grounded in maliciousness, is simply despicable. It is the habit of casting into the good soil of unprotected thought that darnel of false suggestion which Christ Jesus named "the children of the wicked one," and the sower of which he named the devil. No one can read this story without being moved by a sense of the diabolical meanness of an act which thus desecrates another's possession, and which fouls every foot of a field with a weed whose removal may involve years of persistent labor. The reader cannot fail to realize, furthermore, how trivial such an offense would be, upon the plane of husbandry, as compared with that of filling the receptive soil of an innocent mentality with those portrayals and intimations of evil which, when they have come to their growth, choke and hinder in human experience every good seed, and draw to their own fattening and multiplication all the better resources of human nature.

One is also likely to be reminded, as he reads this parable, of the life-long fight which he has had to wage in his efforts to escape from the blight of implantings in his own thought by those whom he called "good fellows," perchance, at the time when his ears were open to the ill-flavored stories, hints, and insinuations which they scattered in a field that was fitted for flowers and waving grain. Yet again, one may be led to think with profound regret—and this no doubt was the hope of the preacher—of his own stupid stumblings or more venial sins in this line, the part that he has taken in the sowing of tares. Surely there is no keener remorse, no sincerer repentance, than that which comes to him who in his nobler years recognizes the ill harvesting in another's life of the noxious seeds which were scattered by his careless if not wilful hand, a hand which merits, as he now knows, to his shame, the Master's uncompromising judgment, "Cut it off, and cast it from thee."

Some excuse for this sowing of darnel might be found for those whose education has brought them no clearly-defined basis of discrimination between truth and error, good and evil, and no fine ethical sense of propriety; who have become habituated in their own homes, perchance, to the abandon of gossip, the byplay of unguarded and inconsiderate comment, and who have been educated to think of a large range of materiality as an expression of divine law, and hence legitimate. But for those who through Christian Science have had abundant opportunity to acquaint themselves with the earmarks of falsity, who know the seeming tenacity of its hold, and the degradation it brings in human experience; who have been taught not only not to distribute its blight, but to resist its every appeal for place in thought,—for carelessness upon the part of these, there is no shadow of excuse, no possible palliation of the offense. Says our Leader, "Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime" (Science and Health, p. 106). When we recognize and honor the law of non-trespass in Christ, we are equally guarded respecting both the seeds we drop into the soil of another's thought and those we consent to have dropped in our own. The tongue that is inconsiderate of its speech, and the ear that is hospitable to the suggestions of error,—these two are confederates, and pronounced enemies of our spiritual good.

Every worthy Christian Scientist will zealously guard against becoming a means for the multiplication of evil, and especially against the unnecessary communication to another's thought of any seed of falsity or earthiness. While alive to every opportunity to scatter the seeds of kindness, of Truth and Love, he will not forget the Master's words: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Riverside, Cal., April 2, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Mrs. Hall and I have together picked and packed a box of oranges from the trees surrounding our home, and we have shipped them to you by express today. We send you our very best love and gratitude. We became interested in Christian Science over twenty years ago, went through the same class together before we were married, and have lived together as Christian Scientists in the home shown in the picture on this letter ever since we were married, which will soon be twenty years.

We love you more and more each year as we study Christian Science, and we are better people every year that passes. Very sincerely and gratefully,

PRIESTLEY HALL.

Kansas City, Mo., March 1, 1910.

Beloved Leader:—This morning, when I began my new duties as the representative of First Church in our united reading-rooms, my thoughts flew back to the days when I so utterly misunderstood you and your motives that I believed myself honestly justified in adding my share to your already heavy burden of the world's misapprehension. The hour came, however, when I gladly turned for help to that which I had ridiculed, and my awakening was quick. Today, as I was handling those priceless books, made dear through four years of earnest study,—a penitence so deep came over me that I cannot be happy to go to my work tomorrow without having asked you in words for the forgiveness which I have so many times asked in thought; for I love you now as only those can love to whom "much hath been forgiven," and I shall go to my place each day with a high sense of its responsibilities and a prayer in my heart to be found ever faithful to the sacred trust.

Yours, in obedience just touching the hem of Christ's garment,

LOUISE KNIGHT WHEATLEY.

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Denver, Col., Feb. 15, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—This church, assembled in its annual meeting, by unanimous vote instructed its board of directors to express to you, as our God-inspired Leader and teacher, the unswerving loyalty of this branch church and our appreciation of the work of the Christian Science Board of Directors in their steadfastness to divine Principle, and to pledge them our hearty support. Your messages to the Field, the demonstration of the Christian Science Board of Directors, the articles on church government in our periodicals, come to us at an opportune time, as we are about to amend our by-laws and truly desire to bring about a scientifically democratic church government.

At the same church meeting the apparent need of enlarging the publishing house was brought to our attention, and it was immediately resolved to send forward a contribution for that purpose. Accordingly we have mailed to Mr. Chase a draft for $515.35. Of this amount the Sunday School contributed $54.92.

The Lincoln day service was participated in by the four Churches of Christ, Scientist, of this city, and was conducted by the First Readers of three of the churches and the chairman of the board of directors of the other. By exalting Principle instead of personality, demonstrating scientific democracy instead of autocracy in church government, manifesting unity of purpose in all our work, the hour of harmony is striking, and we confidently look for a renewal and vigorous growth for our great Cause in the "Queen City of the Plains."

Again expressing our fealty to you as our Leader and guide, and acknowledging the justice, mercy, wisdom, and goodness in which Christian Science is founded and established, we are Gratefully yours,

First Church of Christ, Scientist,

CHARLES M. CAMERON, *Secretary Board of Directors.*

[Telegram.]

Rochester, N. Y., April 11, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—It is our great joy tonight, as we are consummating the first steps in securing the site for our new church home, to send to you a message of love and gratitude. The steadfastness of your purpose, the constancy of your love, the purity of your life in revealing the pure Christ-teaching and healing, and thus establishing the kingdom of heaven on earth, are the inspiration and example that have made this step possible for us.

THE BOARD OF TRUSTEES, MEMBERS, AND CONGREGATION OF FIRST CHURCH OF CHRIST, SCIENTIST.

Minneapolis, Minn., April 8, 1910.

Beloved Leader:—In the same mail with this we are sending to Mr. Chase, the Treasurer, a check for one thousand dollars, to be used for the enlargement of the publishing house, from Second Church of Christ, Scientist, of this city. We are glad to have the privilege of adding this further contribution to the fund as an evidence of our loving desire to participate in a matter that has merited your approval.

We are also glad to inform you that, on the invitation of our church, a joint meeting was held on the 15th of February, of committees representing the six churches of this city, the church in St. Paul, and also the one at Excelsior, Lake Minnetonka, for the purpose of conferring on the question of obtaining orderly and harmonious action in the giving of the lectures. This meeting afforded the opportunity to suggest to the several churches the advisability of making the committee permanent and also of extending its scope to permit conference on other subjects within the provisions of the Manual of The Mother Church. May this forward step be an expression of our gratitude to you for your unfaltering and courageous guidance of our Cause.

Lovingly and gratefully yours,

BOARD OF DIRECTORS,

Second Church of Christ, Scientist, Minneapolis, Minn.,

LOUISE W. CHAPMAN, *Clerk.*

Oneida, N. Y., Jan. 25, 1910.

Mrs. Mary Baker Eddy.

Dear Leader:—First Church of Christ, Scientist, of Oneida, N. Y., in special meeting assembled, desires to send you heartfelt gratitude for many blessings received through your life of righteous living, and for the influence this has had upon our lives. We are striving to follow you, and in this way express our gratitude to God and to you. Lovingly yours,

MRS. LULU MORSE, *Clerk.*

Milford, Utah, April 5, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, assembled in annual meeting, wish to express our loyal love and obedience to you, and our deep gratitude for the blessings which we have received and which we are receiving through the study of our inspired text-book and your other writings. We take this opportunity to thank you for the *Monitor*, and for all the good you are sending to the world.

Your faithful followers,

First Church of Christ, Scientist, Milford, Utah.

M. CATHERINE SMITHSON,

MRS. M. HUNTINGTON SMITHSON,

Committee.

Oakland, Cal, April 3, 1910.

Dearly Beloved Leader:—The members of Second Church, in business meeting assembled, have decided by unanimous vote to send a message expressing their love to you, the one whom God has chosen to voice the truth to this age. We feel deeply indebted to you, dear Leader, for your loving care and guidance, and pray that we as a church may express loving obedience to God through demonstrating His word—the word which has been unsealed or unlocked by your wonderful book, "Science and Health with Key to the Scriptures." Recently this church held an informal session after the regular testimonial meeting on Wednesday evening had been closed, to discuss the merits of the *Monitor*. This resulted in much good, and the sale of the *Monitor* at the reading-room has increased sixfold since that time.

In loving loyalty to the spirit and law of The Mother Church, we earnestly desire to follow the example it has set by obeying our Leader, who has given us this practical truth that is uplifting humanity from sin, sickness, and death.

Second Church of Christ, Scientist, Oakland, Cal.

MRS. FLORENCE C. ASHENFELTER, CHARLES R. HATCH,

MRS. MARY M. LAY, *Committee.*

THE MANUAL.

The 87th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new by-laws are made or when important changes are made in by-laws already in effect; and due notice of each new edition will appear in the *Sentinel.*

Address all orders to Allison V. Stewart, Publisher, Falmouth and St. Paul streets, Boston.

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THE LECTURES.

MACON, GA.

The Hon. Clarence A. Buskirk of St. Louis, Mo., lectured on Christian Science at the Grand yesterday afternoon [Feb. 27]. He was kindly and brilliantly introduced by Prof. E. L. Martin, who said in part,—

To my mind the annals of religious history reveal no more beautiful or inspiring spectacle than that presented by the Leader and followers of the Christian Science movement, who have uniformly met with equanimity, with patient forbearance, and with the sweet spirit of forgiveness, many taunts and jeers as they have marched steadily forward in the cause of practical and demonstrable Christianity. Sustained by the consciousness of the divinity of their faith and the purity of their purposes—protected by the impenetrable armor of truth and virtue—their own lives have been luminous with love and jeweled with joy, as they have daily taught and exemplified the gospel of hopefulness, helpfulness, healthfulness, and happiness.

Macon Telegraph.

HARVARD UNIVERSITY, CAMBRIDGE, MASS.

Frank H. Leonard delivered a lecture on "Christian Science: Demonstrable Religion" in Emerson Hall, Harvard University, last Thursday evening [March 10]. Mr. Leonard spoke under the auspices of the Christian Science Society of Harvard, and was introduced by its president, George R. Bonner, who said,—

The motto on the Harvard shield, "*Veritas*," leads at once to that great question, "What is truth?" Our universities have always been pioneers in the search for an answer to this question, and it is a matter for pride that Harvard has always been a leader among our American universities. Harvard men have always been ready to take up new discoveries and theories, and investigate them. They have never been afraid of something new merely because it differed radically from the old theories. It is the Harvard spirit to give an impartial and unprejudiced hearing, confident that if the theory is sound it will bear the light of investigation, and that if false it will melt away before a searching examination. So it is very natural that we should be here tonight to listen to a lecture on Christian Science. To many of you, Mr. Leonard needs no introduction; to the others I will say that he takes up Christian Science from the point of view of the practical business man.—*Cambridge Chronicle.*

HELENA, ARK.

William D. McCrackan, M.A., delivered a lecture on Christian Science Feb. 18. He was introduced by Attorney Edward Bevens, who said in part,—

Man, in all ages, has been a seeker after truth in things material and in things spiritual. Whether it is the chemist, gazing intently into his crucible, watching for some delicate reaction; or the astronomer, watching throughout the night, striving to discover some celestial wanderer whose presence his calculations have led him to suspect, or the geologist, striving to decipher the record of the rocks and hills; all are moved by a common purpose—the search for truth. It is believed that those who are in sympathy with that never ending, never tiring search for truth, which has gone on from the beginning and will go on until the end of time, will in the lecture for the evening find much food for thought.

Christian Science, my friends, has passed the stage when its falsity may be demonstrated by sneers or ridicule, and right bravely and right cheerfully has it passed through all of that. Some of the sharpest arrows in literature have been aimed at its bosom, only to fall harmless at its feet. Not only in our own land, but practically all over the world great numbers of intelligent, deep-thinking people have embraced its doctrines, and some of the brightest minds in our community believe it to be God-given truth. It is entitled, then, to be weighed in the balances of your reason, and there let its weight and fineness be determined. I congratulate you tonight upon the excellent opportunity that is afforded you of hearing, from an authoritative source, something of the doctrines of Christian Science.

Helena World.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Arcata, Cal.—Bliss Knapp, Pythian Castle, 2:30 p.m., April 24.
Hyde Park, Mass.—Rev. Arthur R. Vosburgh, Waverly Hall, 4 p.m., April 24.
Massillon, O.—Prof. Hermann S. Hering, City Hall, April 25.
Elyria, O.—Rev. Arthur R. Vosburgh, Church Edifice, 308 East avenue, April 28.
Ashland, Ore.—Bliss Knapp, Opera House, April 29.
Mattoon, Ill.—Clarence C. Eaton, Majestic Theater, 3 p.m., May 1.
Walla Walla, Wash.—Hon. Clarence A. Buskirk, Kelor Grand Theater, May 3.
Houghton, Mich.—Clarence C. Eaton, Kerredge Theater, May 3.
Bremerton, Wash.—Bliss Knapp, Eagle Hall, May 3.
Anita, Ia.—Clarence C. Eaton, Christian Church, May 5.
Potsdam, N. Y.—Judge William G. Ewing, Town Hall, May 5.
Roxbury, Mass.—Prof. Hermann S. Hering, Fauntleroy Hall, Wenonah street, opposite Elm Hill avenue, May 5.
Winona, Minn.—Miss Mary Brookins, Winona Opera House, May 6.
Richmond, Va.—Judge Septimus J. Hanna, May 6.
Plymouth, Mass.—Prof. Hermann S. Hering, First Universalist Church, May 6.
Port Angeles, Wash.—Bliss Knapp, May 6.
Butte, Mont. (First and Third Churches).—Frank H. Leonard, Auditorium, May 6.
Calgary, Alta.—Rev. Arthur R. Vosburgh, May 6.
Minneapolis, Minn. (Fourth Church).—Miss Mary Brookins, Auditorium, 3:30 p.m., May 8.
Portland, Ore. (First Church).—Hon. Clarence A. Buskirk, Bungalow Theater, 3 p.m. and 8 p.m., May 8.
East Aurora, N. Y.—Clarence C. Eaton, 3:15 p.m., May 8.
South Haven, Mich.—Judge William G. Ewing, Selkirks Opera House, 3 p.m., May 8.
Lexington, Ky.—Francis J. Fluno, M.D., Opera House, 3 p.m., May 8.
Greensburg, Pa.—Judge Septimus J. Hanna, St. Clair Theater, 3 p.m., May 8.
Tacoma, Wash.—Bliss Knapp, Tacoma Theater, 3 p.m., May 8.
Nampa, Idaho.—Frank H. Leonard, Orpheum Theater, 3 p.m., May 8.
Providence, R. I. (First Church).—Mrs. Sue Harper Mims, Providence Opera House, 4 p.m., May 8.
Laconia, N. H.—Prof. Hermann S. Hering, Unitarian Church, May 9.
Twin Falls, Idaho.—Frank H. Leonard, Grand Theater, May 9.
Spokane, Wash.—Bliss Knapp, Christian Science Church, 4th and Post streets, May 9 and 10.
Rockland, Mass.—Prof. Hermann S. Hering, Grand Army Hall, School street, 7:30 p.m., May 10.
Pocatello, Idaho.—Frank H. Leonard, Auditorium Theater, 8:30 p.m., May 10.
The Hague, Holland.—Rev. William P. McKenzie, Diligentia Hall, 3 p.m., May 22.
Paris, France.—Rev. William P. McKenzie, Washington Palace, 14 rue Magellan, May 26.

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TESTIMONIES OF HEALING.

Christian Science was impressed upon my mind about twelve years ago, by reading an article in a religious paper warning people against it as a dangerous doctrine. My husband being a minister, I supposed every other religion than his was wrong and that our church only was right; so I hugged my tatters all the closer to me, for error was not willing to be unrobed so that the winds of God could blow on us. But, as Mrs. Eddy says, "either here or hereafter, suffering or Science must destroy all illusion" (Science and Health, p. 297), and I came through suffering. Five years I dieted for stomach trouble, and got worse all the time; then was almost an invalid for two years with female trouble. After exhausting the skill of doctors and their remedies, I tried different kinds of mineral waters, but all to no avail.

As I was not expected to live long, it was thought best for me to visit my mother in Kentucky, and while there I heard that a cousin had "gone off with the Christian Scientists." I ventured to ask what the Christian Scientists believed, and was told that they claimed to heal people. Health was what I had been diligently searching for, so I decided to visit this cousin. I wrote her that I would pay her a visit before I returned to Texas, and thought that by so doing I could discern for myself her mental condition; if she proved to be unbalanced, I need not tell any one why I went to see her. I went, saw, and was convinced. I was so thoroughly convinced that I even condescended (?) to ask for treatment; but that day ended my dieting for stomach trouble, and all the other troubles disappeared as well. She gave me a copy of Science and Health, and I read it to learn how people were healed physically, and to my surprise I read myself into a religion "where fetters fall and the rights of man are fully known and acknowledged" (*Ibid.*, p. 227). I saw that this is indeed the Comforter that guides into all truth, and reveals the God "who healeth all thy diseases." I have of course severed my connection in the church with which I had been identified so long.

Coming to a restless, suffering, but thinking humanity, this religion, though its progress may be seemingly slow, must be victorious in its overcoming of error and be recognized as the true "balm of Gilead."

MRS. LETTIE TRAVIS, Amarillo, Tex.

I feel that I would not be doing my duty if I did not express my gratitude for the wonderful blessings that have come to me through the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy. A neighbor asked me to read this book through before giving an opinion, which I promised to do, more from curiosity than from any thought of what I might gain. It was not therefore from any expectation of healing, but merely to know its contents and to learn if there really was any revealed truth; for I was hungry for truth, and had tried for years to get some evidence that the promises of the Bible were verified. Pulpit oratory did not furnish it, sermons did not give any proof of divine power, blind faith did not comfort; and so I drifted on, year after year, until I read Science and Health. What a change then came to me! Here were statements from God's Word given by one who had demonstrated that they were true, not only to her, but to all mankind. As I read its pages I was filled with joy and peace such as I had never known, and which words cannot express. As I continue to read and ponder on the great truths revealed to my hungry soul, I realize more fully the fact that it is "the Christ, and not the creed" (Miscellaneous Writings, p. 399) that makes us whole.

Christian Science appeals to me because it is fundamentally practical, and not a vague theological theory. The spiritual uplifting, the peace and joy and satisfaction of knowledge to prove all things, weighed by God's word, and to know the truth that makes free, is what I have long been looking for, and I thank God every day for the wonderful work of our dear Leader, whom God has chosen to give this great revelation to humanity. What a different book the Bible is with this new illumination! It is my desire to live so near to divine Love that I may be used to help others to see and know the truth. May His richest blessings attend our dear Leader in her great work of good.—MRS. HATTIE E. WALKER, Ottumwa, Ia.

In the fourth chapter of John is a testimonial which has impressed me very forcibly. The woman of Samaria had reported the wonderful words which Jesus had spoken to her, and we learn that after investigating her report many of the Samaritans gave this convincing testimony: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Except Mrs. Eddy, I presume that almost every one now interested in Christian Science was first induced to begin the study because of its influence on some one other than themselves. With Christian Science reading-rooms in the center of our city, where visitors are always welcome; with the Wednesday evening meetings, which I now prize so highly; with numbers of good, true Christian Scientists, patient and ever ready to do all they can to aid seekers for truth,—with all these agencies for good here in our own city, it remained for a stranger from Indianapolis, Ind., whom I met in a business transaction, to be the first to lead me to the study of Christian Science. Furthermore, an occasional copy of the *Christian Science Sentinel*, mailed to me from Indianapolis, after his return, was the immediate channel through which this precious truth first came to my consciousness. I say this in order to encourage all Scientists who read this to send out their literature, resting assured that much of the seed thus sown will not fall in stony places.

Within a short time after meeting the gentleman already mentioned, I decided that he was a true Christian, an earnest worker for Christ's kingdom on earth, and it was upon his invitation that I first attended a Christian Science service. After his return I continued to attend the Sunday services, and was so favorably impressed with the earnestness with which Christian Scientists worship, that I decided to attend a Wednesday evening meeting. I had been a church-member for about seventeen years, and occasionally I attended the evening prayer-meetings, but always found only a few of the oldest and best members in attendance; it is therefore difficult to express my surprise when I found the Christian Science church as well filled on Wednesday evening as it was on Sundays. Indeed this fact alone is enough to convince any unbiased person that there is a reality in this religion. Week after week, month after month, I have attended these Wednesday evening meetings, and always (whether the weather has been pleasant or unpleasant) I have found the church filled, testimonials of healing and spiritual uplifting freely and earnestly given, and the audience ever attentive.

Two years have passed since I became convinced beyond a doubt that others had been benefited physically as well as spiritually through the study of Christian Science. I had always been taught that God is no respecter of persons and that He is omnipotent and omniscient, and seeing no reason why I, too, should not receive good from it, I determined to discard all prejudice and to begin at once to find this healing truth which, according to their testimony, others had found. During the two years I have had many proofs of God's power to heal, and it has been clearly demonstrated

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to me that as I overcome the material and learn to trust God more implicitly, to that extent my troubles, physical or otherwise, disappear as naturally as darkness disappears in the presence of light. I am gaining a slight understanding of the first statement in our text-book (Science and Health with Key to the Scriptures): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God."

Pleasant as it is to hear the testimonies of others, I thank God that I have gained an understanding which has brought experiences of my own, and like those Samaritans, I know that I found Christ, the divine Truth that is saving the world today, physically as well as spiritually, and elevating humanity to a higher plane of thinking and consequently a higher plane of living.

M. E. TILLY, Atlanta, Ga.

Within sight of the feast prepared for me in my Father's house, I had for a long time tried to subsist on the husks of materialism, but an acute attack of rheumatism opened my eyes to my condition, and I was brought to a state of spiritual and bodily health under Christian Science treatment. I want to add my testimony to those of thousands of others, so that any one in trouble may read and know that there is an ever-present and an ever-ready help for all their woes. I can attest not only to the wonderful healing power of Christian Science, from my own experience with this disease, but can tell of my experience under *materia medica*. Before I cared to know anything about Christian Science I was stricken with the disease. Material remedies were applied, but to mortal sense I suffered torture, and the relief I got was only temporary. I was carried about like a babe, utterly helpless, my body racked with pain. I was spiritually blind, and the blind were trying to lead me.

How different my recent experience! I say it with the conviction of truth that this experience was from its inception a blessing. My bodily healing is complete, but how much more beneficial has been the spiritual healing! My eyes have been opened to the everlasting truth. I can see clearly the path that leads to my Father's house. Even now I am enjoying the feast which had been prepared for the return of the prodigal, and what a welcome home it was! No words can express what I felt during those weeks of suffering, but I have been made to lie down in green pastures; I have been led beside the still waters; I have quenched my thirst at the living fountain of Truth; I have felt the unending power of divine Love. What more could one ask?

Science and Health with the Bible has been my medicine-chest, and a loving disciple of Mrs. Eddy has administered the spiritual food as it was needed. I realize the force of Isaiah's words: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy; and eat; yea, come, buy wine and milk without money and without price."—ALVIN T. STEINEL, Fort Collins, Col.

I wish I could tell of the many wonderful proofs of the power of Truth over error that I have experienced, but one will suffice. I was healed of a dreadful case of rectal trouble of many years' standing, in fact since early childhood. Those who have been similarly affected can appreciate what I have suffered. For the relief which came to me through this healing truth, words cannot express my gratitude to God, also to our dear Leader, Mrs. Eddy, who has brought us this truth which not only heals from sickness but uplifts spiritually.

MRS. NANNIE SIMPSON, Petersburg, Va.

I did not come into Christian Science for the healing. I had for many years been a member of an orthodox church and had little patience with what I considered Christian Science to be. I overcame my scruples to some extent, however, and married into a Christian Science family, but I maintained my connection with my own church, even taking a more active part than formerly. After a time, however, I began to realize that my wife received more comfort and help from her religion than I did from mine. I could not understand why, so I decided to investigate a little. When I got my own consent to do this, it was only a short time until I was fully convinced that instead of a transcendental, abstract theory, my wife had a very practical, helpful, every-day religion, while I had only a theory. Soon after I withdrew from my own church and became a member of the Christian Science church. I have now been identified with this movement about ten years, and in that time I have had many proofs to strengthen and sustain me. I have received many blessings, and been helped in many ways through my own understanding and that of others. I discarded glasses which I had used for five years, and I was entirely relieved of throat trouble from which I had suffered more or less for years. I used to have an attack of chills and fever once or twice a year; but these attacks were made unreal to me in Christian Science, and I have had no return of them for several years.

In the spring of 1907 I met with a very severe and painful accident while overseeing some work at a planing-mill in Memphis, Tenn., with which I was connected. A piece of belting pulled apart, and one end, which had several copper brads in it, struck me, inflicting a most painful and dangerous wound. When the foreman asked whom he should call, I asked him to telephone to a Christian Science practitioner, instructing him to tell her exactly what had occurred. He reported that she was out, and on telephoning my wife, found that she also was out. I then told him to call a surgeon, an old roommate of mine. I was carried home in an ambulance, and they were all there when I arrived. The surgeon sewed up and dressed the wound, while the practitioner in the next room was giving me treatment. Many stitches were required, the work covering about two hours. I took no anesthetic, but during the entire operation talked freely with the surgeon. It was indeed very painful at times, but nothing like as severe as I thought it would be, thanks to the Christian Science treatment given me at the time. The Scientist remained in the house with me for three days and nights, with the result that instead of fever, as the surgeon feared, I had no fever whatever, and in about two weeks I was out. The surgeon told me afterward that he was very fearful at first, as the percentage of mortality in similar wounds is considerable. He was most careful and painstaking in his work, but I know, and I think he realized, that it was Christian Science which sustained me and kept out the fever, and restored me well and strong in so short a time.

I cannot be too grateful for this helpful, healing truth, and for the understanding through which I was enabled to overcome much pain and was so quickly healed.

L. B. EDWARDS, Los Angeles, Cal.

It is now six years since Christian Science entered our home. The healing of my brother from a relapse in an acute illness, through the power of Truth, proved to me that there is hope for all who wish to be free. I had suffered for years with catarrhal trouble, but after two weeks' treatment in Christian Science, I was entirely healed. Before I became interested in this teaching, I was a very dissatisfied woman. I wanted to lead a Christian life, but did not know how. I used to wish many times, after reading how Jesus healed the sick, that I could do as he did, but I did not for a moment think this could be. Thanks be to God for Christian Science, which is showing

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us the way if we only hear and see. We have had many beautiful demonstrations of the power of Truth in our family of five, including my father and mother. My husband passed away at the time I first took up Science, leaving me with two little children to provide for; but divine Love has met our every need. Both of my parents are earnest seekers for truth. My mother was healed of nervous trouble, also of fainting spells and other ailments. My father, seventy years of age, was healed of a badly injured leg, so that in three weeks he could get about again. He was healed of running sores, also of catarrh. He is very grateful for this truth. Many ailments have been overcome for the children, such as croup, fevers, etc.

We are certainly thankful to God for the many blessings which this healing power has brought to our home, but I am even more so for the spiritual uplifting, which is received when we are ready for it. I am very grateful to Mrs. Eddy for her wonderful book, "Science and Health with Key to the Scriptures."

MRS. MINNIE TUPPER, Plymouth, Wis.

Many, many times it has occurred to me to give my testimony, though words are inadequate to express what this truth has done for me in the past year. For five years I had been looking into it, but now, I thank God, I am safely anchored. It has cured me of many ailments,—the greatest of all from fear of nervous trouble, which to mortal sense is hereditary in my family; but to know that there is no law of heredity in God's kingdom, has dispelled this awful condition. I have had three severe attacks of this trouble, and as I am now only in the prime of life, to know that it can never return again is heaven to me. I devoutly thank dear Mrs. Eddy, who has labored so patiently and lovingly to bring this great truth to the world. To her I owe an endless debt of gratitude for the way in which she has made it so clear that in its light I have learned to know God aright.

MRS. J. A. GOLDBERG, Chicago, Ill.

About two years ago I came to Christian Science for physical help. I tried several doctors, the last one saying that I must take the rest-cure. Just at this time, through a friend, I heard of Christian Science, and after thinking it over for a week I decided to give it a trial; and am thankful today that I did so. After taking a few treatments, I found that it is the truth that sets men free, but I also found I had a work to do in order to be free. At first it seemed rather uphill, and again I saw that each step was one toward freedom. With the loving watchfulness of my teacher, and the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I soon saw my old troubles, in the words of Longfellow,—

> . . . fold their tents like the Arabs,
> And as silently steal away.

I am especially grateful to Mrs. Eddy for pointing out the way so clearly. My greatest desire is to understand more of Christian Science.

MISS EMMA CROOKS, St. Joseph, Mo.

It is over nine years since I became interested in Christian Science, and many times have received help from it for which I cannot express my thanks in words. My first great demonstration was gained from reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had suffered untold agonies with a skin disease, some of the time in its worst form, and the doctors told me there was no cure for me, as I had inherited it. The disease, however, disappeared so suddenly that it was a joyful surprise to me, for it had been of seventeen years' duration. While I am not free from all bondage, there is an abiding faith, and I am trying to live so near to God as to influence others to seek the truth that blesses.

I live so far from any place where Christian Science services are held that I am not privileged to attend them very frequently, but I appreciate them very much. I am seventy-four years old and somewhat of a surprise to those who know me on account of the work I do. How thankful I am for all that our dear Leader has done for humanity, and I hope to be more worthy to be called one of her followers.—MRS. SARAH J. WARREN, Bear Lake, Mich.

[Translated from the German.]

I am very grateful for the peace and rest which Christian Science has brought to me. Over a year ago I was taken with an eruption round the waist, accompanied with seemingly unbearable pain, and as I was unable to sleep, I was completely upset. I had often attended the Christian Science meetings and heard many good things there; so I decided to take treatment. After two days the disease was overcome, sleep returned, and the nerves quieted down completely. This quick healing was a proof to me that there is but one truth which has the power to heal physical diseases as well as mental troubles, and that this glorious truth is being demonstrated through Christian Science. For all the blessings which we have received I am very thankful to God, also to Mrs. Eddy.

FRAU A. ALTHOFF, Frankfort-on-the-Main, Germany.

I desire to express in some degree my thankfulness for the truth as revealed in Christian Science by our dear Leader, Mrs. Eddy. As applied in my behalf it has brought to me untold blessings, of one of which I will speak. When an operation for a disease in the breast seemed inevitable, and there was no assurance of its success, I turned to Christian Science as a last resort, and asked for treatment, with the result that I was perfectly healed. There was not even a scar left. The healing was not instantaneous, but all pain and the great fear were gone after one treatment, and I had the blessed assurance that every manifestation of the error would disappear.

With the desire that some one may read this and be inspired with hope in God, who forgives all our iniquities and heals all our diseases, I gladly submit these lines for publication in the *Sentinel*.

MRS. MARY H. KELLER, Brainerd, Minn.

I wish to add my testimony to the vitalizing power of Truth in the healing of both sin and disease, as taught and practised by Jesus, and reduced to a system and made practical for this age by our beloved Leader, Mrs. Eddy. My present vigorous physical condition, and whatever moral soundness I may possess, is due entirely to Christian Science. When it found me, eight years ago, I was a physical wreck and most unsound morally. I shall never forget the appearance of a slight girl tripping through a snow-storm to give me my first Christian Science treatment. I had been pronounced an incurable invalid by three eminent medical doctors, but in a very short time I was convinced that this girl knew more than all of them put together, —about my case at least,—and I knew it by immediate relief from suffering and a continued gain in health.

Some of my friends, and I myself at first, tried to find some other cause than Christian Science for the change, but the farther I went in the study and practice of this blessed Christ-teaching, the more clearly did my well-defined regeneration stand out as dating from that first Christian Science treatment. From the day the light of Christian Science first dawned on my vision I have had no desire to try any other method of healing, nor have my family; and I cannot recall that we have taken a dose of medicine of any kind, though we have not been wholly free from

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attacks of disease. I myself have looked death in the face, but was saved by Christian Science treatment.

For all this, and for the purpose to lead a purer, more exalted life, inspired by the teachings of Christian Science, and above all by the example and precepts of our Leader, can any think that I am not grateful? I have no words to express my sense of gratitude! It is deep and true and abiding. Neither can I tell adequately of the peace and joy and hope that have gradually but surely found lodgment in my consciousness, or of the desire that inspires me to gain greater heights in the understanding of one infinite God and His Christ.—C. L. PETRIKIN, Muncy, Pa.

I want to tell what Christian Science has done and is still doing for me. At the first conversation I ever had about Christian Science, the practitioner asked me if I had never heard or read about this teaching. She then gave me a copy of the *Journal* and a lecture to read, and the reading of these was my first step in Christian Science. I thank God that I took it. I decided to try Christian Science treatment, and very soon I began to feel better. I had been a great sufferer for years; had tried all kinds of material remedies and doctors, but never got even temporary relief. I also suffered from rheumatic trouble, toothache, and headache. My ailments have all disappeared through the application of Christian Science and the understanding of God. I am very thankful to God for this wonderful healing that came to me, and I also thank dear Mrs. Eddy for "Science and Health with Key to the Scriptures," which I purchased at once and began to study. As I go on in the study of this blessed truth I find that I am learning the way to righteousness.

MISS ANNA GROBOSKY, Canton, O.

[Translated from the German.]

Having received so much good and quick help through Christian Science, I want to tell of my healing, for my heart is full of gratitude. I suffered for two years with a severe nasal affection, as growths which had formed in the nose caused much pain and difficulty in breathing. I had many sleepless nights, and the headaches were so severe that I often thought I would collapse. As the trouble kept growing worse, I was obliged to take medical treatment, although I did so reluctantly. The physician prescribed a remedy, and said that if this brought no relief, he would have to perform an operation, which greatly frightened me. The remedy relieved me at first, but when I stopped using it the trouble returned.

I had heard much of Christian Science and also had read many testimonies of healing; so I chose God for my helper, and asked for treatment. I cannot thank God enough, also Mrs. Eddy, for the wonderful help I received, for with three treatments I was freed from the troubles mentioned. Now I feel perfectly well, I am happy and buoyant, and have also been able to help others. I can say with the psalmist, "The Lord is my shepherd; I shall not want."

ANNA MUELLER, Breslau, Germany.

It is impossible to express adequately my thankfulness for recovery from a spinal trouble which baffled the skill of several physicians, who finally pronounced it incurable and gave me no hope of anything better than a life of invalidism. For over thirty years I was obliged to use a crutch to assist me in getting about, and for several years prior to my healing required two crutches and a wheel-chair. I was also unable to use my arms without having severe pain in the back.

Such were the conditions when in October, 1903, I sought relief in Christian Science. At the first treatment I was startled and amazed when the practitioner put the crutches under the couch upon which I was lying, remarking that I would have no further use for them, and then told me to get up and walk. I protested, saying that I could not do so unaided. She replied that I need have no fear, that I would soon realize that God is our strength, our support; that "underneath are the everlasting arms," and that God is everywhere present and all powerful. Hesitating no longer, I arose, declaring with every step that God was my strength and that I trusted in Him. I crossed and recrossed the room several times. To my joy I discovered that I was healed, and greatly to the surprise and wonder of the family, walked about like the rest of them. I felt bewildered, like one awaking from a terrible dream, but I was glad and happy to be awake. The second day I walked out in the garden, going down several steps, also called on a neighbor. The crutches have never been resumed. I gained rapidly in strength, and soon moved to another place, leaving wheel-chair and crutches behind.

Six years have elapsed, and I still "stand fast" in the liberty wherewith Christ has made me free; for which I am most sincerely thankful to God, and also to Mrs. Eddy, who has revealed the healing truth to this age.

MRS. MARY SERVISS, Gray, N. Y.

I feel it a duty to express my gratitude for the blessings which Christian Science has brought to me and mine. Our youngest child was born under Christian Science treatment, and I can truthfully say there was no such suffering as in former times, and in a week I was up and doing my own work. Fevers, headache, toothache, and injuries have all been healed by this blessed truth. My little girl woke up one night with severe pain in her ear. I at once declared the truth for her, and taking her in my arms I began to read Science and Health. In an hour she went to sleep, but the pain reappeared and she commenced to cry. Then the thought came that I must try more earnestly, which I did. As I read again, and declared the ever-presence of divine Love, she went to sleep and slept till morning, and there was never any return of the trouble.

To me this experience seemed a great deal, and I am very thankful that I am learning how to meet all seeming evil with the truth. I have also been helped in a great many other ways, and I am very grateful to God, as well as to Mrs. Eddy for bringing to us this healing word.

MRS. BYANTHA A. CHASE, Janesville, Wis.

[Written for the *Sentinel*.]

THE VICTOR.

MARY J. ELMENDORF.

HE lifts his lyre on high
In the heavy stillness around;
He lifts his lyre on high
And smites it in fervent emotion,
Singing with sweetness new-found.
And the dreaming earth, the sky,
And the somnolent ocean
Into choral communion are woven,
To the deeps of their dumbness cloven
By the silver sabres of sound.

He opens the eyes of his soul
Full on the gloom and the blight;
He opens the eyes of his soul,
Unsabled by thought of surrender,
Full on the threatening night.
And the fires of his faith outroll
In a whirlwind of splendor,
Over the foemen flashing,
Over the darkness dashing,
A legion of conquering light.

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FROM OUR EXCHANGES.

[*Universalist Leader.*]

There is a spiritual biography of Jesus which is his real biography,—the story of the thoughts, ideas, ideals, convictions which slowly ripened in his consciousness, and finally blossomed forth into his beautiful character. Can we trace this spiritual biography? Can we follow the rays of this inner light back into the soul of our Master? Can we uncover the organic spiritual unity of his spirit? This is the primary psychological and spiritual problem of the Gospels and of the gospel. We are confident that it can be done. Until it is done no real life of Jesus can ever be written. And until it is done we are not ready to construct the real and permanent and universal Christian faith. For the faith which is to rest on the solid and unchanging rock of spiritual truth must uncover the eternal and unchanging realities of the spiritual nature of man. It must go inside of and beyond the multitude of external things over which the world differs. The ultimate, absolute, indestructible things of the Spirit we believe to be there in the soul of our Master, beyond the reach of criticism or fluctuations of human opinion.

[Canon Alexander in *Churchman.*]

Those who refuse to permit their lives to be ordered by fashion, convention, or respectability; who do not regard popularity as the final test of merit; who do not judge failure and success as the world judges them; who know that in many respects the standards of the world and the standards of Christ must differ; who will not deliberately be guilty of compromise—all such must look for collisions with the average morality and spirit. And it is such today that we greatly need among us—men and women who can be strong and independent; who can show moral vitality and enthusiasm and imagination; who can bring to the service of church and state principle and high-mindedness; who will not let their life, their one chance of living, be lost in "eddies of purposeless dust," or drift, aimless and meaningless, along the stream of time.

[Lyman Abbott in *Outlook.*]

Happiness cannot be conferred upon mankind, it must be developed in mankind. We are blessed if we are poor in spirit, meek, aspiring, full of mercy, pure in heart, peace-possessing and peace-giving. No mere obedience to law will give us these qualities. No mere doing of things for reward will give them to us. We receive them when we are the children of our Father in heaven, and devote our lives to acquiring these qualities ourselves by our fellowship with Him and to imparting them to others by our fellowship with them.

[*Christian World,* London.]

Bible and church, we say, derive their authority in the first place from the human spirit. Their statements, their judgments, are outflows of that spirit. The divine in them came through the human, as a development of the human. But if we are to recognize a divine in the past, we must recognize it not less in the present. The education still goes on. The voice of God has not ceased in the soul. All ascertained truths, all moral progress are forms of the one inspiration.

[*Church Times.*]

The alliance of the world is constantly being proffered to us all, and we are tempted to clutch at it. The lesser interest, we consider, must be sacrificed to the bigger one. It was on such grounds that it was held expedient by the head of the Jewish religion that one Man, though guiltless, should die for the people.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

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Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, APRIL 30, 1910

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ITEMS OF INTEREST.

National.

Efforts to abate the bill-board nuisance are still being made, and some progress is noted. Massachusetts men are making another effort this year. The supreme court of Illinois has affirmed the right of the police to censure immoral posters. In Montclair, N. J., and Cambridge, Mass., women are refraining from purchasing goods advertised on the bill-boards, and Worcester, Mass., is exercising rigid oversight. Various federations of women have entered the field and have been particularly active in Cincinnati. The San Francisco Real Estate Board has been conducting a determined crusade. Washington, D. C., has begun an earnest effort to rid the national capital of offensive boards. The corporation counsel of Seattle has recommended that the Legislature be urged to amend the law in such way as to bring the right to use property for bill-board advertising within the eminent domain power of municipalities, thus granting municipalities the power to condemn such rights.

Peter Cooper Hewitt of New York, an electrical inventor of note, has been granted the patent right by the United States court in a contest with the General Electric Company for priority of invention for a device which does away with the present transformer of electric currents. The new apparatus, which is exceedingly simple in construction, is capable of converting an alternating into a direct current by passing the alternating current through an exhausted glass or metal chamber having simple electrodes at one end and a small quantity of mercury at the other. This case has been in the courts for six years.

The interesting announcement has been made by Secretary Knox that an international court of arbitral justice—the much-discussed "peace court"—is practically assured. Contrary to the opinion which gained currency several months ago, that the note sent by the United States to the Powers had been received indifferently, it is now stated on good authority that several nations are favorable to the plan. Reports so far received justify the expectation that a court of arbitral justice will be established before the meeting of the next conference at The Hague in 1915.

The statement is made in the *Canal Record* that all of the excavation which was contemplated in the original Panama Canal project, the removal of 103,705,000 cubic yards of material, has been completed. Subsequently, to accommodate naval vessels of the Dreadnought type and the giant liners now under construction, the President ordered the widening and deepening of the canal channel, which involved the removal of 70,871,504 additional yards of material, and that is all of the task of excavation that now confronts the engineers.

Actual construction work on New York's new hundred-million-dollar triborough subway will not begin before Jan. 1 next, as it is estimated the contracts cannot be advertised for bidders until June 1. They are to be advertised for at least three months, to allow contractors sufficient time to examine specifications and drawings, which will delay the opening of bids until Sept. 1, and a month or six weeks will elapse before the contracts can be awarded.

The court of customs appeals, organized last week, will, it is claimed, expedite final decisions in customs cases, some of the more intricate of which under present conditions have been delayed for years. Every appeal from the board of general appraisers now pending in federal courts will be transferred to the new court. Many of them involve large amounts of money.

Colonel Roosevelt reached Paris last week after his visit to Budapest, where he was heartily received. He will deliver lectures within the next two or three weeks at Paris, Christiania, Berlin, and Oxford.

A million official government "cook books," recently issued by the Department of Agriculture, have been ordered printed by the House. The copies will be sent out by members of Congress.

The river and harbor bill, carrying an appropriation of about fifty-two million dollars, has passed the Senate without material amendments.

International.

The proposal to extend the trolley lines of Paris has raised a storm of indignant protest, not only from the daily newspapers, but from men and women of all classes and professions in the districts through which it is proposed that the trolleys should run. The trolley system has, up to the present, only been adopted in one or two unimportant districts of the city, while steam or the underground cable is used on other lines. The main argument in defense of the trolleys is their cheapness, but the opponents of the system argue that they constitute an eyesore and disfigure the beauty of the city.

David Lloyd-George, chancellor of the exchequer, has reintroduced last year's budget in the House of Commons. He declared that he realized that the present deficit of $131,240,000 would be more than wiped out when all arrears had been collected, and that there would be an actual surplus of $14,800,000. If the budget had been passed as usual last year, he said, there would have been a surplus of $21,000,000.

The proposals of the Egyptian government with regard to the renewal of the Suez Canal concession have been rejected by the General Assembly by sixty-six votes to one. The concession of the Suez Canal Company does not expire until November, 1968, but the proposal, just rejected, arranged for the prolongation of the concession for another forty years, that is, to the end of 2008.

Amid scenes of intense excitement, hardly paralleled since the Gladstonian home rule debates, the House of Commons last week, by a majority of 103, recorded its approval of Premier Asquith's resolutions dealing with the veto power of the House of Lords, and heard the premier's declaration of policy for carrying them into statutory effect.

The Sultan has signed the accord with France, obligating Morocco to pay twelve million dollars as indemnity and damages arising out of the Casablanca affair.

At a special session the French Chamber of Deputies voted the budget of 1910, amounting to $836,658,813.

Industrial and Commercial.

The Ministry of Commerce has undertaken an investigation of the Russian metallurgical trust, operating under the guise of a selling agency and controlling almost ninety per cent of the production of structural iron, wrought and cast iron, tubular steel, etc., in Russia. An alliance with the rail syndicate gives it control also of the steel rail industry. The trust, which is financed by French and Belgian capital, evaded the provision of the Russian law requiring government sanction, by incorporating abroad and conducting its business ostensibly from Paris, the various plants retaining their Russian individuality. The government believes, however, that the "gentlemen's agreement," under which the trust operates, can be successfully assailed.

The construction of the St. Lawrence and Ungava railway will open up a country rich in minerals and water-power. Gold, silver, copper, iron, asbestos, and manganese have been found and it is estimated that there is ten million horse-power available along the projected route, which will admit of electricity being the chief motive power. The enterprise is capitalized at twenty-five million dollars and construction will begin in the spring.

The battleship Indiana has just made a successful five-days test at sea of a brake which it is claimed will help in the quick stoppage of warships. With its use the Indiana could be stopped in half its own length when going at good speed. The brake is attached to each side of a ship and is operated from the engine-room.

The Cunard Steamship Company announces that the line is planning for another great steamer to take its place beside the Mauretania and Lusitania in the Liverpool-New York service, and that tenders already have been invited for the construction of another vessel of the Franconia type.

More than a million dollars will be divided between Oregon and Washington this year and will be used in building roads and schools throughout the two states, as the result of sales of timber on Government reserves,—one of the results of the Pinchot policy of forest reserves.

In 1909 over fifteen hundred thousand dollars was spent in Maine in the construction of new factories, mills, and shops, or in the enlargement of such establishments. Over thirty-five hundred men are given employment in these new plants.

The reported consolidation of all the cereal manufacturing concerns of Minneapolis, one in Battle Creek, Mich., two in Chicago, and some in Iowa, in a new million-dollar corporation to handle the output, has been confirmed.

The North Lubec Manufacturing and Canning Company is building in Rockland, Me., a sardine plant which is to be one of the finest in the world. The plant will give employment to two hundred and fifty people.

The total production of copper throughout the world for the year 1908 amounted to 739,000 tons, of which the United States produced 431,900 tons.

A telescope sixty-eight feet long with a lens seventy inches wide has been set up in the new observatory at Treptow, near Berlin, in Germany.

Directors of the Chamber of Commerce have voted unanimously in favor of a tunnel through Boston connecting the two railroad terminals.

The Long Island Railroad expects to expend on its property during the current year $7,250,000.

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CHRISTIAN SCIENCE SENTINEL

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

SPIRITUAL RICHES.

W. D. MC CRACKAN, M.A.

JESUS once found it necessary to administer a gentle rebuke to his disciples on the subject of money matters. His words on this occasion will be found of special value to modern Christians who may be in danger of being overwhelmed by financial cares, or even by the minutiæ of routine in church work.

It was six days before the passover. Jesus, who had come up to Bethany on his way to Jerusalem, was sitting at supper in the house of Lazarus whom he had raised from the dead, and we read that Lazarus himself "was one of them that sat at the table with him." Martha served and Mary anointed Jesus' feet with ointment of spikenard and wiped his feet with her hair. This lavish use of costly ointment drew a question or an expostulation from the disciple who was the bearer of the bag, the treasurer of the little company, and who later fell before the temptation of greed in so sad a manner. "Why was not this ointment sold for three hundred pence, and given to the poor?" asked this disciple.

The question sounds so reasonable, when it is viewed from the ordinary material standpoint of the world, that one listens with special expectancy for Jesus' reply. He who was "the most scientific man that ever trod the globe" (Science and Health, p. 313), had a way of baffling the evil intent of would-be critics and yet satisfying the hearts and minds of honest questioners. His answer was in part: "The poor always ye have with you; but me ye have not always." To some of his listeners this reply doubtless sounded like a reproach tinged with sadness, conveying the impression that he, the personal Jesus, would not always be with them; but that the poor would remain, even after he had left them, and in the mean time they might well lavish upon him their tokens of affection. This would seem to be the obvious meaning, especially when taken in connection with the context.

This statement, however, like most of Jesus' declarations, also conveyed a meaning beyond the obvious or superficial one. His words were of such a nature as to appeal to all classes of hearers. So, to those whom he was instructing in the Science of being, there was also a profound metaphysical interpretation to his saying. It would seem to the writer of this article that Jesus meant to convey a warning to those of his listeners who were ready to understand, against the habit of thinking poverty, of harping upon the thought of limitation in every-day life, and thus unconsciously cultivating a sense of lack and losing the sense of substance. It was as though Jesus had said, Always you have the thought of poverty with you; but me, the representative of spiritual riches, of unlimited abundance and affluence, the Christ, the Son of God,—me, you do not always have with you.

To have the right understanding of the real man is to be in possession of the divine qualities which he reflects. To have Christ in our thought is to be rich beyond compare. This thought is very simply expressed in one of the hymns in the Christian Science Hymnal (p. 264): —

He that has made my heaven secure,
Will here all good provide;
While Christ is rich, can I be poor?
What can I want beside?

THE SIGNS OF THE SEASONS.

CAMPBELL IREDELL JONES.

WITH the signs of spring on every side, and the sweet unfoldment of nature under the touch of the warm sunshine and refreshing showers, each day bringing with it brighter promises of the glorious beauty and bounty of the summer that is nearing, the thought comes, How similar is this unfoldment of nature to the process that is going on in the world today in human consciousness, as a result of the sunshine of Christian Science! We are now in the springtime of the Christ-coming, and as the trees and plants on every side are being transformed from unsightly barrenness to beauty and bounty, and in the place of blight and seeming death tender leaves and tiny blossoms are springing forth to greet the sunshine, so today man, under the touch of Christian Science and the warmth of divine Love, is unfolding slowly but surely and blossoming forth in the image and likeness of his Maker, liberated from the seeming bonds of sickness, sin, and death to express the full freedom and usefulness of God's children.

If in the early spring we should accept the testimony of our physical sense, we might feel discouraged about the ultimate development of all the trees and plants, for some look as though they were never going to yield to the transforming touch of warm sunshine and shower; they seem so covered with dead leaves and other débris that we might almost wonder if they will ever be able to look up at the blue sky above. We do not accept the testimony of our eyes, however, for we know that in due season they will all blossom forth. And should we not have the same faith in the unfoldment of God's kingdom? or are we going to accept sense testimony in this instance, and be discouraged at the slow progress of some of our fellow-men? Some seem so asleep in the dream of life in matter with its pleasures and pains, and some are so covered with the débris of creeds and dogmas, that we are inclined at times to feel small hope of their ever awakening to spiritual life. Why should we doubt, though, with such a beautiful lesson about us today in nature's unfoldment?

As the sun keeps on shining day after day, and the winds blow gently and the rain descends, urging the reluctant plants to yield to the strong, kind forces nature is using, so through divine activity Truth is daily pouring into human consciousness its warmth and healing power, descending like refreshing showers upon the drooping heart, sweeping away the débris of creeds and urging mankind to come out of material bondage and accept the "glorious liberty of the children of God."

Some of the trees and plants seem to wait until the summer is nearly here before manifesting any signs at all of

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life, yet almost with the first breath of warm spring air activity began and has been going on within the plants; then, in a day, as it were, it all appears, and leaf and blossom spring forth to greet the eye. When the summer is here, however, we cannot tell which plant or tree unfolded first; nor do we care, so satisfying is the complete manifestation of beauty they each express. So today some of mankind are as yet manifesting no signs of spiritual unfoldment under the touch of Science, yet the process is going on, unseen to human eye, as with the trees and plants; and suddenly man, too, will spring forth into being, and express God's government in individual goodness and beauty, for, as Mrs. Eddy says, "Science is working changes in personal character as well as in the material universe" (Science and Health, p. 238).

Material bondage is even now being forced to give up its victims, and to the remotest part of the earth tyranny and pride are giving way before the "still small voice" of Truth, for "the world feels the alterative effect of truth through every pore" (*Ibid.*, p. 224). How soon it will be before all material bonds are broken we do not know, but on every side today are the signs of an advanced springtime in human consciousness, and bright promises of the full-orbed appearing of the Christ, Truth.

THE FATHER'S HOUSE.

M. C. JOUBERT.

JESUS said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." As I listened to this Scriptural rebuke, as it was read one Sunday morning during our service, I was awakened out of the mesmerism of greed and money-making. Later, as I was pondering on the above text, it became clear to me that I, too, had allowed thieves and robbers in my Father's house (my consciousness). I saw that I held it as a place of bartering and money-making, and that this was the reason why I could not make headway in Science and in my daily business. I was seemingly at a standstill, and failed in all that I undertook. I had read and studied Science for the past six years, and had been healed of many ailments; but there was one which still beset me, and which seems to afflict the majority of mankind, viz., the lack of money; and this was the desire of my whole being. If I could only have enough money, I would feel safe—I would have no fear of the morrow, no fear of my children's not receiving their proper education, and would be rid of the thousand and one fears which beset the future.

Though my intentions were no doubt good, yet I had to learn the better way; I had to learn that God, good, was my source of supply, that I had to take no thought for the morrow, that my children would receive proper training and no good thing would be withheld from them, if I would follow Love's guidance only. I had sought to make money and to make it fast, and here again I made another mistake, for when making money rapidly one is apt to be doing others out of their portion. I speculated freely and rushed after every alluring proposition within my reach, but of nothing did I make a success; one enterprise after another failed, until I was so reduced that I had to give up venturing. I often wondered why this was so. Now I know why. I was looking for my supply in matter instead of Mind. I always argued that I could not make money in Science, as money was material and had to be made materially; but that once I had made a fortune, I would devote more time to Science. This also was an error of thought, and error never can lead one to Truth. Had I succeeded I would no doubt have drifted in the wrong direction altogether.

Restless and sickened through material failures, I once more sought the calm haven of spirituality, and thus it was that the above text lifted the veil and showed me my error, and that my only real estate was in Mind, which is exhaustless in both supply and resource; that if I would be guided by Truth alone, the supply of my present needs would be added unto me. Now I see how through the dark hours of disappointment and failure Love was preparing the way for my upward growth. This also became clear to me, that it certainly is error to be in debt; it appeared to me that when I owe nothing to anybody, it is the same as having a whole body; that to contract debt is the same as to contract disease, and that it is as foolish to make debt as to bruise one's body.

Thus, as I pondered, were "the tables" in my consciousness overturned—the errors of greed and desire for wealth driven out by the lashes of Truth, and I felt a sweet calm, a knowing that the future holds all that is good for me, every need being already met by divine Love.

FORGIVENESS.

MARY VANSANT FINNEY.

SEVERAL years ago I heard a story which exemplifies the true spirit of brotherly love and forgiveness. Two brothers owned a field of wheat in common. At harvest-time a disagreement arose concerning the division of the wheat, and the brothers parted in anger. Late that night the anger of each subsided, and each was ready to say, like Abraham of old, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren." By one impulse each brother determined to go into the field, take a sheaf of his own wheat, and lay it among his brother's sheaves. Obeying the impulse, they met at the dividing line, each with the peace-offering in his arms.

In the light of Christian Science we know that this is the only way to blot out malice and envy and selfishness when they try to hide our brother from us and to lead us to think of man as a monster instead of the perfect image which Scripture declares him to be. We have no time to brood over wrongs. There is but one course to pursue when disagreements arise, and that is to send out our message of love,—the spiritual sheaf. We may not always take it in person, but we know that "thought is deeper than all speech," and that when we think love, and love only,—when our minds are filled with Truth and Love, as our Leader tells us,—then "all upon whom [our] thoughts rest are thereby benefited" (*Sentinel*, Oct. 6, 1906).

Nothing matters but our thought about it; we are not asked to call black white, nor white black. We have but to know that good alone is real, and that we war not with persons. The whole field of warfare is in our own mentality; the rest we leave with God, and "one on God's side is a majority." Who knows but that our brother is even now coming toward us with his offering of love; and even if he is not, we are but following Christ's admonition when we continue to love, and refuse to know evil or to hold our brother in thoughts of condemnation. Moreover, when disagreements do arise, neither party is apt to be altogether right, for every one has still much of mortal personal sense to overcome; and he who removes the beam from his own eye has risen to a position where he can perceive no mote in that of his brother.

Love is all-power, for God is Love; and when we understand this, we shall realize that we win our brother not by condemning or judging him, but by loving him and seeing him as man always is—the perfect child of God. This is the plane of thought upon which we can do the work our Master has commanded us to do, the work of preaching the gospel and healing the sick.

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SUCCESS.

REUBEN POGSON.

SUCCESS in man is the measure of his capacity to reflect or express God in all the infinite ways indicated by the synonyms for God found in Science and Health, namely, Love, Truth, Life, Mind, Principle. From this standpoint we can easily see that Jesus was the most successful man that ever dwelt on this earth, a statement only made possible through the light of Christian Science shining on the inspired Word, the Bible. Too long has theology impressed us with the gloomy side of the earthly existence of the glorious one who was Master of all his consciousness surveyed,—the man "in all points tempted like as we are, yet without sin,"—the acceptance and acquiescence in that which denies the unity of God, man, and the spiritual universe.

Did God create man for success or for failure, or for a mixture of both? All the good in humanity rises in protest against the idea that God created His likeness to be a failure. The mere fact that one is still associating the words "image of God" and "failure" in one sentence is evidence of the mesmerism that humanity seems to be under, in that it does not strike men and women as being too incongruous to be discussed. It does not follow, however, that a successful man in this true sense is necessarily famous as the world understands fame; nor does it follow, on the other hand, that a successful man shall not be famous—nay, as progress hastens, fame will wait more upon real success than on the transitory glitter of human achievement. The world has to acknowledge even now that the most famous woman of today is the one who is the most successful according to the strict definition stated here. The writer is grateful to Mrs. Eddy for having demonstrated that poverty is not a necessary mark of holiness, but is a sign of incapacity to express that possession which comes from hearing the Father say to each of us, "Son, thou art ever with me, and all that I have is thine." These words of the Father must cause a well-spring of joy to bubble in the hearts of all who are born under the ban of poverty and the yoke of social and economic oppression.

The aim of the Christian Science student is not the amassing of material riches, nor the scaling of dizzy heights of fame, but the breaking down in his consciousness of the belief of incapacity, the belief of penury, the belief in a starving lack of originality, the inability to reflect the divine edict, "Behold, I make all things new." This is the aim of the student of Christian Science working from the selfless desire to achieve for the vindication of the glory of God in earth as in heaven. Man is, always has been, always will be a success. There is no evidence on record of man ever having lost the dominion given him by God. The first chapter of Genesis and the first five verses in the second chapter constitute the whole record of spiritual creation that we have, and nothing has been altered. The facts stated there are as true now as ever they were, and as humanity wipes out of its consciousness the belief in the Adamic record of creation, so it will gradually reduce the seeming gulf of years that separate this generation from the spiritual era and man will awaken to know that what the Adam-dreamer has sleepily declared to have occurred thousands of years ago in the dim past is really with us here and now.

Day by day we who are Christian Science students must take the first record of creation and assimilate it so that we shall be able to break down the mesmeric belief that any other creation took place. The spiritual creation is the fact now, and will continue to be the fact, regardless of the claims of Adamic belief. God gave man dominion, and Jesus claimed this dominion when he declared, "All power is given unto me in heaven and in earth." He also assured his disciples this dominion when he said, "I give unto you power to tread on serpents and scorpions." He refused to give credence to the Adamic creation, "Ye are of your father the devil. . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

True, honest, legitimate success is ours at every step of our way spiritward; it is ours for the knowing. Our prayer for success must be of the order of Whittier's verse:—

Breathe through the pulses of desire
Thy coolness and thy balm;
Let sense be dumb, its heat expire,
Speak through the ear thquake, wind, and fire,
O still small voice of calm!

FOUNDATION.

DR. EDMUND F. BURTON.

THE rains that descended, the floods that came, and the winds that blew and beat upon the house of the wise man and upon the house of the foolish man, in the parable, were not responsible for the fall of the one any more than for the standing of the other, and there seems to be nothing in the teaching of the parable or in the life of Jesus to indicate that men should avoid rain, flood, and wind, or that they should seek to build their houses or live their lives in places sheltered from rough weather. Jesus prayed not that his followers should be taken out of the world, but that they should be kept from the evil. Moreover, the safety of the house lies not in its size, its beauty, its intrinsic strength of construction, nor in its stage of progress. The facts that determine whether or not it will endure, are its foundation or lack thereof, and the genuineness of the structure built thereon. The everlasting "rock of ages" alone can meet and repel all attacks, and all honest building founded thereon is safe. That which is built may be little or much, crude or ornate, in its first stages or approaching completion, yet will its foundation of rock insure its permanence. Sand has neither adhesion nor cohesion and is typical of that which possesses neither Mind nor Life. That which is built on it has no foundation, for we read that "other foundation can no man lay than that is laid, which is Jesus Christ."

It is not the panic that brings ruin to the business man, but the lack of preparedness for financial stress and emergency, the failure to have built upon sound economic principles. No temptation ever overthrew a man, for with the temptation is also made a way of escape. No machination of evil or of the mind that is enmity against God ever caused his downfall. Nothing but the failure to make use of the way of escape, failure to dwell in "the secret place of the most High," to "abide under the shadow of the Almighty," caused the yielding to the temptation of his own devices. Christian Scientists are never harmed by malpractice or by any manifestation of error or hatred, but by their own failure to heed our Leader's warning to keep their minds "so filled with Truth and Love that sin, disease, and death cannot enter them" (*Sentinel*, Oct. 6, 1906), failure to know that Science, the Mind that was in Christ Jesus, never fails, and that what may seem to be such a failure is always a lack of Science in the consciousness—a building upon the sand of mortal sense instead of upon the rock of spiritual sense.

And this emphasizes one of "these sayings" of Jesus which the wise man hears and does, and the foolish man hears and does not. When the adversary with whom we are told to agree quickly, meets the man who has been less than scientific in his methods of thought, who has been slack in his examination of his accounts with his brother as well as with Him whom we beseech to "forgive us our debts, as we forgive our debtors," who has trusted to sense testimony or has allowed himself to be lulled into a false sense of security by a loose declaration and belief that

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"everything will come out all right somehow,"—such a man is surprised and terrified by the appearance of the adversary, and so half acknowledges the validity of whatever claim is brought against him. Not having at hand the understanding of truth with which to refute the adversary's statement, he feels that the sand of false belief is shifting and slipping under him, and is led to make one concession after another, until, after being forced to pay to the uttermost farthing, he finds that he must begin life all over again.

On the other hand, the man whose mind is filled with the consciousness of the truth about God and himself, and who admits only the testimony of spiritual sense as truth, is able to avoid the consequence of failure to agree quickly. He has at hand, subject to instant draft, the means whereby to offset the claim. On account of the sound basic laws upon which they rest, the methods of his mental business are such that he has a clear understanding of his affairs, knows that he is spiritually solvent, that there is nothing outstanding against him that has not already been met by divine Principle, and therefore he can, without fear or hesitation, take up and look into any claim against him, while he is in the way with it, detect its falsity and the effort to take advantage of him, demonstrate his invulnerability, and so bring about a speedy settlement and one not to his disadvantage.

Hearing and doing the commands of Christ constitute the wisdom that is the building upon the rock. To hear and interpret correctly the "still small voice" of Truth requires an ear attuned and a mind purified by spiritual understanding, a spiritual sense rendered keen by constant vigilance and much listening to God. Today we are blessed by such a message from off the altar, a message so voiced as to reach even ears dulled by matter's clamor, and so interpreted as to be comprehended by minds unused to Spirit's tones. With gratitude and humility may we follow the words of wisdom in the Book of books, as interpreted to us in that wonderful "Key to the Scriptures," the Christian Science text-book, revealing to us how we may build with safety, and even with grace and beauty, upon our one foundation, eternal Mind.

"LET THIS MIND BE IN YOU."

WILLIAM W. PORTER.

To excuse sin in one's self, to fail to recognize sin as sin in one's self or in others,—in fact, wherever and whenever sin is voiced,—is to nurture and perpetuate sin. Sin is a false sense, and a false sense has no foundation in fact or in Science. A false sense harbored or entertained, under whatever pretext, name, or disguise, immediately finds expression in some of the myriad forms of error or discord. It is impossible that that which contributes to the gratification of a personal or false sense should result otherwise than in discord or distress. The gratification of selfish desires necessarily holds one restricted within the circumscribed area of human limitations. Science demands that we recognize a thing for what it is, therefore Science demands that we recognize error, sin, discord, or suffering as a false mortal belief, the aggravated and cumulative result of a false sense imparted through a mode of mental contagion and consciously or unconsciously accepted and acted upon by passive mortals.

Since error, being causeless, is inexplicable, it is not surprising that suffering or discord seems complex to mortal sense. Yet not so the remedy, which is simple and clear; for a false belief, having neither origin nor foundation in fact or in Science, has and can have no intelligence or mind with which to move, argue, or perpetuate itself, or to create channels for the infliction of penalties under its so-called laws. This false belief being thus degraded and reduced to its proper and only rightful state of nothingness and powerlessness in the light of Truth, all that remains in which to "live, and move, and have our being," is the divine consciousness or divine Mind which, being all-pervasive, omnipotent, and omniactive, heals the sick, dispels discord and the evil suggestions of a false sense. Thus may be discerned in Christian Science the infinitude and glory of God as All-in-all, and the dominion of man in His image and likeness.

None of us would fear or hesitate to repudiate sin or evil, if presented to us under its own horrible aspect and in its true colors, and it is worthy to note here that sin never presents itself for our consideration in this manner. When sin presents itself to us it is garbed in attractive and alluring colors, and to human sense it is a thing to be desired, yes, even fought for. As Christian Scientists, when we feel called upon to give battle, to take up the weapons of the carnal mind, it is well calmly to ask ourselves how much of God's kingdom we are gaining—or losing—by the conflict. Jesus said, "Put up thy sword," and thus resentment and recourse to the activities of the carnal mind were finally and forever set aside.

It is recalled in the Scriptures that Jesus inquired of his followers regarding his identity, and that Peter, perceiving the Christ, Truth, which Jesus represented, finally declared that he was the Christ. Thereupon Jesus strongly commended this disciple's discernment of spiritual being, and proceeded to tell his followers how he should be rejected by his own people, be slain, and rise on the third day. At this point in the Scripture narrative it is stated that Peter demurred at the attitude of our Lord, and said that surely these things should not be concerning the Master; whereupon Jesus rebuked Peter's material thought. In this incident is a lesson which may be pondered well by every Christian Scientist, indicating as it does the necessity of guarding against the suggestions of error, particularly under the guise of benefiting the Cause of Christian Science, or benefiting ourselves as workers therein.

Peter, with a perception of truth clearer than that of the others, had just declared his discernment of the Christ, and the Master, filled with gratitude that one of his students had pierced the veil of materiality sufficiently to identify him aright, had earnestly commended this discernment and proceeded then to tell of the ordeal yet before him. Whereupon this very disciple who had won his strong commendation began to present arguments why the Master, why the Messiah whom they had so long looked and watched and waited for, should not proceed to the dangerous, difficult, and seemingly ill-selected task which lay before him.

Peter had just proved his clearness in one direction, and in view of this the arguments now presented by him would seem to be entitled to consideration; but without hesitation the Master rebuked him for thus voicing that which savored so strongly of material desires. Doubtless Peter's suggestion was founded upon the belief that the Messiah should enter upon and establish his material kingdom; and Jesus, whose being was so at-one with his divine purpose, instantly detected the false note in Peter's suggestion; and that, too, notwithstanding Peter himself was unaware of the awful and fatal precedent which he had suggested. Impulsive Peter would have Jesus follow the more enticing path of sense-ease and material gratification, instead of rising higher in the demonstration of divine Love and proving all that he thereafter proved for the sake of sick and blind humanity; but Jesus detected the sin and error which was thus presented to him under the guise of honest personal friendship, through the channel of one of his closest friends and followers. To his undying glory, he saw its danger and nothingness, and rebuked Peter for harboring such a condition of thought.

In this latter age an instance of rare fidelity to Principle is found in the example of Mrs. Eddy, whose leadership

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of the Cause of Christian Science has been attained through honest and ceaseless striving to repudiate and put aside the innumerable appeals, demands, and suggestions of material sense. As we contemplate her consistent life and work, we learn to realize that she has become what she is to Christian Science not because she has felt called to assume the leadership, but because she has measured up to the simple daily requirements of God in holding the standard of this Science above the petty limitations of human personality. In gaining an appreciation of what this means, it may be helpful to ask ourselves what Christian Science would be, and where Christian Scientists would stand today, had this standard been placed in a hand less firm or in one of human election. Surely God is "mindful of His own."

Spiritual truth is the same "yesterday, and to day, and for ever," and what was true of spiritual truth in Jesus' day is true eternally; namely, that it cannot be demonstrated or attained through any path approved or presented by the material senses or desires. The sooner we definitely understand and practically apply this simple rule in gauging our thoughts and acts, our ambitions and hopes, the more readily and confidently, the more strongly and gladly we shall discern and take each progressive step in the line of Christian Science. We shall doubtless encounter trials and possibly defeats, but we shall arise from them with renewed righteousness of purpose and a zeal conformable to wisdom, and find in each instance a needed opportunity for growth and make use of them as such. The admonition of Jesus repeated upon the banner of Christian Science is simple and direct: "Heal the sick, cleanse the lepers, raise the dead, cast out demons."

[Written for the *Sentinel*.]

THE CALL OF THE MOUNTAINS.

ADA J. MILLER.

THE mountains call! Their heights in azure bathed
Speak of a broader view, of peace, of rest;
But as we climb, sometimes, confronting us
Is rock,—sheer, dark,—across the narrow way;
And, looking back, the valley seems a heaven.
But as we look, again we hear the call:
"The heights alone are heaven; ye see but wraith
Of joy. Ye know full well it is not there
Where ceaseless quest for peace must ever fail."
Again we face the height. The road, sunlit,
Has lost its gloom, and 'round the base we see
Again the narrow way and onward press,
Sustained by inner voice and mountain call.

Another height is reached, and here we pause;
But now the backward glance gives clearer view.
We see how small a thing has oft obscured
The light; we see the pettiness of aim
Where highest good is but to have and hold,
By right of human law, what men call wealth.
The clear air of the heights reveals to us
The paltriness of what the world calls power;
The childishness of strife for bauble—fame.
It shows to us the narrowness of pride,
The nothingness of self with all its vaunt
Of power, of place, and eager strife for gain.
In clear air of the heights we plainly see
That all earth's clamor yields but seeming good.

Again we face the narrow, rock-strewn trail
And onward press, with step unfaltering
And heart aglow with gratitude and joy
That we have heard the mountain call and found
The way which leads to peace, to heaven,—to God!

SELECTED ARTICLES.

[Frederick Dixon in *Bournemouth* (Eng.) *Visiter's Directory*.]

The fact is that the calling of names, at all times an unwise proceeding, is a peculiarly unwise one on such a subject as heresy. The Christianity of Christendom changed, Froude once declared, with every century down to the Reformation, when it was entirely remade; and he might have added, that it has changed with every century since. The Christianity of the Bible, however, has never changed. It is summed up in one or two particular verses more expressively than in any others, because in those verses it is reduced from verbal definition to practical demonstration. "He that believeth on me, the works that I do shall he do also," is the test not of the Christian Scientist of today, but of the Founder of Christianity. It is a curious commentary on orthodoxy that the one church which insists on the application of this verse in its full significance, is the church which orthodoxy selects to brand as heretical.

Even more unfortunate is the description of the science of Christian Science as prehistoric. If it is prehistoric it is something of which our clerical critic has no knowledge, and this is obviously the case. It is not necessary to trouble your readers with a definition of science from the dictionaries. It will be admitted, however, by every one, that science is the expression of absolute Truth, and Truth, it is to be suspected, is prehistoric. Supposing, on the other hand, that a definition of science is sought from our own time, it would be impossible to appeal to a higher authority than Huxley, and here is Huxley's definition of the term. Science, he wrote, was the answer a man made to the question, What do I know? The critic will at this point begin to appreciate the significance of healing in Christian Science. It is the answer the Christian Scientist makes to the question what he knows of Truth. Some eighteen centuries ago Jesus came preaching in Galilee and Judea the gospel of Christ, which he summed up as the truth which would make men free. When the deadened spiritual sense of the populace revolted from the deep metaphysical truths embedded in this gospel, he turned to them with the words that if they could not accept his teaching for the words' sake, they must do so for the very works' sake; and so he performed the miracles of healing in demonstration of the fact that knowledge of the truth could make men free, and those works of healing became his answer to the question as to what he knew.

There is absolutely no connection between teaching of this nature and spiritualism, though that is the critic's third count against Christian Science. Anybody who understands the teaching of either Christian Science or spiritualism can see this at a glance. So far from being supernatural, the miracles of Christian Science, like the miracles of Christ Jesus, are divinely natural. The Greek words translated miracle in the New Testament mean simply an act of power or a sign. The Latin word which came to be substituted for them in the Vulgate means simply something remarkable. The miracles of Jesus were acts of power or signs, inasmuch as they were demonstrations of the power of absolute Truth, and they were wonderful inasmuch as they were demonstrations of this power to people who had never dreamed that such demonstrations were possible or practical. What Mrs. Eddy has done, has been to teach humanity that Jesus' promise that those who believed in him would be able to do his works was no mere theoretical statement, but an absolute scientific fact, demonstrable exactly in proportion as men grasped his teaching and lived his life; that is to say, in the degree they accepted him as the way. His miracles were not limited to the healing of physical troubles, nor was the healing of sickness his ultimate object. That ultimate object was the destruction of sin, itself the source of evil

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and inharmony of every description. And so Mrs. Eddy has written, on page 150 of Science and Health, "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

[Alfred Farlow in *Fall River* (Mass.) *Daily Globe*.]

In your issue of the 16th the Rev. Carlyle Summerbell makes rejoinder to my reply in the following words: "What I ventured to suggest was that Christian Science, while denying philosophically the existence of the body, gave paramount attention to the health of the body." He adds, "I judged this, not only from Christian Science literature, but from oral Christian Science testimonies, which I myself heard given in The Mother Church in Boston." The difficulty is that the clerical gentleman has overlooked the fact that the gratitude of one who has been bodily healed through Christian Science is not so much a rejoicing because of a relief from pain, as it is because he has proven the power of God to overcome evil and discord. Jesus said, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Christian Science points to the spiritual benefit as a means of bodily improvement. It opens the door of understanding to the recognition of man's eternal inseparability from his Maker.

It is of course not at all surprising if some who have been healed in Christian Science are more conscious of the bodily improvement than of their spiritual benefits, as in the time of Jesus. Such may be amenable to rebuke. Be this as it may, the fact still remains that the prime object of Christian Science is to "improve the spiritual condition of its beneficiaries," and we would add here that we agree with our critic that "this is the mission of all religious denominations." Furthermore, experience will convince those who seek the benefit of Christian Science that the best results, the most substantial results, accrue to those who are willing to part with their sins, which are in reality the foundation of their trouble. It is not the goodness in the individual that gets sick, but his materiality. Christian Science acts as a preventive as well as a cure to those who are willing so to purge themselves as to become immune from discord, the just penalty for wrong-doing. Paul said, "The sting of death is sin." The sting that ultimates in death is sin. The term sin in the text is used in its broad sense and applies to ignorant blunders as well as wilful wrong-doing. Christian Science does not teach that man has no body. It teaches that man is the image and likeness of God. It repudiates only the false material concept of man. Healing the body does not mean a restoration or an increase of materiality. The body is better and looks better after Christian Science treatment because, under the influence of a higher, more spiritual consciousness it has become somewhat transformed, is less material and more spiritual.

The gentleman declares, "Personally I believe that Christian Science has often proved itself of practical value, in nervous diseases, where the patient simply thinks himself sick," etc. "But," he adds, "has Christian Science ever cured a single case of organic disease?" Upon what ground does the gentleman assume that it has not cured organic disease? He gives no reason, although he offers Dr. Cabot of Boston as his witness. How does Dr. Cabot, or any one else, know that Christian Science has not cured organic diseases? B. O. Flower of Boston, Mass. (5 Park Square), recently published a book, entitled "Christian Science as a Religious Belief and a Therapeutic Agent," which contains affidavits and statements that prove beyond all question that organic diseases have been cured by Christian Science treatment, if the testimony of experienced physicians may be accepted as evidence; and it is proper to say here that, if the testimony of Dr. Cabot is worth anything on this subject, the testimony of other physicians of experience should be considered. Mr. Flower has proved by the testimony of eminent physicians that organic diseases have been cured by Christian Science.

Dr. Cabot declares concerning Christian Science testimonies: "Their claims were the result of mistake or intellectual mistiness, and not of intentional deception." A few examples of medical diagnosis may not be amiss at this point. A lady had been treated for several years by a physician, who diagnosed her case as tuberculosis of the lungs. As a last resort she turned to Christian Science and was cured. The physician who had treated the case, when called upon to give her a certificate to the effect that she had formerly had consumption, declined to do so, affirming that he had "mistakenly diagnosed the case; that the woman had not had consumption, for if she had she could not have been cured by Christian Science. The fact that she had been cured by Christian Science was evidence that she did not have consumption to begin with."

A gentleman had been examined by one of the most noted, if not the most noted, specialist in this country, who pronounced his case Bright's disease in an incurable form. He was afterward healed by Christian Science and then returned to the specialist. After two very careful and painstaking examinations the famous doctor threw up his hands and very gravely said, "For the first time in my life I have been mistaken in my diagnosis. You never had Bright's disease." Is it any wonder that the Christian Scientist declines to have this question settled by the diagnosis of physicians? As a matter of fact a physician cannot believe that it is possible for a patient to be cured of a real disease by Christian Science and at the same time maintain his own belief in the incurability of the given disease, and it is useless to attempt to settle the question by physicians' testimonies as to the "before and after taking."

In conclusion we venture the assertion that the Rev. Mr. Summerbell might dispute the healings of Jesus and his apostles on the same ground that he brushes aside the healings of Christian Science. There is just as much ground upon which to assume that the Master did not heal organic diseases as there is to assume that Christian Science does not heal such cases. To insist that it is not possible to heal organic cases is to insist that Jesus and his disciples did not heal organic cases, or that when he urged his disciples and all Christians to "heal the sick," he meant only to heal those who simply "thought they were sick" and yet were not sick. To insist upon the impossibility of curing real disease by the divine power is to limit the divine power and amounts to an implication that Jesus and his disciples did not heal real diseases. We insist that God has never changed, that His laws have never changed, but that His power is as capable of demonstration now as it was in the early days of Christianity.

[E. M. Ramsay in *Dundee* (Scot.) *Advertiser*.]

Christian Science lays no claim to mysticism; on the contrary, its mission is to get rid of mystery, to get rid of the supernatural, and to show men the simplicity of the truth, the beauty of holiness, the naturalness of purity, of health, of good; to break down the sense of separation between God and man. He who knew more about God than did any other that ever walked this earth, called Him by the endearing name of Father. "I ascend unto my Father, and your Father," he said; and he called himself the Son. St. Paul tells us in Galatians that it pleased God to reveal His Son in him. This Son Christian Science explains to be the real nature of man, that which was and is and ever will be the image and likeness of God; and it proceeds to show how this Son may be revealed in each one of us, how the truth can separate the false thoughts in

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our consciousness from the true, that which is of the earth from the child of God. "Ye shall know the truth, and the truth shall make you free." This method, we submit, is scientific and Christian.

[Henry Deutsch in *St. Paul* (Minn.) *Pioneer Press.*]

Christian Science is a spiritual, demonstrable religion, founded upon the Bible and the works of the great teachers and prophets whose history and narratives of works appear therein. There is nothing in the fundamentals of Christian Science that furnishes any foundation for the statements which are so often made, that Christian Science declares the nothingness of physical phenomena so far as mortal experience is concerned. We do say that physical objects, substance, aches and pains, as well as sin and suffering, seem and are decidedly real to the person who experiences them, but we also say that they arise from an erroneous conception of facts, and that when man arrives at the understanding in which he gains the proper concept of the relation between God and man, these false impressions of what is real fade away and he attains to the actual truth of reality.

There is no reason for any one's displaying ignorance on the question of Christian Science. The opportunities are open for every one to gain a correct idea of its basic truth. "Science and Health with Key to the Scriptures" can be read and understood by any one who desires to arrive at the truths therein enunciated. In every city of any size there are free reading-rooms where Christian Science literature can be obtained and read. In almost every city and town in the country there are services, both on Sundays and Wednesday nights, and through any or all of these sources one can obtain the proper concept of what Christian Science is.

[George Shaw Cook in *Utica* (Ill.) *Gazette.*]

Christian Scientists have no disposition to test their faith in the power of God by intentionally swallowing poison to see whether it would have a fatal effect. They find plenty of opportunities in ordinary experiences to test the efficacy of their system of healing without seeking extraordinary means of doing so. Nor does this argue against their Christianity any more than against their sanity, for it is recorded of Christ Jesus that under certain circumstances he refused to cast himself down from the pinnacle, and quoting from the Scriptures said, "Thou shalt not tempt the Lord thy God."

As to our critic's statement that the Sermon on the Mount is with Mrs. Eddy quite a subordinate matter, I beg to say that he is mistaken. Thoughtful students of Mrs. Eddy's writings know that frequent reference is made by her to the Sermon on the Mount and the Ten Commandments, and that she urges upon her followers the necessity of living in harmony with the precepts laid down therein. On one occasion she said that "the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice" (Messages to The Mother Church, p. 47).

Our critic's statement that the Bible is secondary to Science and Health in the Christian Science church is also erroneous. The fact is that in all Christian Science church services the Bible takes precedence, and the reading from Science and Health is explanatory, confirmatory, and correlative.

[William J. Bonnin in *Catholic Herald,* Manchester, Eng.]

Christian Science draws a sharp distinction between creation, the things that are, as they appear to our human senses, and these things as they exist in Truth, in the divine Mind that created them. By the human material senses they are apprehended only relatively as phenomena, and not cognized in their absolute reality. Hence our sense acquaintance with phenomena is mere belief as compared with absolute knowledge of the reality behind, as it were, those phenomena; hence in Christian Science matter stands for the erring human concept of true spiritual substance. The human concept is, therefore, not truth. It is given in Christian Science the generic name of error, and it is the birthplace and domain, and the only birthplace and the only domain, of evil. All that is, is perfect, for "the law of the Lord is perfect;" the imperfections exist only as the human concept is imperfect.

Christian Science teaches that Christianity's message of salvation is that it is possible for us, through purity, honesty, and humility, to work out our own salvation by letting the false concept be corrected by the knowledge of the truth; or, in Paul's words, by letting that Mind be in us which was also in Christ Jesus. Thus it may be seen that no Christian Scientist would urge anything so egregiously foolish as the contention industriously combated by Father Day, that to the human senses matter, pain, disease, and evil are non-existent.

Christian Science teaches that God is Spirit, the only Mind; that He is Life, Truth, and Love. If this is "to deny the true nature of God," because it does not present Deity as a finite corporeal person, then we acknowledge materialism paramount and triumphant. As for "making a caricature of Jesus Christ," Christian Scientists gratefully aver that the understanding which has come to them through their study of Christian Science has enabled them to love, honor, and revere him more than ever they had power to in the past.

The healing accomplished in Christian Science is the outcome of a knowledge and understanding of man's true spiritual nature as the image and likeness of God, whereby the evil dwelling in the human mortal mind and reflected in our material conditions is destroyed, and vanishes as does darkness in the presence of light. Browning knew what evil was when he wrote: "The evil is null, is naught, is silence implying sound." From this it will be seen how diametrically opposed to truth it is to allege that this healing is procured by "mental suggestion" or any other process of the human mind. It would be quite impossible to find two things more completely contradictory than Christian Science and hypnotism.

A LETTER FROM BOSTON.

WE have been privileged to see the following extract from a letter written by a Christian Scientist who has recently visited The Mother Church and the publishing house in Boston. The impression which the work that is being done here made on this visitor may be of interest to our readers; therefore we are giving it place here.—EDITOR.

"I arrived here just in time to attend The Mother Church last Sunday morning. The service seemed an unusually beautiful one. Everything was very simple and quiet, even to the music. I was reminded of the by-law which says the music shall not be operatic.

"I have visited both of the reading-rooms, and found in them the same restfulness and marked simplicity which pervaded the church. I have been pleased with the happy medium they attain in everything. There are none of the extremes which attend an effort to outdo others. They seem to have studied to have the outward appearance of things such that no attention will be drawn to it.

"I called at the manager's office in the publishing house. He was out, but with extreme kindness a guide was provided who showed me over the entire place. I have never seen so much harmony displayed in a business enterprise before. I was almost surprised to find how active every one is, yet no one is too busy to be courteous. I am well pleased with what I have seen here. If I were a critic I should feel without occupation."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

[Republished by request from *Sentinel*, Oct. 23, 1909.]

"FEAR NOT."

THROUGH all the centuries mankind has been cheated and defrauded by its belief that evil is something real and powerful, but in the last half century, fortunately, through the discovery of Christian Science and its teachings by Mrs. Eddy, multitudes have been awakened to the falseness and iniquity of this belief, and thereby they are being freed from it and from its consequences. Through this belief in the supposed power of evil, and through it only, fear has entered into human consciousness, and only by its destruction can mankind avail itself of the blessed gospel proclaimed by the Master, who came "to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised."

To fear evil is to subscribe to the belief that evil is power, and that it can harm us and harm others. That this fear should prevail is possible only through ignorance of God and of His unalterable law. That fear is a mistaken belief is apparent from its own contradictory character. The admission that evil is real, whether this admission be tacit or expressed, must of necessity carry with it the belief that evil is of divine origin, a belief which, when stated in plain words, is seen to be opposed to Christianity, because it either denies the omnipotence of God or holds Him to be the creator of evil and thus responsible for all sin, sickness, and death.

Evil not being of divine origin, and therefore being unreal in the sense that only God's creation is real, has no power; therefore, in fearing it mankind is simply fearing a self-imposed belief. This is a strong point in Christian Science, and Christian Scientists must rouse themselves not only to claim their freedom from evil, but also to assert their freedom from the fear which would give it power. Mrs. Eddy writes, on page 380 of Science and Health: "The physical effects of fear illustrate its illusion. Gazing at a chained lion, crouched for a spring, should not terrify a man;" and she adds, "Nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error." Also, on page 392, she writes: "Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image."

That evil is held in Christian Science to be an unreality does not give Christian Scientists liberty to practise it, and Mrs. Eddy makes this very clear when she writes: "The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality" (Messages to The Mother Church, p. 50).

Jesus' saying, "Be not afraid," is a note of divine encouragement to mankind, and we are taught in Science and Health (p. 425) that we are to "correct material belief by spiritual understanding," and that when we do this we "will never fear again except to offend God."

ARCHIBALD MCLELLAN.

MORE ABUNDANT LIFE.

THE spring is a great preacher. It speaks for beauty and law and wondrous art. There is a freshness, a spontaneity, and a joy about its coming and its song which win for it a welcome at every hearthstone, and make its reign a time of buoyancy and of cheer. Unspiritual as is the world, it cannot brook the suggestion that all this fine modeling of bud and branch, this weaving and tinting of leaves and petals, is but a manifestation of materiality. Nothing indeed satisfies our sense here but the thought that underlying all this material seeming there is an infinite and ever-active Mind which is good and beautiful and true.

Above all else, however, the spring speaks for more abundant life, life that like a mighty tide fills to their full every bay and estuary and channel, until all the land is laved and loved by the sea. These suggestions of the larger life are the more ministering because they meet the heart's great need. Mortal experience finds life but a toy of circumstance and utterly unsatisfying. At its so-called beginning the tender feet of the little babe are ofttimes found in paths that are strewn with thorns. While yet a child he becomes a prey to impulses that drive him, like a tiny craft, before the ocean's storm. Arrived at youth he is assaulted by appetites and passions which he does not understand, and to which if he yield but for an hour he may reap for himself and all who love him a lifetime of suffering. Manhood ushers in that impelling desire for place, possession, and power which leads to bitterness, while all along the way the possibilities of accident abound, and at the last death claims the right to make an insistent close of the tragedy men have called life.

Surely those wondrous words of the Master, "I am come that they might have life, and that they *might have* it more abundantly," were most opportune, for nothing but a larger, more vital, more spiritual sense of life can solve the human problem and end human woe. The wonder-working of spring, the fragrant prodigalities with which it carpets the hillsides and makes bush and tree to burn with blossomings, as if aflame with the divine glory,—all this will have served us most and best only when it has lifted our thought to that unfailing and inexhaustible source of life which was made manifest by the lowly Nazarene.

The life of the Master was a wayside flower in its gentleness, a giant oak in its strength, a sun-bathed mountain in its repose. It had the winsomeness of Love; the sovereignty of Truth. Before it materiality fell away as the bark yields to the swelling bud. His sense of life was freedom-bringing, joy-inspiring, good-achieving, all-glorious, divine, and with it he would endow every willing and obedient heart. This is the end and achievement of that efficient faith in him which links every true Christian to the throne of God. The asserted powers apart from God which have entailed for mortals the ills of sin, sickness, and death, were proved to be nothingness in his presence. He suffered them not even to speak, and every nook and corner of nature is reminding us today of the ever available riches of this Life divine.

In the teaching of Christian Science Mrs. Eddy is again calling men to an understanding of the gladness, the beauty, the sweetness, and the supreme power of the Christ-life. We are being led to see that the infinite wisdom and glory is to find fitting expression in the at-one-ment of cause and effect,—God and man, here and now. More of the Christ-life means more of freedom from sickness, poverty, limitation, and all the fears and foolishness of mortal sense. This is the gospel of Christian Science, and it is rejoicing the heart of mankind. It is the herald of a nobler, diviner, happier experience, and its blessings are as sweet and satisfying as are the flowers of spring.

JOHN B. WILLIS.

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REASON AND CONSCIENCE.

IN "Science and Health with Key to the Scriptures," Mrs. Eddy says, "God has endowed man with inalienable rights, among which are self-government, reason, and conscience" (p. 106). It is very significant that reason and conscience are thus linked together and their vital relation to each other shown, the more so since many have held very hazy views as to the function of conscience, some thinkers regarding it as a propelling, not a directing force in human consciousness. Webster informs us that as science means knowledge, it follows, etymologically, that conscience means self-knowledge. He defines conscience as "the faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections, warning against and condemning that which is wrong, and approving and prompting that which is right." There are numerous references to conscience in the New Testament, especially in Paul's writings, the most familiar passage being that in which he speaks of the one whose "weak" conscience is defiled by his partaking of that which is offered to an idol, and also of those who have "their conscience seared with a hot iron." Again, in Hebrews, we find the fervent desire expressed that our conscience may be purified "from dead works to serve the living God."

In Christian Science conscience might be defined as the faculty which responds to the demands of divine Principle, or to be more accurate, that which is conscious of such demands. A nature which had no sense of the demands of justice, of truth, or of right, would tend toward annihilation, for evil is not self-preservative but self-destructive. An enlightened conscience, on the other hand, would prove an awakened spiritual nature, responsive to the requirements of divine law; whereas, the one whose reason and conscience were divorced would be swayed by fear, superstition, and the tyranny of man-made creeds and dogmas. Such an one would need to have his conscience purged from "dead works," that he might truly serve God and the cause of righteousness.

If the whole desire is to know the will of God and to do it, obedience must and will follow, and this will of necessity bring greater and greater enlightenment. One of the greatest miseries of mortal experience is the uncertainty as to what is right on many occasions, but there can be no uncertainty in the divine Mind, to which we have continual access, and to the extent that we reflect this Mind our sense of uncertainty vanishes, and we shall do all things to the glory of God. Our first duty, then, is to do what our revered Leader has said in her beautiful hymn (Miscellaneous Writings, p. 398),—

I will listen for Thy voice,
Lest my footsteps stray;

the next is to obey, whatever the demand of Truth may be, for it is ready obedience which quickens the inner ear to hear the voice of God.

No one would question that the harmonious action of reason and conscience constitutes a healthful mental and moral condition, but Christian Science has revealed the fact that this includes a healthful physical condition as well. The "self-government" of which Mrs. Eddy speaks as a divine endowment, is found to extend to all within the area of human experience, and the conscience which is "void of offense toward God, and toward men" (to quote Paul again), aids in propelling even the bodily activities toward health and harmony, while the spiritually enlightened reason directs thought toward perfection in all things. Fear is not a factor in this scientific process, but instead of it there comes an ever greater assurance that

The hand which bears creation up,
Shall guard His children well.

ANNIE M. KNOTT.

SEMIANNUAL LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a lecture on Christian Science by Bicknell Young of London, England, a member of the board of lectureship of The First Church of Christ, Scientist, Boston, Mass., in the Church Edifice, Falmouth, Norway, and St. Paul streets, Monday evening, May 9, 1910, at eight o'clock. The public is cordially invited.

LETTERS TO OUR LEADER.

Dear Reader:—The following letter is a gem of the first water, that should receive the best setting and most prominent place on the walls of society.

MARY BAKER EDDY.

April 22, 1910.

St. Louis, Mo., April 19, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—The *Monitor* is meeting one of the greatest possible needs, and to have in our family a clean, newsy newspaper has filled a long felt want, as this has been a matter I have thought of for the last thirty years. My prayer and wish was for a clean newspaper, and when the *Monitor* came out it met so perfectly my ideal of a newspaper that I have sent out many hundreds of them, and particularly the Thanksgiving number. I also have made many subscriptions for friends, who have appreciated it very much. I now feel that I should do more than this, and I am taking great pleasure in sending you a check for five hundred dollars, to be used in connection with the *Monitor* in increasing its circulation, or sending papers to institutions, or for further extension of buildings, or for any purpose which in your wise judgment seems best fitting. My heart overflows with deep gratitude that some one has come forth and given to the world a newspaper such as the *Monitor,* and I want to allow the expression of this gratitude to be made manifest in a little personal sacrifice on my part in sending this check, which I am sure may be put to good use.

I also want to express heartfelt gratitude for all of the Christian Science publications, and especially for the textbook, which has been such a healer and help in every line of work. I truly confess that until I received this book, which is indeed a "Key to the Scriptures," I was not able to read the Bible with any interest or understanding; but, since having had placed in my hands "Science and Health with Key to the Scriptures," a ray of spiritual light has been thrown on every page of the Bible, and has made it the most read and most loved book in the family, for it has brought out the great Master's teachings practically for our daily needs. We have had so many proofs of the healing and saving qualities of Christian Science, that we may well express our loving gratitude that we have found this great subject, which is purifying the people, putting business on a higher and more exalted standard, bringing health, peace, and happiness to those who were in such seeming bondage to material sense, and has shown us how we may, as Paul so aptly said, "put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of him that created him."

Yours in the truth,

CLARENCE H. HOWARD.

Ottawa, Ont., April 12, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, in this city, rejoice in your loving leadership, and in the wise provision you are making in the

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Manual, through your helpful admonitions, and most of all by the noble example of your life, to establish the brotherhood of man and the kingdom of heaven on earth. We also wish to express our unswerving loyalty and loving gratitude to you by demonstrating Truth and Love in healing the sick and reforming sinners.

Sincerely,
First Church of Christ, Scientist, Ottawa, Ont.
MISS CYNTHIA WRIGHT, *Clerk.*

MRS. EDDY'S COMMENT.

God will abundantly bless this willing and obedient church with the rich reward of those that seek and serve Him. No greater hope have we than in right thinking and right acting and faith in the blessing of fidelity, courage, patience, and grace.

MARY BAKER EDDY.

Memphis, Tenn., April 18, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Our church, in quarterly meeting assembled, voted to send you a message of love and gratitude for your example of humility, courage, and obedience to God, divine Principle. We thank you and love you more each day for your wonderful revelation of Truth in "Science and Health with Key to the Scriptures," and your other writings, and especially do we as a church organization appreciate the precepts and rules for our guidance found in the Manual of The Mother Church. We shall strive to obey its wise counsel, and prove our faith by our works, and through a higher sense of law as divine Principle, Love, be enabled to do better healing, to comfort such as mourn, and to awaken the sinner. We wish you all good, and know that divine Love supports you in every good word and work.

Yours with increasing love and loyalty,
Board of Directors, First Church of Christ, Scientist,
EDWARD F. STAPLETON, *Chairman.*

La Grange, Ill., April 13, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—We, the members and congregation of First Church of Christ, Scientist, La Grange, assembled in special meeting, send you love and greetings. You will rejoice with us to know that, through growth in the understanding of Christian Science, we are now free to dedicate our church building, in which we have been holding services since January, 1908. We are deeply grateful for "Science and Health with Key to the Scriptures," and for the Lesson-Sermons which have made this demonstration possible. Through them has come the understanding that the church is not the building, but, as shown in Science and Health (p. 583), it is "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

We desire to express our loving gratitude for the rousing of our "dormant understanding" to this better apprehension, and at our dedicatory service, which has been set for May 1, we shall earnestly strive to consecrate our lives more completely to the service of Truth, and to be more loyal and obedient to the demands of Christian Science.

Lovingly and gratefully yours,
First Church of Christ, Scientist, La Grange, Ill.,
MRS. MAUDE L. WHITMAN, *Clerk.*

Harrisburg, Pa., April 18, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At the April quarterly meeting of the members of First Church of Christ, Scientist, of Harrisburg, it was unanimously resolved that we send to you a message bearing loyal love from the workers in this field. We are grateful beyond adequate expression for the privileges of church-membership in Christian Science, and for the opportunities therein afforded for humble and fruitful service in the great Cause of which you are the Founder and Leader. We rejoice to know that the "structure of Truth and Love" (Science and Health, p. 583) is being lifted up here in the capital of a commonwealth whose founder, in dedicating it to religious liberty, prayed that "this holy experiment" might ultimately prove "an example to the nations."

MISS EMMA B. HARCLERODE, *Clerk.*

Englewood, N. J., April 5, 1910.

Beloved Leader:—For all the wonderful blessings that have come into my life and for the precious understanding of Life, Truth, and Love that is day by day unfolding in my consciousness through the study and application of the Principle as found in your book, "Science and Health with Key to the Scriptures," I thank God. God bless and keep you, dearly beloved. Lovingly and gratefully,

GERTRUDE H. FRENCH.

New York, N. Y., April 18, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Holy resolves are the sacrifice which my gratitude offers to God, and to you His messenger in this hour, for your untiring care of your followers and your ceaseless, conscientious work which covers every detail as it appears. This fact is again made manifest in your letter in the *Sentinel* of Jan. 1, 1910, entitled, "Practitioners' Charges." Timidity, reluctance, and fear cannot abide in the consciousness cognizant only of God. In your inspired book, "Science and Health with Key to the Scriptures," page 233, we read, "Progress is the law of God, whose law demands of us only what we can certainly fulfil." We your followers know that God's everlasting love watcheth over you. Yours loyally,

NETTYE NACHMAN.

Lawrence, Kan., Jan. 9, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Lawrence, Kan., in meeting assembled, resolved by unanimous vote to acknowledge to you our deep gratitude for your inspired leadership, which we recognize is especially manifest in the wise provisions for church organization and government set forth in The Mother Church Manual. We rejoice in the courage and loyalty of the Board of Directors of The Mother Church, whose action within the past few months in separating between Truth and error has been a veritable bugle-call to Christian Scientists everywhere to awake to righteousness. We assure you of our unceasing love and loyalty to you, and of our earnest desire faithfully to "follow the directions of God as simplified in Christian Science" (*Sentinel*, Dec. 18, 1909).

In formulating a new set of by-laws, which we have just adopted, we have availed ourselves of the privilege of using "the Magna Charta of Christian Science" (*Journal*, June, 1904) for our preamble, and have endeavored to follow the fundamentals enunciated therein, for we recognize that it is only through humble obedience to the rules of Christian Science, as set forth by you, that our labors will be blessed of God to the advancement of His kingdom on earth.

HENRY B. OBER, *First Reader,*
MRS. GRACE H. OBER, *Second Reader,*
MRS. ELIZABETH EDIE, *President,*
MARSHAL A. EDIE, *Clerk.*

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THE LECTURES.

ST. THOMAS, ONT.

A large and interested audience assembled at the City Hall Monday night, Feb. 14, to listen to the address of Frank H. Leonard on Christian Science. Albert Roberts, chairman of the board of education, introduced the speaker in part as follows:—

The citizens of our city are to be favored this evening with a lecture on a subject which is attracting the attention of thoughtful men and women everywhere, namely, Christian Science. Strange to say, after nearly twenty centuries since the great personage Jesus of Nazareth appeared among his own people, teaching in parables the great truths of nature, that we in this twentieth century should be devoting more thought and energy than any people heretofore have devoted to a study and attempt at elucidation of the great Principle of life enunciated and wrought out in actual practice by him.—*St. Thomas Times.*

CARTHAGE, MO.

Judge Septimus J. Hanna lectured on Christian Science March 13. He was introduced by Judge J. D. Perkins, who said in part,—

I do not claim to understand Christian Science, but it has been studied, investigated, and accepted by a large and ever increasing number of earnest and intelligent men and women of our country, and the subject is worthy of the most thoughtful and careful investigation. We live in an age of tolerance, progress, development, and advancement, and whatever may be said to the contrary, there is more virtue in the world today than ever before. Our standards of life are more elevated and on a higher plane now than at any previous time in the history of the world. It is claimed for Christian Science that it is the sober second thought of advancing humanity. The human race today is longing and hungering for the truth, and whoever comes with a message purporting to point the way to a correct understanding of the truth is accorded a patient and respectful hearing.—*Correspondence.*

SAN DIEGO, CAL.

A lecture on Christian Science was delivered by Prof. Hermann S. Hering at the Garrick Theater Sunday afternoon [March 27]. In introducing the speaker the Rev. E. R. Watson said in part,—

In the course of events, when the time came that a people in our midst should be helped to freedom and a new life, men left their peaceful occupations, their professions, their trades, their fields or flocks, and took up arms in order to proclaim liberty to the captive. So men, in behalf of another form of emancipation, have left the pursuits of sharp business competition, the hard, bitter struggle for gain, to go forth as evangelists for the life that is free and whole and good, the life the world today most needs.

The operation of divine Principle in our world is beyond the control of the institutions, the preferences, the foresights of men. Light and power operate strangely through deeper, finer channels than what we may see and understand. The baptism of Christ, his consecration to his work, was most unconventional and simple. In God's great out-of-doors the baptism came upon him by the ministry of one in the great open way of life. It seems to me that it is the most beautiful, most interesting phase of this work that men who have served in God's temple of worldly affairs may come with clean hands and pure hearts, offering the highest spiritual service, and that is the interpretation of great truths which should be in the possession of all humanity—*Union.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Boston, Mass., Bicknell Young, The First Church of Christ, Scientist, The Mother Church, Falmouth, Norway, and St. Paul streets, May 9.

Hornell, N. Y. (First Church).—Judge William G. Ewing, Universalist Church, April 29.

Duluth, Minn. (First Church).—Rev. Arthur R. Vosburgh, Lyceum Theater, Sunday afternoon, May 1.

McMinnville, Ore.—Hon. Clarence A. Buskirk, Imperial Theater, May 6.

East Aurora, N. Y.—Clarence C. Eaton, Universalist Church, 3:15 p.m., May 8.

Madison, N. J.—Prof. Hermann S. Hering, Assembly Building, 3:30 p.m., May 8.

Winnipeg, Man.—Rev. Arthur R. Vosburgh, Walker Theater, 7:30 p.m., May 8.

Richmond, Ky.—Francis J. Fluno, M.D., Court House, May 12.

Bradford, Pa.—Prof. Hermann S. Hering, Universalist Church, May 12.

Grand Junction, Col.—Frank H. Leonard, Park Opera House, May 12.

Oregon City, Ore.—Hon. Clarence A. Buskirk, Shively's Opera House, May 13.

Marlboro, Mass.—Judge Septimus J. Hanna, Universalist Church, May 13.

Salamanca, N. Y.—Prof. Hermann S. Hering, Baptist Church, May 13.

Omaha, Neb. (Second Church).—Bliss Knapp, Boyd's Theater, May 13.

Colorado Springs, Col.—Frank H. Leonard, Perkins Hall, May 13.

Baker City, Ore.—Hon. Clarence A. Buskirk, Opera House, 3:30 p.m., May 15.

Dover, N. H.—Clarence C. Eaton, City Opera House, 3:15 p.m., May 15.

Owensboro, Ky.—Francis J. Fluno, M.D., Grand Opera House, 3:30 p.m., May 15.

Summit, N. J.—Judge Septimus J. Hanna, Beechwood Hall, 3 p.m., May 15.

Joliet, Ill.—Prof. Hermann S. Hering, Auditorium, Clinton street., 3 p.m., May 15.

Decatur, Ill.—Bliss Knapp, Powers Opera House, 3:15 p.m., May 15.

Rocky Ford, Col.—Frank H. Leonard, Grand Opera House, 3:30 p.m., May 15.

Lincoln, Neb.—Rev. Arthur R. Vosburgh, Oliver Theater, May 15.

Bath, Me.—Clarence C. Eaton, Universalist Church, May 16.

Ottawa, Ill.—Prof. Hermann S. Hering, Christian Science Chapel, May 16.

Grand Rapids, Mich.—Bliss Knapp, Powers Theater, May 16.

Longmont, Col.—Frank H. Leonard, Dickens Opera House, 8:15 p.m., May 16.

Chanute, Kan.—Judge William G. Ewing, Hetrick Theater, May 17.

Nashville, Tenn.—Francis J. Fluno, M.D., Watkins Hall, May 17.

Kankakee, Ill.—Prof. Hermann S. Hering, Huling Hall, Public Library Building, May 17.

Muscatine, Ia.—Bliss Knapp, Grand Opera House, May 17.

Boulder, Col.—Frank H. Leonard, Curran Opera House, May 17.

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TESTIMONIES OF HEALING.

When thirteen years of age, I sustained a serious injury to my left foot, and for nearly three years I was an invalid, undergoing during that period about a dozen operations for the removal of pieces of bone from the foot. When I finally recovered it was only to be assured that the old trouble might break out at any time, as my foot was left in a bad condition. For twenty years I lived in constant dread of a return of the trouble, for there was never a week that I did not suffer more or less pain, and a great deal of the time a tight bandage was worn on the foot to reduce and prevent swelling and inflammation.

Strange as it may seem, I took up pipe-organ playing as my life-work. I studied at Oberlin, O., and in Paris, and so adapted my afflicted foot to the pedal work that even my teachers did not discover the difficulty under which I labored until I told them of it. Early in June, 1907, just as I was making preparations for a series of organ recitals, the thing I had greatly feared came upon me, and I was hurried off to a hospital to have my foot operated upon. The doctors pronounced the trouble tubercular, in its most aggravated form, and after five operations it was finally decided to amputate the diseased member, which was done on June 22. The conditions were apparently against my recovery, for when the doctors and hospital authorities had pronounced the wound healed, and I had gone so far as to have ordered an artificial foot made, the disease again appeared. Again, without warning, I was rushed off to the hospital and a second amputation was performed.

Week after week passed, and that wound refused to heal. The doctor insisted that I would get well in time, but that he could not promise how long I would stay well. He said I must always spend a great deal of time in the open air, sleep with all my windows open, and do various other things to combat the disease. Nearly two months had passed since the second amputation, and the daily dressings were so painful that my nervous system was giving way under the strain. To add to my mental anguish, a black spot appeared near the end of the stump, and the doctor said it might mean another operation and possibly a third amputation. This was our Christmas cheer from *materia medica*.

On Sunday, Jan. 5, 1908, the doctor announced that he had made all arrangements for me to return to the hospital that day, in order that he might use the X-ray on me; but he was too late! The evening before I had yielded to my husband's entreaty and had consented to have him engage a Christian Science practitioner to take charge of my case, and when the doctor spoke of a return to the hospital, my husband said, "She is not going, doctor; and while you have been very faithful and very kind to us during all these months, we want to discontinue your services from today, for we are going to try Christian Science." Thus we, who had ridiculed what we thought was Christian Science, were brought in our dire extremity to lean upon God's blessed arm. That same day I had my first treatment. When the dear practitioner left me all my pain was gone, and from that day to this it has never returned, for my fear was cast out by "perfect love." In five weeks the wound was healed, although the doctor's prediction came true and early in the practitioner's work a much feared abscess did form; but it sneaked away as quietly as it came, for it was simply error coming to the surface to be destroyed by Truth.

In two months from the time I was healed I was walking on the artificial foot which had been ordered months before. June 4, one year from the day I first went to the hospital, we again went to housekeeping, since which time I have done practically all my own housework. I walk without even the suggestion of a limp and my health is perfect. My friends said I could never play the pipe-organ in this condition, but I knew that the same power which had restored my health could and would enable me to do my work,—the work for which I had spent time and money in fitting myself. In August, six months after my healing, I played for the Sunday services in three of the largest churches in Chicago, making my demonstration of healing so clear and unmistakable that many doubters were convinced.

I realize that all these things are mine through the power of the Christ who has been so clearly revealed to us through Mrs. Eddy, whose leadership I gratefully acknowledge.—MINNETTA RIGGS, Chicago, Ill.

I wish to add my own testimony to that of my wife as given above. While she was suffering so terribly under the surgeon's knife and from the effects of the many surgical operations, friends here in Chicago and elsewhere would say to me, "Why do you not investigate Christian Science?" Now I had been an orthodox minister at one time, and was full of a narrow and bigoted prejudice against what I thought was Christian Science. But when on a business trip to Akron, O., our old home, just a short time before we turned to Christian Science, I called at the home of a former neighbor, who is a Christian Scientist. I knew the sterling quality of her character and I knew she was honest when she said, "Oh, why will you let your wife lie there and suffer? I know that Christian Science will cure her if you will only try it."

From that time I began to inquire into this great truth, with the results as given in the foregoing testimony. Personally I have received great blessings from this new-old truth. From infancy I was a great sufferer from throat trouble of the most stubborn type. In the summer of 1908 a most violent attack came upon me while I was on a lecture tour. Ordinarily it would have meant a week or ten days in a hospital, but I went right on with my work, did not miss an engagement, and was entirely healed in three days, a Christian Science practitioner giving me absent treatment. A stomach disorder of five years' standing yielded instantaneously; the tobacco smoking habit of over twenty years' duration has gone, and I have not the least desire for the weed. Both my wife and I are slowly learning to do our own work in Science. The Bible, Science and Health, and the authorized literature on Christian Science are our constant companions. We have been most fortunate in our practitioner, as both she and her husband are truly consecrated Christian students and workers. We have been much with them, and they have led us on the way into a clearer understanding of Life, Truth, and Love.

Although I preached for years, the Bible has for me a new charm and a vital meaning since I have read it from a Christian Science standpoint. We are in this work and study for all it can bring to us in the way of spiritual development and holier living. We are trying to realize the Master's promise; "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We are grateful for membership in Second Church of Christ, Scientist, in Chicago; we are grateful to an inexpressible degree to God, who "so loved the world, that he gave his only begotten Son," and who still so loves us that He has in these latter years given to the world our Leader, Mrs. Eddy, who so wondrously interprets the healing truth to us.—SPILLMAN RIGGS, Chicago, Ill.

[Translated from the German.]

The wonderful truth which Christian Science teaches came into our home in January, 1909, through an incident which follows, though words are hardly sufficient to express our thanks. About the time mentioned I went to see a lady with whom I was acquainted and who owned a store, as she was bedridden and I liked to be of some help to her.

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One afternoon a salesman came in, and hearing of the lady's illness asked if she would not try to get help in Christian Science. Up to that time I had not heard of Christian Science, but I asked this gentleman a few questions, which were answered in such a kind way that I felt a desire to attend one of these services. On the following Sunday I went to church for the first time in years, and I cannot describe the wonderful change that has come into my life since that Sunday. My dear husband, I am thankful to say, immediately agreed to take up the study of this healing truth. We secured the wonderful book, "Science and Health with Key to the Scriptures," and derived from it daily more spiritual light. About Christmas, 1909, came the test which is the chief motive for sending in this testimony.

About that time I bruised the thumb of my right hand, causing considerable pain for the first few moments. As the pain disappeared, however, and no injury was visible on the finger, I attended to my duties just as I had done before, without in any way applying the wonderful teaching of Christian Science. On New Year night, however, I felt such pain in the thumb that I could not sleep. I began to declare the truth as best I knew how, but the finger grew worse. The condition grew more alarming, the arm being swollen; indeed the whole side of the body was affected, and I could neither eat nor sleep, nor do any mental work. In my great distress once more I opened the text-book and noted the advice which our beloved Mrs. Eddy gives us (Science and Health, p. 420), that if we cannot heal ourselves readily, we should not continue to suffer, but ask a Scientist to help us.

I immediately sent for a practitioner, who came as soon as she could. She worked with great love, and her work was successful, for in spite of all the pain I fell asleep; but when I awoke, the pain awoke also. I then asked for absent treatment, as I had already enough comprehension of Christian Science to understand that the spiritual has nothing to do with personal presence. Every day I struggled to overcome the lie with the truth, and by Saturday night my condition had so much improved that I was able to hold the Bible in my hands. I opened it, and my eyes at once fell on the passage where it tells how Jesus healed on the Sabbath day. My spiritual strength returned, and I began to study the Lesson-Sermon on Sacrament, which did me good. About five o'clock in the morning I fell asleep, feeling that God was with me and that evil could have no power over me. At nine o'clock my husband woke me up. He was very much surprised that I should be able to sleep so well in spite of the condition of my hand and arm, but I exclaimed, "I am free!" and from that hour I had no more pain. The healing of the wound which had formed was slow but wonderful. I was at once able to resume my household duties, and even worked more than usual, as my work was very much behindhand. Several of my friends who do not yet study this wonderful truth marvel how such a trouble could be cured without an operation or the help of a physician, but my dear husband and I were firm in our trust in eternal, divine Love, who is our best physician and is always near us; all we have to do is to receive.

We are grateful more than words can express for this wonderful healing, and for the help received in many other ways, but especially for the spiritual illumination which we have experienced through Christian Science. We thank God with all our hearts for having given us that dear, good woman, Mrs. Eddy, through whom the way to Truth is being illuminated for us, so that we only need to follow. MRS. ZUGENBUEHLER, EMIL ZUGENBUEHLER, Chicago, Ill.

I wish to express my gratitude for help received from Christian Science. A short time ago, while at work, my foot was caught between the dray wagon and the depot platform. The pain was very great, and when I reached home the accident was reported by telephone to a Christian Science practitioner, who at once gave treatment. The pain soon began to lessen, and in an hour it was all gone. I slept soundly all night and in the morning came downstairs without any trouble. The next day I was well and at work as usual. For this and other healings I feel very thankful.—GEORGE W. CHASE, Janesville, Wis.

I feel it a duty as well as a very great privilege to tell of a few of the many blessings which have come to me since learning of Christian Science and accepting its teachings. My desires and thoughts today are so very unlike those which I entertained when, over five years ago, I received my first help through Christian Science treatment, that I seem hardly able to tell of the conditions from which I have been made free.

One of the first healings was that of chronic bowel disorder. About eleven years ago I underwent a surgical operation for an abdominal trouble, and it was thought by the surgeon that the bowel difficulty would be much lessened, if not entirely overcome, as a result of operating for the other internal trouble. This did not prove to be so, however, and I did not receive any lasting benefit until I was healed through Christian Science; nevertheless, I feel most kindly toward the good man who tried to help me. Severe headaches, with which I suffered from early childhood and for which I had tried all sorts of material means to get some relief, have almost entirely disappeared from my consciousness. Only as I am willing to have one God, who is always good, to love instead of hate, trust instead of fear, rejoice instead of sorrow, forgive instead of condemn, am I able to know and to do God's will in a far greater sense than I had ever dreamed of doing, or in fact had ever thought I would care to do, until awakened somewhat to the truth of being through the study of Christian Science.

A little son, about five years of age, has been healed in Christian Science of many ailments supposed to be common among children. My husband has overcome a desire for sociable drinking. We always kept liquor in the house and felt free to take it when we desired, but the sense of worldliness has been largely overcome, in my healing, and we are very glad to know something of the true desires and pleasures of life and living.

MRS. ANNE LEE HUDGENS, San Francisco, Cal.

A little over six years ago, life to me was not worth living. I had suffered from childhood, and knew not what it meant to be happy. I was seeking God, but did not know where or how to find Him. I went to New York city, and while attending a musicale I saw one whose light was not hid under a bushel. I inquired who she was, and was told she was a Christian Scientist. I made her acquaintance, and through her was led to investigate Christian Science and to take treatments. I was healed in a very short time of severe nervous trouble, stomach and bowel disorders, and gall-stones, also of internal difficulties, for which I had had an operation but received no benefit. I had worn glasses for over ten years, had an operation on one eye, and had constant pain in my eyes and head for a year and a half. Nevertheless I laid off my glasses after the first treatment in Christian Science, and had no more pain, nor have I needed glasses since.

At first the physical healing seemed so wonderful that I felt it was the main thing, but I soon learned it was as nothing compared to the spiritual and moral healing. I have also been wonderfully helped financially. The change in my life has been so great that it would be impossible for me to tell all that has taken place. I was indeed brought up out of the land of Egypt, out of darkness into light. Can any one wonder that my heart is full of love

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and gratitude for our dear Leader, who has shown me how to find God. This I have learned through the daily study of the text-book, "Science and Health with Key to the Scriptures," God's priceless gift to mankind in this age.

My daily prayer is that I may live so as to prove the allness of God and the nothingness of evil, and be able to show others how to find God. I am very grateful for class instruction and for all that has helped me in my journey from sense to Soul. I am also grateful for the *Sentinel, Journal*, and *Monitor*, as the help I gain from this literature enables me to overcome sin and sickness.

IDA B. SMITH, Williamsport, Pa.

I would like to give my testimony to the healing power of Truth. Over two years ago, four doctors at Flagler, Col., one at Lebanon, Neb., and one at Excelsior Springs, Mo., gave me up,—said I could not be cured, as I had kidney disease. I thought I would try Christian Science, as it was my last hope, and I got better from the start; but it was eight months before I could say I was healed. I had used tobacco for twelve years, and also drank some; but I am cured of it all. I cannot tell half of what Christian Science has done for me and mine.

HARRY POOL, Marion, Neb.

I gladly subscribe to the truth of my son's testimony, and offer a mother's gratitude for the rescue of her only child from the fate that *materia medica* had decreed for him.—MRS. EMMA POOL, Hendley, Neb.

The following testimony may be of help to some sufferer, —some brother who may be called upon to go through an experience similar to my own. One morning in September, 1908, I was working on a hoist which was lifting limerock. My thumb was accidentally caught in the cable, and terribly injured. When I found myself free again I looked at my hand, and the first thought was to cover the wound from sight; then I began to repeat the "scientific statement of being" (Science and Health, p. 468). I had about four hundred feet to go to the office to report the accident and get assistance. By the time I reached the office I was perfectly calm, and knew that I wanted a Christian Science practitioner first and then a surgeon. I gave the clerk the name of a practitioner and asked him to call her at once, but he could not find the number and insisted that such a name was not there. I said to him that if he would let me take the book I would find it; which I did, and I was soon in the care of the practitioner. After this was accomplished I was ready for the surgeon. A buggy was soon ready, and in a few minutes I was on my way without a particle of fear, which meant very much to me. On the way I stopped to speak to the practitioner, as I had to go past her place. The surgeon's work was done without the usual anesthetic, but there was little or no pain. After this was over I went home and put in the greater part of the day reading Science and Health. As the next day was Sunday I remained at home, but Monday I arose at the usual hour and went to work. I had to use my right hand many times that day to write, but this was done with little difficulty. Tuesday my hand was out of the sling most of the day. When I awoke Wednesday morning I knew the demonstration was complete. Thursday the surgeon took the bandages off, and was much surprised to find the wound perfectly healed.

I am very glad to know that one can go through such trials without the loss of a moment's sleep or any pain. I am very grateful to God for this wonderful demonstration, and also to our beloved Leader, Mrs. Eddy, through whom the light of Truth has reached humanity.

S. D. MORRISON, Fort Collins, Col.

Thankfulness to divine Love impels me to send my testimony to the *Sentinel*, and I do so with the hope of thereby helping some one who is striving to overcome evil with good. Through the close study and application of the truth as found in Science and Health, with the Bible, and the purifying fire of affliction, the insignificance of personality as either good or evil was unfolded to me. My progress, though seemingly slow, has none the less been steady, and the inspiring lessons of Truth have sunk deep within my heart. After finding that God is good and that He is absolutely all, it was plain to see that evil could never be real.

I came to Christian Science about fourteen years ago, very sick and wretched, and was healed of many ailments of ten years' standing. I had been treated by the best physicians in five different states, and was operated on by one of the best surgeons in the United States. Now, after our experience in Christian Science, depending (for a family of five) on God alone for help, not only for physical conditions but for all the problems of human existence, we have not found the truth wanting. Two of my children were born under Christian Science treatment. The birth of my son, seven years ago, was very harmonious. My youngest daughter was healed in three absent treatments in a severe attack of fever, and it did not spread to the other children. Many other ailments have been healed instantly or in a few treatments. None can be more grateful than a mother who is striving to destroy the errors of sense and teach her children the "Science of being."

To the God-inspired woman who has given to a hungering world "Science and Health with Key to the Scriptures," I bow in meek and humble gratitude.

ALICE M. MCKEE, Congress Park, Ill.

I desire to express my gratitude for Christian Science and what it has done and is doing for me. It has been a great benefit to me, both mentally and physically. In a period of fourteen years I have not had the aid of doctors or drugs, and among the ills from which Christian Science has freed me, are severe headaches, throat trouble, car-sickness, and nervousness. I was but six years old when my mother first became interested in Christian Science, and cannot remember of ever depending on anything but the power of Truth to overcome any difficulty which might arise. Christian Science has also been of help to me in my studies, and above all it has shown me that God, divine Mind, is the only teacher. It has taught me to see and love spiritual realities. I had always been dissatisfied with mortal mind's belief of friendship, and had found it to be as a "reed shaken with the wind," but Christian Science revealed to me the fact that personality does not constitute friendship, but that all which reflects, manifests, and expresses infinite good is immutable.

I am daily trying to follow the "Rule for Motives and Acts" in our church Manual, and be worthy to be called a Christian Scientist. Words would fail to express all my gratitude to our dear Leader, Mrs. Eddy, but I can follow where she leads; for Christ Jesus said, "If ye love me, keep my commandments."

LEONOIR EVELYN MCKEE, Congress Park, Ill.

Gratitude for the many blessings I have received since coming into an understanding of Christian Science, impels me to offer my testimony. About four years ago, after an operation, Christian Science was offered to me for the second time. A year before this a dear sister had given me a copy of Science and Health, and asked me to read it. I took the book, but said defiantly that while Christian Science might help others it could not help me. I read the book, but did not understand it at all. After the operation, I met a family of four Scientists, and when they spoke to me about Christian Science, I said, "Can it cure the

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blues?" as I had no idea it could help me physically. The dear friends said that it would help me in whatever I sought it for. I was then very weak and miserable, and looked on the dark side of everything, but they gave me some Christian Science literature to read and explained a few things to me, and I shall never forget how happy I was when I came home from their house. I was actually singing! From that time on, not a drop of medicine passed my lips, and I put the truth into practice as I understood it. I improved slowly, but did not have the depression that I formerly had. The attacks did not last long, and I am now in perfect health. My husband does not understand Science, but he has said he would not have me back in the old way for anything.

Our little girl, eight years old, is a great help to me. As I took up the reading, I would read and teach her, and now she uses it for everything. She says that God helps her to know her lessons every day at school. One morning she woke up with a high fever, and at first thought she would not go to school, but I read to her from Science and Health, and also "The Mother's Evening Prayer" (Miscellaneous Writings, p. 389). In less than a half hour, she wanted her breakfast and went to school. Another morning she was quite hoarse, but we sang a few hymns together and all error vanished into its native nothingness. As there are no other Scientists here, my little daughter and I go to Corpus Christi sometimes, to hear the reading of the Lesson-Sermon, as some fifteen or twenty meet there in private houses. This is always a pleasure, and helps us very much. When I look back, I can see that I am progressing, but my desire is to be near a church or other Scientists. I am, however, happy to say that I have helped quite a few to see the truth.

At first I was not grateful to Mrs. Eddy, but the more I understand Christian Science the more grateful I am, for if she had not rediscovered this glorious truth, we might still be groping in the dark. I am grateful to God every day that one was found brave enough to stand alone and lead us out of darkness into light.

MRS. EDWIN C. FISHER, Portland, Tex.

It is with sincere gratitude for the many blessings which Christian Science has brought me that I give this testimony. About ten years ago I suffered for a year with what the doctors pronounced an abnormal growth, and for which they said an operation would be the only hope of permanent relief. I then heard of Christian Science through a dear friend, and sought the help of a practitioner. I was healed in two months and have never experienced that condition since. I am indeed grateful to God for this truth which has been revealed to me.

MRS. MARY ROOT, Flushing, Mich.

Words cannot express my gratitude for what God has done for me and my children through Christian Science. My boy, twelve years old, was seemingly at death's door with blood-poisoning. We had two of the best doctors in Crawford to treat him, but they did him no good. They told us there was no help for him, but today, thank God, he is healed and well. He had been taken to town for medical treatment, and five incisions were made around the knee, but he kept growing worse, until the surgeon said he could not do any more unless he amputated the limb.

At this point a Christian Science friend suggested that we try Christian Science. The physical manifestations were dreadful,—both limbs enlarged, the bowels affected, and a weight had been hung on the leg to try to straighten it. When the Scientist took the case the surgeon was allowed to dress the limb for a few days, but the improvement not being fast enough, an aunt of the boy, who was also his nurse, wanted Christian Science altogether; so the weight was taken off and the end of the bed lowered. When the surgeon saw this, he would not have anything more to do with the case. In less than a week, however, the boy was sent home, twelve miles on a train, and then three miles in a wagon. He was soon able to walk with crutches and put his foot to the floor. Then his desire to play with the other children led him to hold up his foot, thereby hindering the straightening of the knee for a time, but he became well and stout. I am happy to say that he is now walking without the aid of crutch or cane, and while the knee is somewhat stiff it is improving.

I also want to tell of my little boy two years old, who was healed of bowel trouble. We had become discouraged, and sent for a doctor, but he could not do the child any good. I woke my husband, and when he came out of the bedroom the doctor told him that the baby would not live till morning. My husband said that he would, that God would heal him; and he sat down by the child's bed and prayed to God. The doctor stood there, and he was astonished when the baby got right up and tried to climb off the bed. I felt that I would always hold to the truth after this proof of God's power. The doctor could hardly believe his own eyes.

We are daily thankful to God, and to our beloved Leader, Mrs. Eddy, for her wondrous teachings.

MRS. NETTIE EVERSULL, Belmont, Neb.

I was afflicted with a stomach disorder from the time I was a child. Thirty-one years ago I came to live in the mountains, and soon after I commenced to have fainting-spells. I also suffered a great deal from neuralgia. I was treated by different doctors and took medicine almost continually, sometimes getting a little relief, but nothing helped me permanently. I was finally in such a condition that I had a fainting-spell nearly every day, and was afraid to go away from home. I could eat nothing but bread and water, I could not sleep, and I had also suffered from bowel trouble a great many years.

A friend had several times advised me to try Christian Science, but I refused to accept it. Later, I suffered so much that I was glad to grasp at anything that offered even relief. I commenced to attend the Christian Science meetings, and became acquainted with a lady who gave me treatment. I took treatment for two weeks, but did not feel any better. The lady said it was strange I should not be helped when others were, and I myself thought there was no reason why I should not. Then, almost before I knew it, I felt like a new person. I bought a copy of Science and Health, studied it and tried to help myself, and I improved steadily.

This was over six years ago, and I am glad that I found Christian Science. I think it is only right that others should know what I have gained. I have good health now, I sleep well, and do not suffer or have to starve myself any more. I am very thankful to God for all the benefits which I have received.—JOSAPHENA CHAMPION, Leadville, Col.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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FROM OUR EXCHANGES.

[*Standard.*]

Men are saying that the church is declining while religion is growing. They talk of a church outside of the church. It is asserted that there is a growing disinclination on the part of religious people to identify themselves with the church. If half of that which we hear is true, then the church should set herself to discover the cause. Many will answer that the church has been too neglectful of social needs; has failed to serve humanity in practical ways; that we must relate ourselves to the humanitarian and philanthropic undertakings of our time if we hope to restore confidence in the church. Doubtless the church must express her life through ministry, and ministry that keeps in view every need of man. But first she must have life, and that can come only from God. The fundamental need of the church today, that which will do more to quicken her life and give her power than anything and everything else, is a keen sense of God.

[*New York Observer.*]

The cross of Christ is not only a concept to our thought, a moment in our theology, but is also a power and process in our life. Its influence is continuous, its grace is inexhaustible. In a lesser sense, too, if we are really Christian, there will be a cross in our lives, and our careers, as we enter into the fellowship of Christ's sufferings, will go out in holy ministry to the needs of others. If we are not willing in this sense to have the cross in our lives, it is useless for us to stand contemplating Calvary. Every truly consecrated life has in it a Gethsemane, a resurrection. There is only one Christ who redeems a race, but the Christ-spirit of consecration and vicarious suffering is found in some degree at least in any life that is genuinely Christian, and that will be owned as such in the great "last day."

[*Congregationalist and Christian World.*]

The common difficulty of our faith is that we stand afar off and interpret Christ's words as if they belonged to a multitude. The right attitude is that of the individual life with God, appropriating for daily needs all that our increasing knowledge of Christ's character and our experience of his love can show. We are proving our trust in God when we venture upon His promises in daily life. God has not changed since the days that are recorded in the Scriptures. If He was pleased with men who ventured then, in His name and for His work, we may be sure that He will welcome like venturing courage here and now.

[*Christian Commonwealth.*]

The world is full of a rising, conquering life. Out of the tomb of worldliness and selfishness, and the grave-clothes of materialism, ignorance, and error, the eternal Christ is coming forth. Resurrection is not an isolated, catastrophic act; it is a perpetual process and an ever-active principle. The divine Spirit is always rising within humanity. The stone is always being rolled away from the tomb in order that the divine Life may come forth in power and glory. And at the last, Christ shall be "all, and in all."

[*Advance.*]

There is no gospel of good cheer worth talking about which does not begin with a profound remedy for sin. Anything else is superficial, a gloss, and will end in disappointment and more despair. A religion which cannot strike as deep as sin has no mission in the world except to mislead. Making light of sin can never put new light in the face of the human race. The gospel of Jesus Christ is good news because it gives to the world a message of salvation from sin.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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

Vol. XII. No. 36.

BOSTON, MAY 7, 1910

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ITEMS OF INTEREST.

National.

The beautiful new home in Washington, D. C., of the International Bureau of American Republics was formally dedicated last week in the presence of a most distinguished company. The building represents the expenditure of one million dollars, of which sum Mr. Carnegie contributed seven hundred and fifty thousand and the twenty-one American republics the remainder. Its large staff of diplomatic, statistical, and commercial experts conducts an extensive correspondence in English, Spanish, Portuguese, and French; publishes a monthly bulletin descriptive of the progress and conditions of the American republics, distributes hundreds of thousands of pamphlets, and declares that it was directly responsible last year for fifty-two million dollars of new business in the exchange of trade among the American republics.

"If I had the power I would force Germany and England to make some explanation of their action in disturbing the world peace by going on with their armaments. I would assert our right to be consulted. I would tell them that they must submit their quarrels to a tribunal." So spoke Mr. Carnegie at the dedication exercises.

The forest products laboratory at Madison, Wis., has been completed, and June 4 has been set as the date for the formal opening. The laboratory has been established to aid, through experiments and demonstrations, the lessening of waste in the manufacture and use of wood. It is a cooperative undertaking between the United States department of agriculture and the University of Wisconsin. The state has erected for the purpose a new building and the department of agriculture has supplied the equipment and apparatus and will maintain the force of thirty-five or forty persons required to carry on the work. Through this arrangement the United States has secured perhaps the largest and best equipped wood-testing laboratory in the world.

If the supply of paper produced in the United States continues to decrease during the remainder of the present year as it has during the past six months, this country will be obliged in the near future to import from Canada and other countries a constantly increasing amount of wood pulp and paper and to pay the greater price which is imposed by the tariff. This is shown by statistics prepared by Herbert Knox Smith, commissioner of corporations, at the request of the American Newspaper Publishers' Association. The opinion has been expressed that, as a result of this showing, the association will renew its efforts for free paper and demand a revision of the paper schedule of the tariff bill.

The department of the interior has withdrawn from entry approximately thirteen million five hundred thousand acres of coal lands in southeastern Montana, believed to contain valuable deposits, pending examination and classification as to their values, and four hundred thousand acres of land have been ordered into the enlarged homesteads, as not being susceptible of irrigation from any known source of water supply. A like order applies to twenty-eight thousand acres in New Mexico. This brings the area designated for homesteads in Montana close to thirty million acres, and in New Mexico to more than fifteen million acres.

A bill is before the Massachusetts Legislature asking for legislation to prohibit false pretenses in the sale of stocks and bonds. The bill makes it a felony for any officer of a corporation to sign or assent to the publication of any untrue or wilfully and fraudulently exaggerated report, prospectus, account, statement of operations, values, business, profits, expenditures, and prospects, or any other paper intended to represent securities as having a greater or less market value that they really have. The penalty imposed is a fine of not exceeding five thousand dollars or imprisonment for not more than two years or both.

Following repeated charges that the sugar trust is acquiring valuable sugar lands in the Philippines contrary to the limitations of the organic act of the islands, the House adopted a resolution calling upon the secretary of war to inform the House as to what sales of Philippine lands are now in progress. Simultaneously with this action, the President has requested the House committee on insular affairs to report an amendment to the organic act of the islands by which the friar lands will be made subject to the same limitations as the remainder of the public lands of the Philippines.

That a large part of the legislation in Louisiana directed toward the separation of the races does not apply to octoroons or quadroons is the gist of a decision handed down by the state supreme court. The court holds that where the text of the law merely says "Negroes," it cannot be applied to octoroons or other persons of mixed blood.

Senate committees are studying the cold storage methods and their relation to prices, and the facts upon the practice of administering the "third degree" by the police for the purpose of extorting confessions from persons suspected of crime.

That the Panama canal will be open as early as 1914 is an unofficial declaration from the highest official source. There is a possibility even that the big ditch will be completed and ready for the passage of ships before that time.

A census of the summer cottage property in Maine shows that there are 9753 such cottages in the state, of a total value of $13,272,956. Of these, 5100 cottages, valued at $10,162,083, are owned by non-residents.

Prince Tsai-Tao, uncle of the infant Emperor of China, with a suite of twenty-two Chinese of high degree, is in the United States studying its military system.

The hearing of the Government case for the dissolution of the merger of the Southern Pacific and Union Pacific railroads will take place probably about Oct. 1.

According to present indications, immigration to the United States for the fiscal year 1910 promises to reach one million people.

International.

Remarkable alteration has been made in Ireland by the operation of the successive parliamentary acts for the creation of small landholdings. Nearly two hundred and seventy-five million dollars has been advanced by the state to enable tenants to purchase their holdings, with an additional quarter billion to come. Already over three hundred thousand small ownerships have been created under the act, covering nearly a third of all the agricultural land. In the end probably three fourths of the small farmers will occupy their own land. It is asserted that this altered condition is producing effects not only in the improved state of the people, but in the political sentiment of the country. The former tenants, being more prosperous under greater incentives to industry and thrift, are less disposed toward radicalism; while the landlords, having obtained good prices for great tracts of their land, are freed from disturbance in the estates they have retained and are more tolerant.

Chancellor Lloyd-George's finance bill, the rejection of which by the House of Lords cost the nation, as Premier Asquith announced in his final speech, six million five hundred thousand dollars in actual money, passed the third reading in the House of Commons by a majority of 93 amid enthusiastic cheers from the Ministerialists. It was immediately carried to the House of Lords, which was waiting in session to receive it, and in quite uneventful fashion the Lords passed the three readings of the bill.

The relations between Russia and Finland are at this moment somewhat critical. Pacification may result from the present position. The Duma has an important problem to solve, as the Emperor has delegated to it his powers, and it is its duty to use them in accordance with its conscience. If the debates result in a settlement acceptable to all, it will have rendered a valuable service.

Industrial and Commercial.

Explosions are often caused in flour-mills and breweries by nails or other iron particles that find their way into the grain, which strike the steel rolls of the mills, producing sparks and igniting the finely pulverized material about them. Recently a large malting concern that had been troubled by many such explosions installed a set of electro-magnets over which the grain is passed before being prepared for shipment to the breweries. All iron particles in the grain are thus picked up by the magnets and eight hundred to one thousand bushels of grain are cleaned per hour. When the magnets have collected a large amount of metal, they are swung to one side, deenergized, and swept clean of any particles adhering to them by residual magnetism. Since the installation of these magnets there have been no explosions in the mills.

The attorney-general of New York reports to the Legislature that from testimony given the following facts were disclosed: In New York city a combination fixes price at which the producer is obliged to sell milk; prices paid to producers were unprofitable; although there was no legal evidence showing a combination to advance the price Nov. 1, 1909, some "gentlemen's agreement," or otherwise, was made to a moral certainty; the raise in bottled milk from eight cents to nine cents Nov. 1, 1909, was not justified.

The "quotation committee" of the board of trade of Elgin, Ill., consisting of but five men, fix the price every week at which butter shall be sold throughout the United States during the ensuing six days. The United States Government has undertaken an investigation to ascertain whether the operations of these men constitute a violation of the Sherman anti-trust act.

An electric lighting plant in Nebraska is manufacturing ice as a by-product. The exhaust steam of the plant is utilized in the ammonia absorption process of ice manufacture, and also for distilling water from which the ice is made. This venture has proved a profitable one.

The largest locomotive on record was recently delivered by its Philadelphia builders to the Atchison, Topeka, and Santa Fé railroad for fast passenger service. It weighs three hundred tons and is one hundred and five feet long.

Frost last week caused damage in the fruit belt of the middle West and the cotton belt of the South estimated at many millions of dollars.

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CHRISTIAN SCIENCE SENTINEL

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

SOME CATEGORIES AND DEDUCTIONS.

HON. CLARENCE A. BUSKIRK.

Two parallel lines can never meet. Twice two is four. These are statements of unvarying truth. Again, one may say: Two parallel lines can meet. Twice two is three; twice two is five. These are representative statements of what seems to be; not is. Innumerable falsehoods seem to be, but are not.

An eternal truth exists or is; but a falsehood never exists, never is, for it represents not what is but what is not. That twice two is four, is now, always has been, and always will be, an existing and eternal fact, or truth. Though the planets may be blotted out from their places, it will remain true that twice two is four, that parallel lines can never meet. On the other hand, that which does not exist can only seem to exist. Such seeming existence is a negation, and a negation does not stand for something, but stands for nothing. To make use of the term eternal falsehood would be to describe a falsehood or negation as something when it is really nothing. That which is non-existent cannot be said to be eternal. Every negation of an eternal truth, such as sin, suffering, discord, death, etc., seems to be something, but it really is nothing. All such negations or falsehoods have their seeming existence in that erring human thought which in Christian Science is aptly termed mortal mind; and such seeming existence ceases when the erring human thought ceases.

This erring human thought, or mortal mind, is a negation of true thought. Like all other negations or falsehoods, it seems to exist, but in truth does not exist, for all falsehoods or negations are nothing but false thinking. A negation or falsehood could not have even a seeming existence except in false thinking, which is in itself a falsehood, and when the false thinking disappears from human consciousness, falsehood thereby disappears. The untruth and the untrue thought are one and the same negation or denial of something which is true. The thought and what is thought are one and inseparable. Nothing exists or is except what is thought by infinite and eternal Mind. An eternal truth is an eternal fact, and it is true everywhere as well as always. All so-called finite facts exist only in seeming, whereas everything which exists or is, is known to infinite and eternal Mind. The thought of existence precedes existence; and the thought of existence likewise accompanies existence.

One truth is consistent with every other truth. Infinite and eternal Mind thinks only what is true. Discord, which includes the "hell" of some religious dogmas, is not an infinite and eternal truth, nor is human suffering of any kind. When erring human belief ceases to deceive, the "hell" and human suffering likewise cease to deceive. Harmony is an eternal truth, and discord is its negation. Eternal harmony may appropriately be named an eternal heaven. So far, and so far only, as any one proves himself able to think what is true, that is, to perceive and cognize what is eternally true, does he prove to himself that man is an eternal thought of infinite Mind,—an immortal being. The one who thinks negations or falsehoods, who does not think what is true, is not a reflection or likeness of infinite Mind; therefore, his thought is not a fact or truth, but a seeming or counterfeit of true thinking. When one thinks what is true, that is, eternally true, he is not a seeming but is real, a part of Mind's universe as a thinking being, and as he studies the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he will see more clearly each day the vital importance of having correct views of truth, and of applying the truth to every problem of daily experience.

As an eternal truth exists in thought, the thought is eternal and the thinker of the thought is eternal. To the apprehension of these verities of being Christian Science is rapidly leading all who will yield their thought to its blessed and healing illumination.

CHRISTIAN SCIENCE AND THE "ARTISTIC TEMPERAMENT."

MARY C. FRANCIS.

DISSATISFACTION with human life and conditions often means intense longing for the ideal. The dissatisfaction and the longing are common in a greater or less degree to the entire human race, but when manifested to a marked extent it is commonly known as "temperament;" and if the unhappy possessor happens to be one of the world's producers, a musician, a writer, a sculptor, or a painter, it is still further alluded to as the "artistic temperament." Under this treacherous disguise depths of anguish have been hidden, known only to those who have suffered, for pride always goes hand in hand with mental pain.

In the misdirected effort of the human mind to change the environment or the conditions on the material plane, it forever breaks its long, moaning waves on the sands of time, striving to pass the bounds of the infinite. Yet all the unhappy ones are only looking for peace. The most excitable persons secretly yearn for poise. The victim of a highstrung nature is always longing to be "understood." The lonely eat their hearts out for lack of sympathy and companionship. The loveless and unloved seem to perish for lack of love, and starved wanderers needlessly sob themselves to sleep in the cold dawn.

Moods, temper, hysteria, nervousness, headaches, sleeplessness,—these are merely a few of the torturing brood of evils that swarm in the trail of the artistic temperament, until it has come to be accepted as a matter of course that any one with productive ability in the realm of art, music, or literature must necessarily be subject to them—and to still worse things. But for over forty years Christian Science has steadily drawn recruits from the ranks of the temperamental, and within the past few years the large number of artists, musicians, actors, authors, newspaper people, and others who deal with the plastic thought of the

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world, who have turned to this teaching, has attracted much attention; and the question is often asked, Why is it?

Almost the first thing we learn in Christian Science is the true relation of man to God—that man is His child, created in His image and likeness, reflecting the divine perfection in the real or spiritual man. This is the coming of Christ to human consciousness, and with it comes also the dawn of peace. Every Christian Scientist has experiences in which he is fully conscious of the all-presence of God, so that, as we sometimes hear it expressed in our testimony meetings, "there is nothing anywhere but God." This experience is an actual knowledge, and has no relation to emotional or imaginary states which are chiefly due to imagination. On the contrary, this pure and blissful spiritual consciousness is the direct result of Christian Science work according to divine Principle, and is as much a certainty as the solving of a problem in mathematics. What could more surely provide for peace of mind than this? It is not strange that the tempests of discordant sense are stilled. Christ has spoken to the tempest, and the waves of human passion smooth into calm under the Master's benediction: "It is I; be not afraid."

This is the larger healing of Christian Science. It annuls the material law that "action is equal to reaction, and in a contrary direction," and teaches us instead the law of Principle as shown by Mrs. Eddy, "There is no death, no inaction, diseased action, overaction, nor reaction" (Science and Health, p. 428). The uplifted sense then ushers in a new activity. The heart that sees all its ideals possible goes about its work singing. The old sense of loneliness is replaced by the constant knowledge of God's ever-presence, and the assurance that we are never for one instant deprived of the presence of Love. The craving for companionship is answered by the privilege of our fellowship in the Christian Science churches, and our new friends and associations confer a larger idea of the social relation. The desire for a higher class of reading-matter is granted by the daily study of the Bible, and our realization that an appreciation of the literary value of the Bible never saved one, but that one ray of spiritual light means salvation. The whole field of pure literature is opened to us in our text-book, "Science and Health with Key to the Scriptures," and in the Lesson-Sermons and all the different publications of our Publishing Society. The old human sense that clung persistently first to this personality and then to that, turning from one false god to another, only to be deceived by each in turn, is replaced by the glorious freedom of each as the sons and daughters of God. Soaring upward on strong wings, our Leader has written of this: "The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite" (*Ibid.*, p. 336).

Thus freed from its prison-house of the old belief that life, mind, and intelligence are in matter, the liberated thought rises to the realization that divine Mind governs and protects all its ideas, as they go "from strength to strength," finding ever more true companionship along the way. These are a few of the reasons why Christian Science appeals to the "artistic temperament," and is merely a glimpse of the many ways in which the desire for order, beauty, peace, harmony, is gratified with full, overflowing measure. When we read, "I am the root and the offspring of David, and the bright and morning star," and then read again that wonderful promise to those who are faithful to the end, "And I will give him the morning star," we realize that there is nothing anywhere that can ever swerve us from the truth. And then some bright morning, —it matters not whether here or on some other plane of consciousness,—when we have met and conquered every lie of life in matter, we shall arise as did one of old, of whom it is written: "And Enoch walked with God: and he was not; for God took him."

SELF-KNOWLEDGE.

REV. JAMES J. ROME.

THERE is a wonderful store of wisdom behind the admonition of the Grecian philosopher, "*Gnothe seauton*" (Know thyself). A glance at the words is enough to start us on a line of investigation. Spontaneously the question suggests itself, Who or what am I? We may not have thought it worth while before to look ourselves up. An interesting task it is indeed, and much depends on the way in which we begin our quest. In contemplating himself, a man may feel very well satisfied until, met by some discovery of his own weakness or halted by such a challenge as the above, he is startled into a train of introspection. It is a good thing to learn a little of what we are, just as we find ourselves.

In this work of self-inspection it may be well first to consider what is our motive. Are we prompted simply by a sense of curiosity, a desire merely to discover our peculiarities or idiosyncrasies? Or is it our purpose to expose our faults that we may destroy them, our errors that we may correct them, and our weaknesses that we may overcome them? Admitting that we are sincere in our desire to get better acquainted with ourselves for the sake of self-improvement, how shall we proceed? We are quite safe in adopting the same method in self-examination that we would employ in scrutinizing the character of those with whom we wish to associate. We might, for instance, desire to know the general opinions held about them and why such opinions had been formed; so it is frequently wise to learn what opinions are held respecting ourselves, and why. Too apt we are to consider every adverse criticism, or even a kind correction, as some form of injustice or persecution, and thus allow self-justification or self-pity to rob us of the lessons we need to learn. Others may be able to see our faults more readily than we can. Even a false accusation made by a so-called enemy may aid us. It will do us no harm to examine and see if there is any ground whatever on which such an accusation might be based.

Again, as we might judge others by their acquaintances and associations, so by this same method we may make discoveries concerning ourselves. What company do I find pleasure in, and especially with what thoughts do I prefer to associate? When I am not striving to think right, what mental guests do I find myself entertaining? As we find it so forcibly expressed in Science and Health (p. 8), "We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are willing to have our neighbor see?" After an honest, searching look into this heart of ours, we may well feel humble and put our hand on our lips when tempted to criticize or condemn our neighbor. Such humility seems to have been felt by the psalmist when he wrote, "Who can understand his errors? cleanse thou me from secret faults."

But while it may be wise thus to submit our human consciousness to close scrutiny, we must hasten on to the next and more important step of self-correction. Christian Science does not encourage or even permit the habit of brooding over mortal weaknesses or sinfulness, but leads us to a higher and truer concept of being. Jesus said, "Except a man be born again, he cannot see the kingdom of God;" and Paul, in writing to the Colossians, says, "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Through the contemplation of this higher selfhood, or spiritual concept of man, we are enabled to destroy the erroneous thoughts which seem to present themselves to our consciousness. Their true nature is seen and their falsity recognized when we know that only thoughts of truth and goodness belong to man and that they alone are real and eternal.

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Do thoughts of selfishness assert themselves? Then let us remember that God's man cannot be selfish, since he expresses only generosity and kindness. Are feelings of envy and jealousy, anger and malice in evidence? These also, being unlike God, are no part of man and are displaced by the real thoughts of gentleness, love, and good will. Are we tempted by thoughts of disease and suffering? Christian Science teaches us that we have the right and power to overcome these thoughts as well, and prevent their ill effects, by recognizing only thoughts of health to be real and true. By dispelling all concepts of evil and discord, and establishing in their place ideas of truth and harmony, we shall "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,"—the knowledge of perfect and harmonious selfhood.

It is only as we thus learn to know our true selfhood that we are enabled to overcome or put off the false. In the words of our revered Leader, "You must change the human concept of life, and must at length know yourself spiritually and scientifically" (Science and Health, p. 359). As we grasp more fully this reality of being, this true relationship to and oneness with God, infinite, omnipotent Mind, there is awakened in us a sense of the grandeur and nobleness of living. This also gives us a consciousness of dominion, which frees us from our bondage to material conditions and their so-called laws and raises us to that exalted sense of our individuality expressed by Paul, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ;" also by John in his epistle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

IN HIS NAME.

EUGENIE PAUL JEFFERSON.

It was in all probability for material assistance only that the beggar appealed to the two disciples as they entered the gate Beautiful of the temple, upon that wonderful day so many centuries ago, and when Peter corrected the false sense of need and awakened in this poor man's thought a concept of spiritual supply, he leaped and shouted for joy. Receiving strength and energy in limbs and feet that had never borne his weight, he arose as he was bid, "in the name of Jesus Christ of Nazareth;" or, "in the strength of Spirit to resist all that is unlike good," the way that has been shown us by the Discoverer of Christian Science (Science and Health, p. 393).

It is likely that this case of healing caused great excitement upon that day. The man was known by all, as he had been lame from his birth and was carried daily and laid at the temple gate which was called Beautiful, to ask alms of them that went in to pray. When importuned, Peter fastened his eyes upon the unfortunate man and said, "Look on us." And the beggar gave heed to them. The receptive condition of thought through which the wonderful—though divinely natural—work was accomplished is apparent, for not only did the man give heed, become attentive, to Truth, as he had been bid, but the story says he expected to receive something of them. In his supposed ignorance of what he really wanted, he was not aware that he was looking for a manifestation of the healing power of Truth. The disciples, however, knew what he needed, and Peter answered his plea for help. "Silver and gold have I none," he said; "but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk."

When the people saw Peter and John enter into the temple accompanied by the erstwhile cripple, who was now "walking, and leaping, and praising God," they were filled with wonder and amazement, and Peter thus addressed the great crowd which at once surrounded the little group: "Ye men of Israel," he said, "why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He then proceeded to explain to them that the name of Christ Jesus, with faith in the power of that name, had enabled them to make the demonstration in the presence of them all,—to restore perfect soundness where to mortal sense no soundness had been. We read that because of this manifestation of the power of God "in earth as it is in heaven," about five thousand people were convinced of the truth of the teachings of Jesus the Christ, him whom they had disbelieved and crucified.

Christian Science is demonstrable knowledge of the power of Truth, which Christ Jesus embodied. "In his name" means in his power,—in the power of Truth. The great lesson in the story of the lame man at the temple gate is contained in the words which Peter used immediately after he told the multitude that the healing had been done through the name of Jesus Christ,—"his name," he said, "through faith in his name," showing that power lies neither in a name nor in blind faith, but in the understanding of the unity of Truth and reliance upon that power. Our Master taught his disciples to pray, "Thine is the power;" and when we believe in the allness of God,—when we learn that omnipotence means all power,—to the exclusion of belief in evil as power, place, or person,—then we shall speak with the authority of Peter—and with "signs following."

PERFECT ACTION.

FLORENCE E. B. DONALDSON.

In 1 Samuel we read: "The Lord is a God of knowledge, and by him actions are weighed." This verse, taken from Hannah's prayer of thanksgiving, on the occasion when she fulfilled the promise she had made and formally dedicated her first-born son, Samuel, to the service of the Lord, shows how clearly she realized that there is no true action except that which conforms to the standard of God, good. St. Paul went farther, in declaring that in God "we live, and move, and have our being;" and now Christian Science reveals to us that there is no other real action but the action of good, the perfect action of Principle, and that this alone should be reflected and expressed by all. We read in our text-book (p. 187) that "the divine Mind includes all action and volition, and man in Science is governed by this Mind."

Through spiritual sense alone can we understand the all-harmonious action of divine Principle, Love. We must turn from the evidence of the material senses and seek to learn the eternal truths of spiritual law. With the veil of the temple rent in twain by the triumph of Love over hate, we can penetrate beyond, and know something of the perfect work of all-creative Mind. It is thus we begin to see clearly that the belief in the action of evil, as well as in that of good, obtaining in human consciousness, is a false concept, a war of opposites, a logical impossibility. "God saw every thing that he had made, and, behold, it was very good."

In the first chapter of Genesis we have a wonderful picture of the sublime and harmonious action of Principle, for in this brief but comprehensive account of spiritual creation we find no element of destruction, no death-dealing force of storm or tempest, no violence of upheaval or catastrophe, no warfare between God's ideas, no discord nor antagonism. It portrays, on the contrary, a scene of grand, harmonious action, resulting from the revealed fact that "the Spirit of God moved." Creation is therefore not only spiritual but good. Nothing, perhaps, is brought out more clearly in this unique chapter of Scriptural history than the permanence, the continuity, the progressiveness, the perfect harmony of Mind-action, and as we strive more earnestly to walk in the light of divine Truth, we begin to apprehend the demands of absolute Science on this point. We must strenuously cast out of consciousness the false claims of material sense to make us channels for inhar-

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monious action of any kind, whether mental, moral, or physical.

The great Teacher testified, "The Son can do nothing of himself, but what he seeth the Father do." It was the spiritual understanding of God as infinite Love which enabled Jesus of Nazareth to see the nothingness of the pretensions of sin, sickness, and death to have any true existence, since in the kingdom of God all is harmony. It is by reflecting that Mind "which was also in Christ Jesus" that his followers are known by their fruits. We must turn from the false claims of mortal mind to the spiritual ideal, and appeal from error to Truth. As we cast out of consciousness all belief in discordant mental pictures, our thoughts, lives, and actions will manifest only good. With the insight of genius Shakespeare made Pericles to say,—

My actions are as noble as my thoughts.

It is our actions that are weighed in the balances of Truth, and Christian Science teaches us how, necessarily, these can only be right and true, as we see, however dimly, the action of divine Mind, and strive to demonstrate its harmony in every problem presented to us, by knowing that God is All, and beside Him there is none else. The knowledge that every honest effort is "something attempted, something done," brings joy and gladness with its sense of progress. As our Leader says: "Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal" (Science and Health, p. 256).

In the so-called miracles performed by Christ Jesus and his disciples, and which are now being repeated, in part, in our midst, we recognize the material manifestation to human consciousness of the eternal activity of good. "With God all things are possible." Nothing is too hard for God, and when we turn to Him with the trustful petition of the poor leper, "Lord, if thou wilt, thou canst make me clean," we shall hear the compassionate response from the great heart of Love: "I will; be thou clean," and emerging from the baptism of Spirit, we shall know at last that Truth has spoken in our consciousness, and that the false, suffering sense of inharmonious action has vanished before the joyous verdict, "Thou art whole."

THE CALL TO OBEDIENCE.

EVA MAY S. WILLIS.

In the parable of the unjust steward Jesus made use of this expression: "The children of this world are in their generation wiser than the children of light." Recently, while pondering these words, I recalled the time when I was in bondage to material sense,—when *materia medica* made one law, hygiene another, and selfishness still another. These so-called laws were closely observed, because fear of suffering impelled obedience to their seeming dictates.

Students of Christian Science have been given by their Leader certain rules and by-laws which, if obeyed, make their journey out of the bondage of evil into the freedom of Truth more safe and sure. One of these by-laws in the Manual of The Mother Church (Article VIII., Sect. 6) directs our attention lovingly and plainly to an important duty. As I considered the saying of Jesus quoted above, the query came, Are you awake to the importance of perfect obedience to a method which your watchful Leader sees is most important, or are you less alert and wise than you were when seeking good in the realm of material sense?

Our text-book, "Science and Health with Key to the Scriptures," teaches that man's birthright is conscious unity with good, God. How can we better lay claim to that birthright, which utilized will bring us and all mankind into happiness and harmony, than by watchful endeavor to be alive to the importance of implicit obedience to the Master's loving admonition: "Be ye therefore wise as serpents, and harmless as doves."

SELECTED ARTICLES.

[Frederick Dixon in *Outlook*, London, Eng.]

The reviewer of the "Life of Mrs. Eddy," referred to in my letter printed in your issue of March 19, does not, it appears, approve of the form in which my answer was couched. He seems to think that the right way to approach the subject would have been to reply to the book, statement by statement, in a volume which in the nature of things would have been several times larger than the biography itself. I am afraid that would have been to invest the subject with an importance which no Christian Scientist would attach to it. The book in question is only one of a perfect library of volumes which are yearly being poured out on the subject. There is no reason for selecting it for special notice beyond the fact that it has been better advertised. The prospect held up to the Christian Science movement is therefore somewhat alarming. It is possible, as Lord Macaulay might have said, that Hilpa and Shalum would have considered the task a light one, but the ordinary Christian Scientist, engaged in the daily struggle to demonstrate the truth of the teaching he has accepted in the conquest of sickness and sin, might consider it a waste of time.

Then the reviewer objects to what he calls the suggestion that he only knows Christian Science through the book in question. I certainly understood that he had got the "facts" in his review from that book, but if I had been asked from whence he obtained his general knowledge of the subject I am afraid I should have been compelled to fall back on a somewhat hackneyed quotation from "Hamlet," as adapted in the phrase from his mind's eye, Horatio.

Again, the reviewer asks what is the difference between the evidence of nonagenarians and Mrs. Eddy's own statements about her youth. It is a mathematical one to begin with, which I will try to explain to him. Mrs. Eddy is not a nonagenarian, therefore there is a difference in the first instance. Secondly, Mrs. Eddy's reminiscences of her own youth were published years ago. I do not know in exactly which year her little autobiography was written, but I do know that it was copyrighted in 1891, which is twenty years ago, and that seems, when you come to think of it, to make a difference in the nonagenarian question. As a matter of fact Mrs. Eddy was never more mentally alert than today. She is the clearest thinker and hardest worker imaginable. Only a few weeks ago I had the happiness of talking to her in her house in Boston, and I should be extremely glad to feel that I possessed the same keenness of grasp which she displays of the complex questions which come to her in the course of her work. About a couple of years ago an attempt was made by certain people to prove her mentally deficient, but its futility was hopelessly exposed after the judges of the Concord court and some of the greatest of American doctors had spent an hour or so in her company. It was after these interviews that Dr. Allan McLane Hamilton, one of the most brilliant medical men in America, wrote to her, "It is the lot of every one who is in earnest in this life to have rivals and sometimes calumniators, and you have certainly had your share. May 1908 be full of peace for you."

How I was to guess that when the reviewer referred to literature he confined literature to books, I am sure I do not know. There is a good deal of literature not contained in books, just as there are a great number of books which are not literature. As, however, he explains that when he says literature he means books, may I point out that no Christian Scientist sees any necessity for writing a new book upon a subject none of them understand nearly as well as Mrs. Eddy. It would be of great benefit to the world if their example was more generally followed.

Finally, may I refer to the reviewer's remark that I cannot understand anybody having convictions strong enough

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to express them rudely and violently. With the whole history of religion before me, it would be curious if I doubted the facts he dwells on. For centuries the holders of the dominant religious belief of the moment have been persecuting in the most hideous way those who have had the hardihood to differ from them. The religious history of the world is the history of the persecuted turned persecutors. That, however, has never proved that the argument of the rack was a sound one, or that controversial rudeness was a sign of controversial strength. I am not surprised at the reviewer considering the violence of his language a sign of virtue; what I am surprised at is his imagining that such a virtue has any connection, however remote, with Christianity.

The letter in your last issue of "An Outsider," a very unwisely chosen *nom de guerre,* by the way, puts it beyond any question that the reviewer has already gained one disciple. The qualification of much strong language and less than no argument is, however, such an easy one, that it is surprising there have not been more. Perhaps there were more. Some time ago the editor of a well-known London paper confided to me that he could not print a large part of the letters sent to him during a certain controversy on the subject of Christian Science, because they were so abusive. I had not then learned from your reviewer that this was a tribute to the depth of the religious feeling of the writers. In my innocence, I thought it a sign that they were getting the worst of the argument.

Nobody who has read "An Outsider's" letter by the light of your reviewer's commentary could possibly have any doubt of the depth of the writer's religious fervor. Genial expressions such as pitiable, hag-ridden, gross, immoral, unprogressive, evaders, shirkers, emotional, occupy the interstices between the most opprobrious charges put forward without any attempt at substantiation. It is, in short, a perfect mosaic of intemperance, which makes one feel, as one reads it, how immensely it must add to the self-esteem of a critic to feel himself so much better than thousands upon thousands of his fellow-creatures as to be able to write of them like this—anonymously.

Now does any human being, not in a passion, imagine that this sort of stuff is going to convince any one of anything except that the writer has lost his self-control? For upward of forty years the teaching of Christian Science has been traveling round the globe, gathering momentum every day, because men and women are beginning to find that in the understanding of it they can bid good-by to theoretical dogmas in the secure possession of a demonstrable religion. Jesus never demanded from his followers anything less than a demonstration of the power of Truth, the knowledge of which he declared would set them free. The key-note of his teaching was that those who understood his words would be able to prove their knowledge in their works. In this way he made the power to heal the sick the test of every man's Christianity. Alone of the churches of the day, Christian Science has made the healing of sorrow and sickness and sin the test of its own spirituality. It casts no stones at its neighbors, though when attacked it claims the right to defend itself. It devotes its entire energies not to proving some one else wrong, but to proving itself right. The consequence is that all over the world the numbers are daily increasing of those who owe their own lives and happiness, or the lives and happiness of those who are dear to them, to its ministrations. It is the strongest argument in the long run, for it is the argument by which Christ Jesus drew to him the sick and the sinner, the weary and the heavy laden, and gave to them "the peace of God, which passeth all understanding."

[Alfred Farlow in *Fall River* (Mass.) *Globe.*]

In the critic's opinion much that Christian Science claims at the present time is beyond the bounds of reason. We insist that the teaching of Christian Science is entirely consistent. If the gentleman can accept any one fundamental proposition of this Science, he is in line to accept all that it teaches. The premises of this Science are Scriptural, in strict accord with the teachings of Jesus Christ, and all its deductions are entirely consistent. Whether they are in the bounds of reason depends upon the premises employed in the reason. If the gentleman will accept the premise of Christian Science that God is Spirit and Spirit made all that was made and behold it was very good, we assure him that he will find Christian Science within the bounds of reason. On the contrary, if he undertakes to harmonize the reasoning of Christian Science with the material seeming, and to disregard spiritual understanding, he will find it impossible to become reconciled; but in so doing he will be compelled to violate the Scriptural admonition in respect to comparing "spiritual things with spiritual." We grant that spiritual understanding and the evidence of the material senses are contradictory and irreconcilable. Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." We may add here that Christians at this particular age are called upon to choose which they will serve.

The gentleman declares that "for the world to adopt Christian Science as a whole, would be to ignore many of the laws of God relating to the physical world." On the contrary, upon the closer study of this Science, he will discover that Christian Science restores the knowledge of "the laws of God relating to the physical world" which have heretofore been ignored.

We venture the assertion that our clerical critic might dispute the healings of Jesus and his apostles on the same ground that he brushes aside the healings of Christian Science. There is just as much ground upon which to assume that the Master did not heal organic diseases as there is to assume that Christian Science does not heal such cases. To insist that it is not possible to heal organic cases is to insist that Jesus did not heal organic cases, or that when he urged his disciples and all Christians to "heal the sick," he meant only to heal those who simply "thought they were sick" and yet were not sick. To insist upon the impossibility of curing real disease by the divine power is to limit the divine power and amounts to an implication that Jesus and his disciples did not heal real diseases. We insist that God has never changed, and His laws have never changed, but His power is as capable of demonstration now as it was in the early days of primitive Christianity.

[Henry Deutsch in *St. Paul* (Minn.) *Pioneer Press.*]

Christian Scientists do not say that there is no pain; in fact, we admit that to the man who is suffering pain it is extremely real; but, unlike our critic, we are unwilling to attribute that pain to God or to hold Him responsible for the sins of the world which are daily committed, and we do say that when man reaches the correct understanding of God and when he reaches out to Him and trusts in Him for the alleviation of pain, that he does obtain the relief from pain and rises to the consciousness of its absence, and therefore its nothingness. I presume the bishop would say that darkness is a reality and that God created it. Nevertheless, he knows, as well as every scientific man, that darkness is not a reality of itself, but merely the absence of light, and that when the light comes then the unreality or darkness disappears and its nothingness is apparent. A man may honestly believe that two times two is five, but that does not make it so; and the falsity disappears, becomes unreal, when he comes to understand that two times two is four.

If God suffers pain, then He must also suffer sin—both are discordant conditions. Will the critic explain how infinity and omnipotence can suffer pain? If pain is a

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reality, where is the pain when a person is under the influence of an anesthetic or an opiate? If God is infinite and all powerful, for what reason should He suffer pain? Has any one ever doubted God's power to alleviate pain and suffering? Does the critic desire us to believe that God has to inflict pain upon Himself in order that He may not lose sight of His necessary perfection—that He needs to suffer so that He shall not sin? On the other hand, if pain is created by God and inflicted by Him, what right have we to take opiates and anesthetics or use any remedies to alleviate pain? Have we either the right or power to nullify God's decrees? I might continue this discussion indefinitely, but refrain, because of the inutility of such a course.

The man who is suffering from pain, sickness, or sorrow; who is a slave to the drug or drink habit; who has lost his God, and is in the slough of agnosticism and atheism, such a man is not much concerned with academic discussion; what he wants is relief and surcease. Which can give it to him—the critic's view and practice, or that of the Christian Scientist? The answer to this question is the ultimate of the argument. The critic's views are theoretical—those of Christian Scientists are practical. In other words, he says he thinks that certain things are so, and therefore believes. Christian Scientists say, "We prove that certain things are so, and therefore we know." The critic says to the sick and the suffering, the heart-sick and the sorrowing, "God sent this to you. He is responsible for it. He is inflicting His wrath upon you. Therefore you must turn to the doctors or medicine to seek to annul God's will; and if they fail, you must accept it with resignation." Christian Science says, "God is Love; therefore He cannot be a God of wrath."

God never created sin, evil, or suffering, nor did He ever create man capable of experiencing them. God created man in His own image and likeness, and when mortal man rises to the full consciousness and understanding of this fact he will cease to suffer or sin. God is not finite, nor does He manifest anything but infinite, perfect love. It is a fair question to ask, Which is the more reasonable and rational, and which would a man prefer to accept, the critic's statement that God created pain; that He suffers it Himself, therefore man must continue to suffer pain; or the Christian Scientist's belief that God never created pain, and that when a man turns to God and trusts in Him, his pain can be relieved and removed?

[Algernon Hervey Bathurst in *Whitley* (Eng.) *Seaside Chronicle.*]

With regard to the lecturer's explanation that the rapid spread of the movement was due to the promise it held out of "relief from bodily pain and sickness," let me say that an important feature, indeed the basis of the teachings of Christian Science, is the understanding that the patient treated in Christian Science must be morally regenerated as well as healed physically. Christ Jesus made it perfectly clear to the indignant scribes that true healing included also spiritual regeneration, when he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" For centuries the command to preach the gospel and heal the sick has been divided by the church, and, while clergymen are expected to obey the first, it is left to doctors and hospitals to obey the latter half of the command. This was never meant to be, and never should have been. The success of the Christian Science movement is due entirely to the fact that its teachings point out the necessity and importance of strict obedience to the teachings of Jesus the Christ; and should objection be made to Christian Science because it includes what in the teaching of other denominations is lacking?

Now as to the word "real" to which Dr. Warschauer refers, the lecturer is clearly under a misapprehension as to the true meaning of the word as used by Mrs. Eddy. It is generally admitted that there is but one great cause or creator, Spirit, God, who is infinite good. Since good cannot produce evil, the only logical deduction is that God's creation is perfect, and that therefore His spiritual perfect creation alone is real. Consequently, since evil, including sickness and sin, is not good, it is no part of God's creation, and is unreal. That evil exists relatively, or in so far as the human consciousness is concerned, is perfectly true; but Jesus came not to destroy, but to fulfil God's law, to prove that the testimony of the physical senses is wholly unreliable and false. This he did by healing the sick, reforming the sinner, feeding the hungry, and raising the dead. Now it is quite clear that if sickness or sin, or, for the matter of that, any of the testimony of the physical senses, is real or true, Christ Jesus would have done *none* of his "mighty works," for he could manifestly not have destroyed anything that God had made. And Christian Scientists are learning that their success in overcoming sin, sickness, and all discord is in exact proportion to their unswerving allegiance to his teachings.

During the course of his remarks the lecturer implied that the teachings of Christian Science are pantheistic, whereas the fact is that between Christian Science and pantheism there is a great gulf fixed. Webster defines pantheism as the doctrine that the universe, taken or conceived of as a whole, is God: the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe. This is the very antithesis of the teachings of Christian Science, which declares that the belief in the coexistence of matter and spirit is the forbidden fruit of the tree of the knowledge of good and evil—a house divided against itself.

Acknowledging God, good, the all-knowing Mind, to be omnipotent and omnipresent, it is clear that there is no true knowledge other than that included in the one *Mind*. Since, therefore, there is no evil in good, it is a correct and logical statement to say that sin is unreal. This does not, however, authorize us to ignore sin or to indulge evil in in any form, for by so doing the sinner would be making a reality of that which is unreal, and would prove his ignorance of the teachings of Christian Science.

Touching "suggestion" or "self-suggestion" to which Dr. Warschauer refers, this is the diametrical opposite of Christian Science. Suggestion is the action of one human mind upon another. Now no one has ever maintained that the human mind is wholly good. Jesus said that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" and since the human mind claims to be able to do both good and evil, the effects of suggestion cannot be wholly good. At this point Christian Science declares that there is no power but God, good, and that belief in any other power is false. Jesus proved this, and said of evil that it was a lie; and it is only by understanding this, and by striving to let that Mind be in us "which was also in Christ Jesus," that his teachings can be made practical today, and evil be proved powerless.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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AMONG THE CHURCHES.

SALT LAKE CITY, UTAH.

It is gratifying to be able to report that the work at the county infirmary in this city has been one of unfoldment the past year. During the year 1908 we had held a regular service three Thursday afternoons each month and a testimonial meeting on the fourth Thursday. These meetings were held in the sitting-room of the women's ward, and we could count on about four inmates to attend this service, never more than seven. There was much opposition from the management, and much indifference on the part of the inmates. In fact the question came up among the workers whether it would not be well to discontinue some of the services, and we were advised by the board of directors of our church to put the matter before the inmates, and see what they really wished. As the truth had already been demonstrated in many cases of healing, we found, when the question was put to them, that they were not willing to give up a single service; whereupon they were reminded that there was something for them to do. If they wished the work to go on, they must take a more active part in it. Meanwhile the committee had been studying the definition of church as given in Science and Health (p. 583), for they knew that only as their own understanding was awakened could they hope to arouse the dormant understanding of others. They also knew that the truth was established and that "progress is the law of God" (*Ibid.*, p. 233). From this time on more interest began to be shown. Previously we had to prepare the room ourselves and go around to the different rooms and invite the inmates to attend the service; but after this the room was prepared for us and they were all ready for the service, with an average attendance of twelve.

All that could be done for the men during 1908 was to distribute the literature and to secure permission from the superintendent to sing some of our hymns to them. They gradually became more interested, and by the end of the year they were joining in the singing. The growth for the year 1909 has been marked. We began the year in the men's ward by reading from the Bible and Science and Health, alternately, singing three or four hymns, and closing with the Lord's Prayer, in which all were asked to join. There was the greatest reverence shown during the reading and the repetition of the Lord's Prayer. One man said, "It is a good thing you have us repeat the Lord's Prayer—I have not said it since I was a very little boy. I made a bungle of it the first time I tried it, but I will keep on until I can say it." In a short time we were able to substitute a portion of the Lesson-Sermon, in place of the readings we had been giving them, and this they enjoyed so much that we were soon able to have the greater part of the Lesson-Sermon, opening and closing the service in the regular way. In this way we were conducting two services every Thursday afternoon, as well as a service one Sunday in the month.

At this point it became quite clear that our next step was to work for a service which both men and women could attend, and the way opened beautifully for us. At the close of one of our services the superintendent came and thanked us for the work we were doing for the inmates, saying they were all better for it, and offered us the largest dining-room for our services, with the use of the organ. This room is made ready for us and the bell rung for service, so that the inmates know when to come in, instead of waiting to be invited; and instead of sitting throughout the entire service, most of them now stand for the singing and at the close of service. Our Thanksgiving service was the regular one provided for that day. Our testimonies were good, all expressing their gratitude for the truth. As the time allowed for the service was short, many who desired to speak did not have the opportunity to do so. The following verse was handed me by one who attended our service for the first time on Thanksgiving day:—

Ladies of Christian Science,
We the inmates pray,
God bless you for the tidings
You've brought us here today;
God bless you for the tidings
You bring us when you call;
The God of love be with you,
And abide on one and all.

The Christian Science literature is in great demand, although last year they did not care for it. The number of *Sentinels* and *Monitors* has been increased several times, one man saying that he often had to wait two days for a *Sentinel*. Two copies of the *Salt Lake Telegram*, containing Judge Ewing's lecture, were kept in constant circulation many days, some calling for it twice. Some of these people study the Lesson-Sermon every day and use no material remedies whatever. One woman who took up the study of Christian Science was healed, and has left the institution to earn her own living. Another woman who had been an inmate four years asked for help, and was healed. She acknowledged her healing at the testimonial meeting, and in a short time obtained a good position. One man, who had become an earnest student, was suffering from apoplexy, and had been told by the physician that the next attack would be fatal; but, through the understanding of the truth he had gained, he passed through the attack unharmed, and in a few hours was about as usual, feeling better than he had before, and he has continued to gain. There are many demonstrations given at our testimonial meetings, and the good work goes on. The committee are most grateful for the experience gained while working among these needy people.

Correspondence.

[Written for the *Sentinel*.]

FRET NOT THYSELF!

E. W. SMITH.

FRET not thyself! Be patient, strive to prove
The depth and vastness of our Father's love;
When waves break high and winds blow fierce and chill,
Our God who rules the storm cries, "Peace, be still."

Fret not thyself! God's white-robed angel throng
Encampeth near,—so near their glorious song
Swells far above earth's roar and battle din
And drives afar the myriad hosts of sin.

Fret not thyself! Our God is All-in-all,
His angels guard thy steps lest thou shouldst fall;
Our Father-Mother God,—for Love divine
Fills and o'erflows with love this heart of mine.

Fret not thyself, dear child, for God is good,
He heeds the raven's cry and sendeth food;
His loving hand midst enemies doth spread
A bounteous feast of wine and oil and bread.

Fret not thyself! When earthly streams are dry,
Cool draughts from Bethl'em's well God doth supply;
And shouldst thou faint, or quail at sin's alarms,
Behold, outstretched, God's everlasting arms.

Fret not thyself! Press on! Lo, grand and fair
Looms forth the royal city! God is there!
No sickness, sin, nor death, nor tears, nor pain,
But Life and Truth and Love eternal reign.

Fret not thyself, dear heart! Hast borne the cross?
Hast drained the Master's cup? Hast suffered loss?
Hast battled long with sin and crushed it down?
Henceforth for thee heart's-ease and victor's crown.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

AN INALIENABLE RIGHT.

IN a testimony which appears on page 714 of this issue of the *Sentinel,* Judge Rufus D. Smith of Santa Barbara, Cal., who for nearly thirty-five years before he came into Christian Science was a great sufferer from diseases contracted during his service in the Civil War, states that the best physicians obtainable by him considered his case hopeless; that they "were all agreed that there was no permanent help" for him.

To one who could see no hope of relief save in *materia medica,* and who, notwithstanding the kindly efforts of skilled physicians during the many years that he was under their care, felt himself going from bad to worse, so far as his physical condition was concerned, the outlook of continued invalidism must have indeed seemed dreary. He also refers to his attitude toward religion, and says that he called himself an infidel and was proud of it. One can hardly conceive of a more pitiable condition than is his who, wearied in body and mind, finds himself at last among those "having no hope, and without God in the world."

Fortunately for Mr. Smith, when the time came that his attention was directed to Christian Science as a means of relief from his sufferings, he was led to accept it, and as a consequence he was healed of his sickness and converted from his infidelity. And yet, notwithstanding his eloquent testimony of gratitude for restoration to health, and of happiness in the study of the Bible and the Christian Science literature, we have no doubt that some of the captious critics of Christian Science who may read this testimony will ignore these patent facts and fail to find any value in it because the writer is not able to state that a leg which was amputated by the surgeons has been replaced through Christian Science treatment. Jesus illustrated this condition of unbelief by the parable of the "certain rich man" to whom Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We have no doubt, however, that Mr. Smith has no fault to find with the benefits that he has received through Christian Science, and that at the present time he—a man who has endured years upon years of pain and anguish as a result of his conviction that that immortal sentiment of the Declaration of Independence, the right of mankind to "life, liberty, and the pursuit of happiness," should not be violated—would consider any law which in any manner interfered with his choice of this healing agency as the one to which he might resort in time of need, a violation of his inherent rights,—those "inalienable rights, among which are self-government, reason, and conscience," with which, as Mrs. Eddy tells us, "God has endowed man" (Science and Health, p. 106). Certainly he would have good grounds for protest should the law-making power of the state in which he resides seriously contemplate the enactment of a law that would infringe upon his right of choice, as a man and as a citizen, by compelling him to go back to the system which could only leave him hopeless and despairing at the end of thirty-five years of suffering.

ARCHIBALD MCLELLAN.

THE CHRISTIAN SCIENCE READING-ROOM.

PROMINENT among the activities of our Cause is the Christian Science reading-room, which is to be found wherever a church of our faith is established. As our Leader says respecting the by-laws of The Mother Church, the reading-rooms "sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause" (Miscellaneous Writings, p. 148). It was necessary that the growing demand for genuine Christian Science literature should be met in an adequate way, and that inquirers at bookstores or libraries should not be misled by the offer, made through prejudice or ignorance, of something "just as good" as that which alone sets forth the correct teachings of Christian Science; in other words, the authorized publications. It is desirable that inquirers should have opportunity to investigate these teachings at first hand; and many who are not ready to purchase the literature are glad to read it, in order to discover whether it has a promise of practical help in their hours of need.

To many such the reading-room is proving itself an oasis in the desert of human experience, being as a well of living water, and a shelter from the storm and tempest of sickness and sin, as we learn from some of the oral and published testimonies of its beneficiaries. We are reminded that some of the world's great philanthropists regard the public library as one of the most efficient means of helping mankind, and to this end they devote time and money which is generally admitted to be well spent. It is also noteworthy that in recent years the profession of librarian calls for at least as thorough preparation as in the case of any other profession. The librarian is expected and required to have accurate general knowledge of the books which deal with the many subjects represented in a public library, and to be ready to furnish the needed information to all inquirers. It will thus be readily seen that a librarian must be alert and progressive, noting the advance made in all directions, and yet not losing sight of that which has proven itself of value in the past.

In the case of Christian Science librarians,—those in charge of our reading-rooms,—it goes without saying that they should be well acquainted with our literature, so as to be able to give needed information to strangers, or even to Christian Scientists. A portion of each day could be used to great advantage in systematizing one's knowledge of our rapidly-expanding literature, so as to bring that which is most helpful to the notice of the needy seeker. Tact and courtesy are invaluable in this service, and at the same time a firm insistence that the rules shall be observed, quiet maintained, and the utmost propriety observed. While strangers may receive information as to the study of the Lesson-Sermons, these should never be read aloud or explained in the reading-room, for this would defeat their intent. Furthermore, no one is authorized to explain these Lessons, although a few kindly words may be of great service in encouraging beginners to seek earnestly the guidance of divine Mind in their study.

It goes without saying too, that gossip and criticism, with all of that ilk, are inadmissible in the reading-room. The ever-presence of Truth and Love should be kept constantly in thought, and as this is done those who come to inquire will feel the healing touch of Christ, Truth, and drop some burden of sorrow or suffering; and this, after all, is the real reason for the reading-room; namely, to bring the healing truth in the surest and best way to each seeker. God's kingdom is here, and the world is fast awakening to the fact. In describing this kingdom St. John says, "His servants shall serve him: and they shall see his face; and his name shall be in their foreheads." It was a "fellow-servant" who showed John the wonders of the kingdom, but to John he seemed an angel. So does the true ministry glorify every one who truly serves.

ANNIE M. KNOTT.

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THE TRUE KINSHIP.

THERE are many Christian people who unhesitatingly accept the teaching of Christ Jesus as the highest spiritual authority, and yet who find it difficult if not impossible to explain or approve his statements and attitude as recorded in the 46th to the 50th verses of the 12th chapter of Matthew, where he seems to have turned away from the human sense of sonship and declared for the supremacy of the spiritual. This inability to understand his words is not at all inexplicable in view of the fact that those who accept the material order as divine can but conclude that the relations incident thereto are a part of that order, and therefore secondary to none other; hence for Christ Jesus to intimate that his least disciple is just as near, just as much to him, as his own mother, seems to them to put him in the position of one who is doing violence to a divine provision.

To the Christian Scientist these words of the Master are but one of the many incidental evidences that he recognized God, Spirit, as the only creator, the Father of man, and taught that every human relation can come to its true blossoming only when it is grown in an atmosphere of continuous and intelligent effort to realize the full significance of this eternal truth. In so far as one accepts the teaching that all true being is Spirit and Spirit's manifestation, in so far he must realize that all true relations are also spiritual, and that the idealization of human living, of marriage, parenthood, brotherhood, friendship, etc., is to be effected by holding the spiritual fact ever in thought, and honestly endeavoring to bring it into demonstration.

It is often true that, as the result of some rare affection or some mutual consecration, human lives seem to be wondrously blended. Witness the lasting attachment of old compatriots and soldiers, the tenderness of the life-long thought of each other by those who have suffered and faced death together. Like the early disciples, these men are true socialists; they have come to be brothers indeed. The bloom of such a fellow-feeling always exhales the fragrance of a fine sentiment, and this has often been the one redemptive and inspiring fact of otherwise dreadful tragedies. Such realizations, however, are always supersensual,—their most distinctive feature is their indifference to both caste and consanguinity. In every true patriot, parent, brother, or friend the divine is transforming the human, and in a thousand historic instances has such an achievement reemphasized the fact that true brotherhood, the only satisfying kinship, is grounded in mutual devotion to and realization of the Christ-ideal, apart from which human relations do not and cannot fulfil our hope or satisfy our longing. This was the basis and support of that fraternity of which Christ Jesus was the founder and head, and its significance to our daily experience is emphasized by Mrs. Eddy when she says, "Happiness is spiritual, born of Truth and Love" (Science and Health, p. 57).

Much is being said nowadays of the marked increase of divorce as an evidence of the despoliation of the home and family, and the people of any nation may well be alarmed when such a degree of indifference to the sacredness of the marital relation is being manifested. Christian Science immediately relates itself to this great problem in its insistence that the recognition and realization of spiritual man and his kinships offers the only means by which the human can be saved from sensuality, selfishness, and sorrow. When husband and wife are thinking of the spiritual at-one-ment of the truly wedded life, and when parents and children are thinking of each other in the light of that interpretation of kinship which Christ Jesus commended and acted upon, the joy of heaven is beginning to be known in the dawning of a true, uplifting, and practically significant sense of the fatherhood of God and the brotherhood of man.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Concord, N. H., April 12, 1910.

Dear Mrs. Eddy:—I am a little girl eleven years old, and my two brothers and myself attend the Christian Science Sunday School here. We have been able to make demonstrations for ourselves. Mamma was healed of a severe sickness, a year ago last August, and since then we have been a happy family, and love you very much for giving us Science and Health. I picked these Mayflowers for you.

With love,

JULIA R. MCFALL.

MRS. EDDY'S REPLY.

Well done, my good, faithful little Christian Scientist. Press on; you will be happy and blessed in being good.

MARY BAKER EDDY.

Rochdale, England, April 19, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—First Church of Christ, Scientist, Rochdale, England, in annual meeting assembled, desire to give expression of their gratitude and love to you for blessings received through Christian Science, and for the understanding of the truth which has come to this age through your inspired writings. We lovingly acknowledge our loyalty to you as our Leader, and are especially grateful for the Church Manual, which we recognize as the true guide for church government, and also to individual spiritual progress. We rejoice to know that God is so abundantly blessing you, and the Cause you have so nobly and so lovingly labored to establish for the benefit of all mankind.

On behalf of First Church of Christ, Scientist, Rochdale.

THE BOARD OF DIRECTORS.

Marlboro, Mass., April 28, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—Please accept my thanks for your "Pean of Praise," published in the *Sentinel* of April 23. Unnumbered thousands will read it, aspiring to touch the same key-note, while knowing also that the home founded on divine Principle can be made manifest in the lives of all His children. God's peace, His joy, His power are ever thine, and "with strong wing" you are lifting your readers "above the smoke of conflict into light and liberty," as you express your desire to do, in "Miscellaneous Writings" (Pref., p. xii.).

With gratitude sincere, for all that has helped me to know of that life though your efforts, I take renewed courage, knowing that what the apostle Paul wrote to the Ephesians in chapter ii: 19-21, can be reflected in the lives of God's children in our day.

Lovingly,

MRS. STELLA T. WEBSTER.

East Orange, N. J., April 26, 1910.

Beloved Leader:—I thank you for your song of triumph published in the *Monitor* of April 21. It has entered my home to confirm the "present ownership of all good and praise," and it reechoes Jesus' words, "Be of good cheer; I have overcome the world."

It has been my privilege within the last few weeks to place the *Monitor* for the first time, in yearly subscriptions, in the Young Men's Christian Association of Orange, the public library, and the state penitentiary at Caldwell, N. J.; and may those who read your words also understand the glory of your life, and your happy household. You are always giving some word of encouragement to strengthen the

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loyal struggler for the right, and in grateful recognition of what your teachings are to me, I am sending, in the same mail with this letter, a check for one hundred dollars to Mr. Chase, to be used for the enlargement of the publishing house, for I love this home from which your writings are sent out to the world, giving to all "the privilege of knowing God," and the liberty of the sons of God.

Humbly and gratefully yours,

GRACE MERWIN COLBY.

[Telegram.]

St. Louis, Mo., April 29, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—On behalf of the members of the Christian Science churches in the St. Louis field, assembled tonight to confer harmoniously and with mutual helpfulness for the upbuilding of our Cause in this community, we send this word of greeting to you, our God-ordained Leader, to tell you of our tender love toward you and of our deep gratitude for what you have done and are doing for us and all mankind. Your unselfish work for humanity, by reason of its fruitage of health and happiness, is day by day becoming better understood, and as time goes on the redeemed from sickness and sorrow and sin will more and more rise up and call you blessed. The wonderful teachings of Christian Science have opened the Scriptures to us, and like the disciples of the Master, on the way to Emmaus, "our hearts burn within us," with gratitude and love. Lovingly yours,

JOHN RANDALL DUNN, W. E. MCMAHAN,
FRANK B. NUDERSCHER, FRANK S. WILBUR,
FRANK E. STEVENS, RICHARD H. CALKINS,
First Readers.

Detroit, Mich., April 23, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader and Teacher:—"A Pean of Praise," coming to us from you in this morning's *Sentinel* and *Monitor,* found a deep echo in my heart. Ever since my visit at your home March 24, I have felt the benediction of the faces of the members of that household, shining with the "reflection of light and love." It was a great blessing to be invited to come, and I assure you the reflected light has shone out ever since to others.

It will be twenty-one years next month since you gave me the Normal course, and in that time you have never failed to give the right word at the right moment for our Cause. I came home from Boston more impressed than ever with the consciousness of what tireless effort, unfeigned faith, and consecrated love mean. He that watcheth with you will never cease to bless, and we who obediently and willingly follow have the blessing with you.

Yours gratefully, lovingly,

MARTHA HARRIS BOGUE.

Santa Barbara, Cal., April 20, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—The experiences of the past two years have so greatly enriched my life that I am writing you this expression of gratitude for having shown me the way to work out my problems. This understanding of God has come to me through the study and practice of your invaluable teaching. In your article "The Way" (Miscellaneous Writings, p. 355) you teach us that self-knowledge, humility, and love are the steps necessary to the unfolding of the fruits of the Spirit, and to the "overcoming," as John wrote in Revelation. I have been working by these rules for the past three years, and they have given me all that your wisdom and love foretold for us. It is a great privilege for me to study and practise this wonderful teaching of Christian Science. I realize more fully the benefits that have come to me from it, even though many hard lessons have seemed to come to me during the last year's work. I now know that it is not hard nor impossible for me to work to fulfil the law of God. Five years ago I was a helpless, hopeless woman; today I am full of health and hope, and have great joy and contentment in this, God's work for me. I thank God, and you, dear Mrs. Eddy, for all these benefits, and I desire to follow this glorious teaching of Life and Love.

Lovingly and faithfully,

CARRIE L. BLISS.

Redfield, S. D., April 18, 1910.

Beloved Leader:—The unanimous desire was expressed at the last business meeting of First Church of Christ, Scientist, of Redfield, S. D., that we send you this, our first outward expression of love and gratitude. About one half of our members are class students, and the good which we have received through this light thrown on your teaching has enabled us to love God more and to serve Him better. We earnestly desire to be loyal and obedient; a fruitful branch of the Vine.

BY COMMITTEE.

Cambridge, Mass., April 26, 1910.

Mrs. Mary B. Eddy.

Beloved Leader:—Allow me to thank you for your last word to us through *The Christian Science Monitor* and the *Sentinel.* There is an exquisite sweetness in your picture of the "spot where God dwells most conspicuously in His reflection of love and leadership." The idea that is most hidden to human thought is apt to be the sweetest and best, and what a wonderful grasp on heaven is in the words "love and leadership!" It means, not perfunctory obedience merely, but the seeing of Principle so clearly that one's own personal inclinations are eliminated and the only thing to be seen is the one divine way. You are proved to be the exponent of Principle to this age. Whoever is seeing anything of Principle is in the line of action with you. One infinite Principle has one line of expression. So, though not obeying you through human will, what you voice as Principle is what any seeker for the way of Principle must see and do lower down the line of expression. I thank God for Mrs. Eddy.

Sincerely yours,

JOAN HUDGENS ROME.

St. Louis, Mo., April 25, 1910.

Beloved Leader:—Just to thank you for "A Pean of Praise." What a happy, useful household upon this earth,—a light set upon a hill, which cannot be hid. I pray daily to know how to serve you better in God's great "vineyard of Mind-sowing and reaping," which He has called you to plant, and charged you to water,—to "proclaim His gospel to this age" (Science and Health, Pref., p. xi.),—and where you tell us to "gather the harvest by mental, not material processes" (Unity of Good, p. 12).

Reverently,

KATE JOY GRAY.

Orange, N. J., April. 21, 1910.

Beloved Teacher and Leader:—The *Monitor* has just come with your gracious reminder of God's omnipotence. I thank you from my heart for it. It refreshed my soul, encouraged me still to continue to climb the heights of holy aspiration, to leave behind the valley of materiality with its damps and mists, pitfalls and snares, to rise into the glad sunshine of scientific demonstration, and call my race "to the springtide of Christ's dear love" (Miscellaneous Writings, p. 330). This is my pean of praise to the Father, and to you, His child.

My love to your happy and privileged household.

Gratefully and lovingly your student,

NEMI ROBERTSON.

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THE LECTURES.

MINNEAPOLIS, MINN.

Prof. Hermann S. Hering lectured for Fifth Church of Christ, Scientist, at the Metropolitan yesterday afternoon [March 6], on "Christian Science: The Science of Salvation." He was introduced by Judge A. C. Hickman of the law department of the University of Minnesota, who said,—

In this active business life of ours, notwithstanding the fact that mankind seems to be engrossed in the material, still there is a general, almost universal desire to peer over into the realm of the unseen and learn something of that great First Cause; that which is the source of all that is. When Jesus was on earth in physical form, he performed many wonders, commonly called miracles. One purpose of these seems to have been to convince the world of the fact that he was the long-promised Messiah. Another purpose was to reveal to the world the nature and character of Him who had sent him. We find him saying at one time to his disciples: "He that seeth me seeth him that sent me." Again, when one of his disciples asked him, "Lord, show us the Father," he replied, "He that hath seen me hath seen the Father." Then followed this significant language: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

On one of his journeys he met a funeral procession, bearing to the grave the body of a young man, the only son of his widowed mother; and when he saw that grief-stricken woman, he was moved with compassion, and restored the young man to life and to his mother. On another occasion, with the mourning sisters of Lazarus, as he was approaching the grave of their departed brother, we find him weeping with those who wept. Recalling his language, "He that seeth me seeth him that sent me," we know the Father's attitude toward the bereaved and sorrowing. At one time, when Jesus was reclining at meat in the house of a Pharisee, a woman of the city, one who was a sinner, came in and stood at his feet behind him, and bending over bathed his feet with her tears and wiped them with the hairs of her head, anointing them with precious ointment. When Jesus saw this expression of her repentance and sincerity, her adoration for his pure and spotless character, he had compassion on her, and said, "Thy sins are forgiven." We read again that at the pool of Bethesda Jesus met a man who had been ailing for thirty-eight years, and from the account given we draw the inference that the man was practically helpless; but we are told that Jesus had compassion on him and healed him.

So we find, all through Jesus' life, wherever he met those who were sick, those who were suffering, those in distress, he always had compassion on them and healed them. Most of us have been reading these incidents from our childhood. We believe them. The Christian world still clings to the thought that there is in God the Father sympathy for the bereaved and sorrowing, that there is in Him the willingness to forgive the erring and repentant; but it remained for Mrs. Eddy, the Founder of the Christian Science church, to proclaim and demonstrate to the world that the infinite Father feels and acts now toward humanity just as He felt and acted toward humanity nineteen hundred years ago.—*Minneapolis Journal.*

LE ROY, KAN.

The lecture on Christian Science by Frank H. Leonard, at Union Hall, March 29, was listened to by an appreciative audience. Mr. Leonard was introduced by Andrew Lankton, who said in part,—

What is truth? In every age some seeker has asked in his own way the same question. Tonight many are seeking the reply. Those who have felt the rich blessings received from a knowledge of Christian Science, have found the answer, for Christian Science is the truth demonstrated. Christ Jesus demonstrated the truth by healing sin, sickness, and death. Between that time and this there have been many who have sought to prove the truth of his statement, "He that believeth on me, the works that I do shall he do also." For several centuries the truth was lost from the minds of the people, but forty years ago this truth was rediscovered by a woman, Mary Baker Eddy, who demonstrated Jesus' own prophecy, "Ye shall know the truth, and the truth shall make you free."

Le Roy Reporter.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

New York, N. Y. (United Churches and Societies of Greater New York).—Bicknell Young, Carnegie Hall, 3:30 and 8 p.m., May 8.

Evansville, Ind. (First Church).—Clarence C. Eaton, New Grand Theater, May 12. (Postponed from April 28.)

De Kalb, Ill.—Judge William G. Ewing, Church Edifice, May 12.

Chicago, Ill. (Second Church).—Bicknell Young, Church Edifice, Wrightwood and Pine Grove avenues, May 12, 13, and 14.

Duluth, Minn. (Second Church).—Miss Mary Brookins, Lyceum Theater, 3 p.m., May 15. (Postponed from May 1.)

Kansas City, Mo. (First Church).—Judge William G. Ewing, Auditorium Theater, 3 p.m., May 15.

St. Louis, Mo. (Fourth Church).—Bicknell Young, Rose Hill Hall, Hamilton and Maple avenues, 3 p.m., May 15.

New Haven, Conn. (Second Church).—Judge Septimus J. Hanna, Warner Hall, May 17.

Montrose, Col.—Hon. Clarence A. Buskirk, Church Edifice, May 19.

Bangor, Me.—Clarence C. Eaton, City Hall, May 19.

Green Bay, Wis.—Prof. Hermann S. Hering, Church Edifice, Cherry street and Monroe avenue, 8:15 p.m., May 19.

Davenport, Ia.—Bliss Knapp, Grand Opera House, May 19.

Denver, Col. (Fourth Church).—Frank H. Leonard, Elitch-Long Garden Auditorium, May 19.

Racine, Wis.—Prof. Hermann S. Hering, Guild Hall, Seventh street, May 20.

Maquoketa, Ia.—Bliss Knapp, Rice's Opera House, May 20.

Denver, Col. (Second Church).—Frank H. Leonard, First Church Edifice, 14th and Logan streets, May 20.

Muncie, Ind. (First Church).—Miss Mary Brookins, Wysor Grand Opera House, 3 p.m., May 22.

Braintree, Mass.—Clarence C. Eaton, Post Office Block, 3:30 p.m., May 22.

Akron, O.—Judge William G. Ewing, Colonial Theater, 3 p.m., May 22.

Manhattan, Kan.—Prof. Hermann S. Hering, Wareham's Opera House, 3:30 p.m., May 22.

Batavia, Ill.—Bliss Knapp, Knights of Pythias Hall, 3 p.m., May 22.

St. Paul, Minn.—Frank H. Leonard, Auditorium, 3:30 p.m., May 22.

Los Angeles, Cal. (Fourth Church).—Bicknell Young, Temple Auditorium, 3 p.m., May 22.

Hutchinson, Kan.—Prof. Hermann S. Hering, Home Theater, 8:15 p.m., May 23.

Eau Claire, Wis.—Bliss Knapp, Church Edifice, May 23.

Rock Valley, Ia.—Frank H. Leonard, Church Edifice, 8:15 p.m., May 23.

Atlantic City, N. J. (First Church).—Judge Septimus J. Hanna, Apollo Theater, May 24.

Manchester, Ia.—Frank H. Leonard, Central Opera House, May 24.

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TESTIMONIES OF HEALING.

My first knowledge of Christian Science came to me on Thanksgiving day, 1895, when I attended a Christian Science service on the invitation of a friend. For nearly thirty-five years prior to that day I had been a great sufferer from diseases incurred in the army and in a prison during the Civil War. During these years there were many weeks and months of pain and sickness, resulting in the amputation of my leg at the thigh; then I hoped there were better days in store for me, but physicians told me that I would never be well again, that I had a bad case of liver disease which would lead into many serious complaints. Believing that they knew what they were talking about, I settled down to await results, and I soon came to think they were real prophets, for in a few years I was afflicted with bowel and stomach disorders, and for about seven years before I turned to Christian Science I was a great sufferer from nervous illness and headaches.

I had never thought there could be any possible help for me except through the physicians. I was treated by many of the very best obtainable, and they were very kind to me, but they were all agreed that there was no permanent help for me. My mind was as wearied and worn as was my body, and I sometimes speculated as to whether the grave or the madhouse would get me first. I had been raised by Christian parents, but if I had ever believed in a God it was such a long way back that I did not remember. I called myself an infidel and was proud of it, and gradually I had come to feel very hateful toward professed Christians, believing them to be either weak or hypocritical. My friend who invited me to attend the service told me that I could get help through Christian Science, so I attended the service with him and was very much surprised to see the Scientists assembled, for I knew nearly all of them and they were of the very best people in the city. I engaged the service of a practitioner and had treatment next day, continuing present treatment for one week and absent treatment for another week, during which time I strictly followed the rules laid down for me by the practitioner, being determined to give Christian Science as fair a trial as I had always given the physicians.

At the end of this time, somewhat to my surprise, I had not died from lack of medicine, this being the first time in fifteen years that I had gone two weeks without it. I soon began to read carefully the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I became so much interested in them that I read little else. After a few weeks I found my condition somewhat improved, I could eat sufficient food to satisfy hunger and with very little inconvenience, and there came to me a great sense of mental relief and satisfaction. I attended the Christian Science services regularly, and in time came to like its explanation of the Bible. I had such an abiding prejudice against Christians in general that my progress in the understanding of Christian Science was very slow, but the light dawned upon me little by little and my health and mental balance were gradually restored, so that at the end of five years I realized that I was entirely free of all my physical diseases, with as good a mental condition as I had ever had; and I was very happy that I could truly say that I believed in the Bible and in the God of the Bible, and in His Son, Christ Jesus.

None of my old ailments has ever haunted me in the last seven years, and I am very happy in the study of the Bible and the Christian Science publications. I am a member of the local Church of Christ, Scientist, also of The Mother Church; and I am a living testimony that Christian Science can and does cure organic diseases. My wife was as great an invalid as myself, but she has been greatly benefited and is a dear good Scientist, and she, too, is a member of the local church and of The Mother Church. When I think of my deplorable mental and physical condition at the time I turned to Christian Science, and of my utter disbelief in God and the Christian religion, I feel a great sense of love and veneration for our dear Leader, Mrs. Eddy, whose teaching and beautiful life-example have made it possible for me to escape from the enslavement of mortal mind; and to reward her for this I hope to be always worthy of her love and esteem.

(JUDGE) RUFUS D. SMITH, Santa Barbara, Cal.

I feel that in justice to Christian Science, I should acknowledge what Truth has done for me. For eighteen years I had been under the care of physicians, and many days I could not leave my bed. I suffered with dreadful headaches, nervousness, and kidney trouble, and after being examined by different physicians they said I had five abnormal growths. They thought that an operation would be the only cure; but as one physician said I could not recover, I would not consent to the operation. I then took Christian Science treatment for about three months, and have been healed. Not only did I receive the physical healing, but the spiritual uplifting I value more than all else, and words cannot express my gratitude.

MRS. IDA B. LEE, Dayton, O.

It is with sincere gratitude for the blessing which Christian Science has brought me, that I give this testimony. About fifteen months ago I was taken ill and had to leave my daily work. For another week I was not able to stand without help on account of weakness. My wife was alarmed and sent for a doctor, who examined me and told us that both of my lungs were affected with tubercular disease, and that he could do nothing for me.

Christian Science was then brought to me by a dear friend, who gave me treatment and also lent me a copy of Science and Health and asked me to read it. I told her I would, for like a drowning man I was ready to grasp at anything. After the first treatment I had the first night's sleep in three weeks. After the second week I was eating heartily of everything that was set before me, and in another week I was able to walk several miles without weariness. Since then our family has not taken any medicine, and we rely wholly on Christian Science. My lungs are sound and my health excellent.

FRANK COTHEY, Cleveland, O.

I wish to testify to what Christian Science has done for me. I had never been considered strong, and soon after my marriage my health became very poor. After the birth of my only child, I was operated upon four times, undergoing a most serious operation. I want to say right here that I am grateful to every physician who ever tried to do anything toward restoring my health, and some of them are our very best friends. For five years I suffered from stomach and female trouble, besides mental illness, while tubercular disease also developed. I never knew what a whole night's sleep was, so great was my suffering. My husband was a teacher, and our financial affairs were in such a condition, and my suffering so great, that hardly a day passed in which I did not think of ending it all. But I always clung to the hope that God would lead me to what I was looking for. I was a church-member, and lived up to its teachings as well as I possibly could. I was taught the Bible by some of the most noted theologians and Bible students of the South, but I was never satisfied until I found Christian Science.

I was healed in Christian Science in twelve weeks' treatment, and I am every day trying to realize that in God is my supply, and to know that at no distant day I shall owe no man anything, save to love him. The physical healing

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was wonderful, but nothing compared to the spiritual uplifting. I have not taken any medicine or used any material means since the afternoon the dear friends came and told me what Christian Science is. My husband and little girl have had nothing but Christian Science treatment since that memorable afternoon, and I have seen croup, fevers, stomach trouble, partial deafness in one ear, etc., overcome for them. At Christmas, 1908, I was healed of acute throat and lung trouble in a short time. With the understanding of Truth which I have, I have made several demonstrations, some instantaneous, others taking a longer time. I began the reading of Science and Health the afternoon I was told what Christian Science is, and the fifth day I made a demonstration for which I shall always be especially grateful. Since then I feel that I have really lived.

I could write many pages and yet find it difficult to express my gratitude for Christian Science, and for the dear godly woman who brought this healing truth to all mankind. I love the Lesson-Sermons, and they are my daily bread. In this little Western town we are trying to be real Christian Scientists, and to let our "light so shine" that others will see our good works, and so honor God and His Cause. The persecutions which follow seem very bitter at times, but we know that "evil is nothing, no thing, mind, nor power;" and that "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, pp. 330, 17).

MRS. BERTHA JONES-DUKE, Eastland, Tex.

I had been sick more or less for twenty-five years, and from January until May, 1905, I was bedfast most of the time. One Sunday evening, when I was feeling very despondent and discouraged, neighbors who were Christian Scientists called, and during the evening my husband brought up the subject of Christian Science. I became quite interested in the conversation, and remarked that I thought I would have to take it up, as I had lost all faith in medicine. They said they would bring me some Christian Science *Sentinels* to read, which they did the next day. After reading them I was more interested than ever, and remarked to my husband that I could think of nothing but Christian Science, and believed I would like to take treatment, to which he consented. The same friends offered to loan us a copy of Science and Health, but my husband said we would buy one. We did so immediately, and I began to read it. After a few days we decided to call a practitioner, and I was instantaneously healed of bowel and female trouble, also of rheumatism.

Since then I have had many beautiful demonstrations of this truth that makes free, one of which was in a case of poisoning. This happened about four months after I came into Science, while in Estes Park, Col., on an outing with my husband and some relatives. The first manifestation appeared on my face after a day's picnic. It spread from day to day, until my face presented a distressing appearance, and one eye was almost closed. There was so much fear expressed by my relatives that I, being new in Science, was unable to overcome it. I knew of no practitioner nearer than Denver, and I reached there five days after the first appearance of the poison. My husband telephoned immediately from the hotel for a practitioner, and I received help at once. In less than two weeks, notwithstanding the great fear manifested, I was entirely healed, without a scar. Words but feebly express how grateful I am for this healing, also for the spiritual uplifting gained through the study of the Bible and Science and Health. It has made the Bible a new book to me, and the daily reading of the Lesson-Sermon is both a pleasure and a great help. The Christian Science literature is eagerly looked for and always welcome in our home.

I have found, as Mrs. Eddy says, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). For all these blessings I am indeed grateful to God, and to Mrs. Eddy, to whom God gave this revelation of Truth.

MRS. MAUD VICKARS, Oklahoma City, Okla.

I wish to acknowledge publicly what Christian Science has done for me. About twelve years ago I was healed of a fever, and ever since I have relied on the Science for physical and mental healing. One of the most beautiful features of Christian Science to me is that it is a preventive as well as a curative agent. Space would not allow me to tell of all the benefits received. A few years ago, when I attended college, the work seemed very difficult, but by applying my knowledge of Christian Science I was able to complete the year's work. My consciousness is flooded with joy when I think how divine Love helped me in those trying hours. This truth has also been a great help to me in teaching school; it has enabled me to solve difficult problems in mathematics by knowing that man reflects the one intelligence. The school was more easily governed by knowing that man reflects God's government. One day there seemed to be quite a disturbance, but when I realized the truth it speedily ceased.

One day, while at school, my sister during play fell and struck her head so that she became unconscious. After books were taken up she began to cry and showed mental disturbance. I sent her home, and when I went home she was again unconscious. I began immediately to declare the truth that "Life and intelligence are purely spiritual,—neither in nor of matter," and that "the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 14, 495). I realized that it was impossible for the intelligence which governs man to be disturbed or destroyed, that man's intelligence is eternal and immortal as is divine Principle. These thoughts took up their abode with me, and in thirty minutes my sister was all right and has been ever since. She did not remember the fall. I have seen diseases of all kinds vanish before the sunlight of Truth. The peace of mind and the spiritual uplifting which Christian Science has brought to my life are more to rejoice over than physical redemption.

Words are inadequate to express my gratitude to God; and to dear Mrs. Eddy, who was able to bring to mankind this truth.—LELA HUNT, Rose Hill, Ill.

Over a year ago I went to a Christian Science practitioner with my troubles, and to say that I am glad that I did so is expressing it mildly. I was healed of excessive nervousness, rheumatism, of drinking to excess of intoxicants, and of profanity. I cannot say too much in favor of Christian Science. God bless the day that I came to know of it! I had not read the Bible for over thirty years, but I now love the Book of books.

GEORGE PENNELL, Billings, Mont.

About a year ago my little daughter seemed to be suffering greatly from a stomach disorder and had not eaten for several days. A Christian Science practitioner was called in, and after the first treatment the pain was greatly relieved, and entirely removed by the second. The same help brought her safely and quickly through what threatened to be a severe attack of measles. At another time, while visiting away from our home town, the same little one became ill with a high fever and severe throat trouble. I wired for treatment, and within two hours all suffering was removed and the child was happily eating a hearty meal.

MRS. HARRIET M. KINNEY, San Mateo, Cal.

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When I look back over the years that have passed since I became a Christian Scientist, I seem to be like a traveler, standing on the top of a mountain, from which he views the long road over which he has just passed. I feel the deepest reverence and gratitude for those through whose struggles this road has been opened up and rendered passable to all mankind, and my gratitude to our revered Leader, Mrs. Eddy, is unspeakable.

I should like to relate one of the many experiences in which Christian Science has blessed my life. In November, 1908, one of our children, a lad of eleven, who is a strenuous football player, came into the room where I was, saying that he had just finished a game of football in the course of which he had been struck on the head by the heavy boot of another player. I gave him treatment, and as he fell asleep I left the house for about an hour. He told me, on my return, that he had been very sick, and the vomiting continued through the night and the next day, accompanied with severe pains in the head. After trying to help him for one day without perceptible benefit, I asked a Christian Science practitioner to take his case. She did so, and the vomiting was then overcome, but the pain in the head was still intense, although from the first there had not been any external indication of an injury.

The fourth day after the injury, I went out of his room for a short time, and as I reentered the door he got up on his knees in the bed, saying that the pain was terrible. He then closed his eyes and fell over on his side senseless. I thought that it was the "last enemy," and instantly I cried out, declaring the allness of Life over and over again. I next rushed to the telephone, to call up the practitioner. I told her what I thought, and immediately she and another practitioner with whom she was staying temporarily, commenced to work in Christian Science. I went back to the room, emphatically declaring for Life, and calling the boy by name I told him to declare the truth for himself. After a while, in a faint far-off voice he repeated those words of truth, then his eyes opened and the color returned to his face. The Scientist came to our aid, and by her ministrations he improved greatly. Afterward we noticed that the spine was affected, also the eyes, one being larger than the other, and the eyesight so impaired that he saw double at times and very imperfectly. In three weeks' time, however, he was completely healed; so thoroughly was the work done that now, to him, the whole experience has hardly the consistency of the dream which it was.

When I look at this boy, now a picture of perfect health and strength, I often ask myself if any mother can have deeper cause to be grateful to Christian Science than I. Can I not call myself blessed, that I am able to give this great truth to my children?

MRS. ANNA B. SPRINKMANN, Milwaukee, Wis.

In May, 1908, I was taken ill with acute lung trouble. I could hardly walk after I got up from the attack, and when some one advised me to write to a Christian Scientist I did so; and I shall never regret it. When I wrote to her I was very weak and had lost flesh, but in three weeks I could walk anywhere and had gained twenty-five pounds. I also had a very bad cough when I began the treatment, and people said my lungs were affected; but, thanks to Christian Science, I am now as well and strong as I ever was in my life.

EVERETT L. HEWEY, Phillips, Me.

Christian Science came into our home at a time when I had almost yielded to a sense of despair, and it fed me on bread that I knew not of. Since then I have had many proofs of the efficacy of this treatment, and I will mention three instances which I hope will be a help to some mother who is struggling to know the truth that makes us free from sin, sickness, and death. My six-months-old baby, who was very delicate, was completely healed of a lingering spell of bowel trouble, and became a healthy child. He is now in school and has never taken any medicine. Another child, when a baby, was healed of acute lung trouble in a very short time, with only one visit from a Christian Science practitioner. There was an epidemic of fever in the city, and our neighbor's children were all housed in with it, when suddenly my oldest boy was attacked. I sent for a practitioner, and in three days the boy was healed and the little sister, who was with him all the time, was protected by divine Love. Nearly all diseases common to children have come into our home, and been healed by Christian Science.

Thanks and all glory to God, who has given us, through Mrs. Eddy, "Science and Health with Key to the Scriptures," that we may unlock them for our practical use.

PATTIE C. JETT, Winchester, Ky.

During the summer of 1908, while spending a few months with my mother in Tennessee, I became very much interested in Christian Science. I had known of its great works for years, having seen a dear sister healed of a so-called incurable disease a number of years before, yet it did not appeal to me that I needed Christian Science until the time mentioned. I had been a church-member for several years (in name only), and I read the Bible because I thought it a duty; but now it is very different, although it certainly does require careful study to get the right meaning. Our beloved Leader has told us that we must heed what it says, and "work out" our own salvation, and the more I study the Bible and Science and Health, the more I want to study them, and I have had some good demonstrations of the power of Truth. A dear baby girl was born to me under Christian Science treatment, and with very little suffering. She has never taken any medicine. I was up in four days, and had no pain, no medicine—nothing but God and His medicine in my home ever since. In our experience with our other baby we had doctors, pain, medicine, and every form of trouble, it seemed, and we finally lost our baby through dependence upon material means.

The Bible, Science and Health, and the *Quarterly* are my daily companions. The Lesson-Sermons are so good and helpful, and each time they are studied there is always something new to be found in them. Through their study I have learned to have more patience, and more thought for others. I have learned to love every one and see as much good as I can in place of evil. I know better each day how to appreciate Mrs. Eddy's teachings and realize that "every day makes its demands upon us for higher proofs rather than professions of Christian power" (Science and Health, p. 233).—MRS. GROVER C. MILLER, Idalia, Mo.

Four years ago I took up Christian Science for the healing of stomach trouble, from which I had been a sufferer for about fifteen years. Previous to this I had tried every material remedy offered for relief, but as I kept getting gradually worse, and had given up all hope of getting permanent help from *materia medica*, it was decided to try Christian Science. After the first treatment I discarded my system of dieting, and after taking five treatments I was completely cured. I also suffered from catarrh and headache, which have been entirely overcome by treatment and the study of the Christian Science text-book. Other members of my family also have been healed of various ailments through the application of this truth.

Above all the healing of physical diseases is the spiritual uplifting, which I value more than all else, for it has given me a clearer understanding of the Bible and the relation of man to God. For all these blessings I am indeed grate-

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ful to our beloved Leader for this wonderful truth, which can and does free mankind from every discordant condition.—FLOYD MCGREW, Mishawaka, Ind.

Christian Science has done so much for me that I write this testimony with the hope that some one may be benefited by my experience. When quite a small child I was ruptured severely by lifting a very heavy weight. A doctor was called, and he ordered me to wear a support, to keep very quiet, and not on any account to run and jump about. After many years of pain and inconvenience I was persuaded to undergo an operation. This, however, proved an utter failure, my condition being worse after it than before. This went on for three years, until the happy day that I heard of Christian Science. I must confess that I felt skeptical about all the wonderful healings, but made up my mind to prove it for myself. In a short time I found that there was hope for me, that I need not suffer, that God is Love, and that joy and health are man's rightful inheritance. I wrote to a practitioner for absent treatment, and in a very short time I got my healing. In one of the practitioner's letters she asked if I could not make up my mind to lean on God for support. This let in the light; I felt I could give up the material support without any fear.

I cannot sufficiently express my joy and gratitude for this efficient healing, and for all the good things which have come in its train, foremost of all being the spiritual quickening. It is my great desire to live so as to reflect this truth which has been made so clear to us by our loving Leader, Mrs. Eddy.

MISS V. M. SYDENHAM, Scarborough, England.

When I came to Christian Science it was not for myself, but for my husband, although I now realize that I, too, was very much in need of it. It seemed as though medical skill had been exhausted, when we turned to God, and we proved this statement, "Man's extremity is God's opportunity." We came to Christian Science through the advice of a very dear friend, who is a living witness to Truth's power. My healing has been slow, but God, Truth, has been molding me anew in His own image and likeness. Mrs. Eddy has given us "Science and Health with Key to the Scriptures," which unlocks the door of the heart, and lets God come in and take full possession of our being. Then we can demonstrate the fact that in God "we live, and move, and have our being."

Not having much knowledge of disease, I cannot say what my ailments were, but I know this, that I am newborn,—spiritually, morally, and physically. Bodily ailments which I had had since childhood have all disappeared, and I am simply a new creature in Christ. I never was prejudiced against Christian Science, as it always seemed to me that there was truth in it. I cannot find words to express my gratitude to God, to Mrs. Eddy, and to all who have in any way helped me to come to a knowledge of this wonderful teaching.

MRS. JENNIE E. WELCH, Manchester, N. H.

On Oct. 1, 1900, while in South Africa, my left ankle was seriously injured by a shell. The ankle became quite stiff and was said to be ossified. For four years I tried *materia medica* and was greatly helped by it, but the doctors told me that I could not march any more and that nothing further could be done. In 1904 I tried Christian Science, and began to improve immediately. I have been enabled to do my work, even to the marching of twenty miles or more, and although not yet completely healed I know that the fault is not in the Principle but from lack of a fuller knowledge of that Principle. I have had many demonstrations of the power of divine Love, such as no ill effects after concussion (keeping to my work the next day), recovery from influenza, protection when in apparent danger, etc. I tried hard to keep the habit of smoking, but the desire for both tobacco and intoxicating drinks left me.

All this is, however, nothing as compared with the spiritual uplifting of thought which Christian Science is giving me. I am beginning to see the depths to which selfish thoughts and lack of self-restraint can lower one, for it is only when we begin to look upward that we see how deep down we have fallen. The truth of Jesus' statement, "Blessed are the pure in heart: for they shall see God," is made clear, and I know that when my thoughts are made purer by the overcoming of selfishness, irritability, etc., I shall see more of God and less of evil, whether under the name of sin or sickness. The true man is a ray from divine Love, and it would be as easy for a ray of sunlight to reflect darkness as for a ray of divine Love to reflect evil. To be truly healed we must seek the spiritual kingdom more than the physical benefit of healing, for then we look beyond the false evidence of human belief to the glorious purity revealed by spiritual understanding, attained through the study of Science and Health.

I cannot find words to express my gratitude to Mrs. Eddy for giving us this "Key to the Scriptures," and I often wonder where and what I should be now if she had not been faithful to her call to duty and given to the world this glorious revelation of Truth.

N. LUXMOORE, Captain, The Devonshire Regt., Candia, Crete.

I wish to express my gratitude for the many blessings I have received from the study of "Science and Health with Key to the Scriptures" and through the aid of a Christain Science practitioner. The saying that "man's extremity is God's opportunity" certainly held good in my case, as I had tried every material means I could hear of for my trouble, which was said to be organic, and according to *materia medica* incurable without an operation. I have also been relieved of nervousness and general debility, and am now able to do office work, although never before could I stand confinement. At times the sense of fatigue has been very marked, but it was soon overcome by declaring the truth.

While I am very thankful for the physical help, I am still more grateful for the spiritual uplifting, which passes all understanding. Although I have only a grain of understanding, I have Christ's promise, "Ye shall know the truth," and this sets us free from every material belief, according as we seek and strive. I am truly thankful to God, also to Mrs. Eddy, and my greatest desire is to have that Mind which was in Christ Jesus.

LOUISE WOOD, Dallas, Tex.

[Written for the *Sentinel*.]

"WITH THY LIKENESS."

LAWRENCE BRAINERD.

WHEN I awake in that glad morning light,
  And find myself in harmony with God,—
Freed from earth sense, and one with good,—I shall
  Exultant rise to walk on holy sod.
But is it death that brings this state of royal kin?
  And must we pass to other worlds before
We can reflect, in deed and way and look,
  The image of the Maker we adore?

Nay, 'tis the life of Truth and Love,—
  When in all things the good alone we see,
We shall awake to find there is no death,
  And with Thy likeness satisfied shall be.

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

We are so timid, so faithless, and so selfish in our way of encountering life that we allow great opportunities to slip by unheeded. The great difference between man and man is not so much a difference of capacity as receptiveness to divine inspiration and responsiveness to divine command. The real gospel of Jesus is not first and foremost the gospel of a great bestowal, but that of a great demand. Jesus demanded all that his followers had to give, even to their substance, not because he wanted it for himself, but because he knew they were not ready for the highest aims until they were freed from the petty personal point of view; then, indeed, they did find the gospel of a great bestowal, for they learned that they had lost nothing and gained everything.

[*New York Observer.*]

Hearing is but half the orb of Christian experience—doing is the other half. If faith abideth without works it is dead, because it is alone. The Word of God has a good many severe things to say of all attempts to divorce religion from morals and theology from life. Life cannot be divided into sections, and any one of the segments thrown away, without deep injury to the subjects who are to live it. Only the complete man is the happy man, and no man is complete who, while theoretically approving the truth, practically disowns it in practice and nullifies it by his conduct. It is always easier to accept an intellectual statement than it is to live a life or do a deed, and hence appears the constant need of insisting, in public and in private, on the absolute duty of accompanying hearing with doing.

[Cleland B. McAfee, D.D., in *Christian Work and Evangelist.*]

The theology of the Old Testament is the outcome of the experiences which Abraham and Moses and David and Isaiah and the others had with God and His truth. All revelation is first an experience which some man has with God. The theology of the New Testament is the outcome of the experiences of men with Christ, finding in him certain facts which demand explanation. It would be almost correct to say that the Bible is not a book of theology, but rather a book of religion, a book of experiences rather than a book of explanation of those experiences. At any rate, the accent of the whole book is on the religious experiences, and we are left to make our explanation of them.

[*Congregationalist and Christian World.*]

The Bible is not an oracle to which we go for the special needs of an hour, though Christian men have found comfort in this haphazard appropriation. It is rather the family history of God's people, by which we may interpret our own lives and fortify our hopes by the merciful and kindly dealings of God with others. It is our relation to Christ which brings us within the circle of God's pledged intentions. "All the promises of God are yea, and amen, in Christ Jesus." Do we really believe in God as the active helper and sustainer of our lives? If so, the words which were spoken in his name by prophets and apostles and by Christ himself will be full of living power and assurance for our souls.

[*Standard.*]

The power of a body of Christians to command the regard of those who stand outside does not depend upon numbers or wealth. It does not even hinge upon the confession of faith to which Christians may subscribe. The men and women are themselves the "epistles" which all know and read. If those who look on see loving-kindness, mutual helpfulness, the spirit which was in Jesus, they will be convinced of the relationship which we bear to our Lord, and in no other way.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

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FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, MAY 14, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

A joint resolution, now before Congress, asks that a commission of five members be appointed by the President of the United States, the duties of such commission to be: First—To urge upon the attention of other governments the fact that relief from the heavy burden of military expenditures and from the disasters of war can best be obtained by the establishment of an international federation; second—to report to Congress, as soon as practicable, a draft of articles of a federation limited to the maintenance of peace, through the establishment of an international court to have power to determine by decree the controversies between nations, and to enforce execution of its decrees by the arms of the federation, such arms to be provided to the federation and controlled solely by it; third—to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war.

The physical valuation of railroads has been recommended as an amendment to the Taft-Elkins railroad bill in the Senate. This means an appraisement of its actual real property, lands, tracks, buildings, shops, and rolling stock. It does not consider good will, franchise, or the value of stocks and bonds issued by the company. Such an inventory would be of great service to the interstate commerce commission in determining rates that would be both just to the people and yield a fair profit to the railroad company on its actual investment.

The census office unofficially estimated the increase of population in the United States since 1900 at 15,121,036, making a total of 91,424,433. The unofficial estimate for Greater New York is 4,563,603, an increase since 1900 of 1,126,401. The population of Chicago is estimated at 2,282,926, Philadelphia, 1,540,429; New Orleans, 332,132; St. Louis, 698,716, Baltimore, 583,374, Washington, 350,145; Cleveland, 520,938; Cincinnati, 354,012; Buffalo, 401,535; Denver, 159,226; Pittsburg, including Allegheny, 569,823.

Ex-President Roosevelt's final ambition, it is said, is to be the founder in Washington of a great national university, with a foundation backed by unlimited capital, with himself at its head and with the firm purpose of devoting his whole endeavors to the institution. Andrew Carnegie, according to the scheme, is to head the list of several thousand men of wealth to contribute many million dollars for the foundation.

Ten million dollars is the amount Postmaster-General Hitchcock expects to save during this fiscal year in the operating expenses of the post-office department. He has already turned back to the general fund of the treasury four million dollars of the deficiency fund appropriated by Congress. This saving was made during the first six months of the present fiscal year ended Dec. 31.

The department of justice will be given an appropriation of fifty thousand dollars to continue the investigation and prosecution of sugar customs frauds. The department has collected as a result of prosecutions to date about three million five hundred thousand dollars, of most of which the Government had been defrauded in importations by various sugar companies.

It was the contention of ex-President Roosevelt that the power generated by dams erected on streams under Government control should belong to the nation, which should retain in perpetuity the power to regulate its sale price. In the bill just passed by the House and which will probably be vetoed by President Taft, this principle is disregarded.

The United States court of appeals has affirmed the decree of the United States circuit court in which the Standard Oil Company was fined twenty thousand dollars by a jury before Judge Noyes in the western district of New York for violation of the interstate commerce act. The defendant was found guilty on forty counts.

The start for an intelligent, expert revision of the tariff will be made with an appropriation of two hundred and fifty thousand dollars with which to enable the tariff board to make a study of the comparative costs of production in the United States and foreign countries.

More than one seventh of the entire revenue of New York state is spent for maintaining the hospitals for the insane. The total receipts of the state for the ten years following Oct. 1, 1899, amounted to $342,025,805. For the hospitals for the insane $54,018,361 was used.

To check New Jersey's destructive forest fires the state has ordered the railroads traversing its pine forests to clear the ground for fifty feet on each side of the tracks and plough up and gravel ten-foot strips to prevent the growth of brush again.

The supreme court of the United States, in a sweeping decision, has unanimously affirmed the decision of the Tennessee supreme court ousting the Standard Oil Company of Kentucky from the state and adjudging it a trust in restraint of trade.

Fraternities and sororities at the Bridgeport (Conn.) high schools will be abolished by the board of education, beginning with the next school year. This is the substance of a resolution adopted by the board following an investigation.

The Senate committee on judiciary has voted to recommend the confirmation of Governor Hughes' nomination for associate justice of the supreme court of the United States.

After twelve years the ill-fated battle-ship Maine is to be removed from the Havana harbor. A bill providing for such removal has passed the House and the Senate.

A second attempt to pass the resolution favoring the federal income tax failed in the New York assembly.

International.

Ex-President Roosevelt, in his address before the Nobel peace prize committee at Christiania, Norway, said: "All really civilized communities should have effective arbitration treaties among themselves. The methods adopted in the American Constitution to prevent hostilities between the states and to secure the supremacy of the federal court in certain classes of cases, are well worth the study of those who seek at The Hague to obtain the same results on a world scale. Something should be done as soon as possible to check the growth of armaments, especially naval armaments, by international agreement. It would be a master stroke if those great powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves, but to prevent, by force if necessary, its being broken by others."

The Chinese government is considering a proposed railway to be built from Haichou, on the seacoast, westward through the Yellow river valley, connecting Chinese Turkestan with the sea. An important feature of the plan is the development of a new trading port at Haichou, midway between Chefoo and Shanghai. The line would be an important trunk line. Other land connections would be the Peking-Hankow and the Tientsin-Pokou railways. Its water connections would embrace the important sea routes of the world.

The officially appointed delegates at the World's Sunday School Convention in Washington, U. S. A., May 19 to 24, will represent more than twenty-five million persons. Four auditoriums will be used and speakers to the number of two hundred and fifty, representing forty-five lands, have formal place on the program.

King Edward VII. of England, beloved of all his people, passed away May 6. He is succeeded on the throne by his son, who was proclaimed King as George V.

Industrial and Commercial.

The test of the practicability of all the Government reclamation work is at hand. On April 1 there was due and payable into the reclamation fund from the settlers on the various projects, approximately one million dollars for water rights. If the farmers are able to meet their payments, it evidences that the Government is able to secure a return on its investment. On the big North Platte project in Wyoming and Nebraska there were 335 farms with charges due on April 1. It is reported that 227 of them paid up as early as last December and of the remaining 108 the engineers in the field estimate that not more than ten will be likely to be canceled. On the Truckee-Carson project in Nevada, where conditions have been as unfavorable as any could be, the reports show few delinquencies. On the Okanogan and Sunnyside projects in Washington, the Shoshone in Wyoming and the Huntley and Sun river in Montana, it is predicted that every farmer will meet his obligations. The greatest number of failures was found among those who took up the projects never intending to use them themselves, but to speculate for profits on *bona-fide* homemakers who came later. The farmers who came to farm are making good. The crops produced on the irrigated lands operated by the water systems of the Government in 1909 had an estimated value of fourteen million dollars and the land values increased not less than one hundred and five million dollars as the result of the construction of the federal irrigation works.

The Roosevelt dam, the great engineering work in connection with the Salt river irrigation project in Arizona, is nearly finished. The Government, unable to get cement at a reasonable price in connection with this dam, undertook to manufacture its own cement from local material, and saved thereby more than six hundred and fifty thousand dollars. The reservoir created by the dam is perhaps the largest artificial body of water in the world. Its capacity is sixty-one billion cubic feet, and if its water were spread over Delaware it would cover the entire surface of the state a foot deep. The dam is two hundred and eighty feet high, ten hundred and eighty feet long on top, and contains three hundred and twenty-six thousand cubic yards of masonry. It is expected that the dam will be completed in June, but the project will not be formally opened until fall. The project when completed will have cost eight million six hundred and forty thousand dollars. It will irrigate two hundred and forty thousand acres of land and it is estimated by expert agriculturists that the crops of a single season will return enough to repay the entire investment of the Government.

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CHRISTIAN SCIENCE SENTINEL

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

THE "BANQUET OF CHRISTIAN SCIENCE."

SAMUEL GREENWOOD.

THAT was a happy expression which Mrs. Eddy used when she spoke of the weekly testimony meeting as a "banquet of Christian Science" (Miscellaneous Writings, p. 149), for here indeed are dispensed to needy mortals precious fragments of the "bread of life," and the fruits of that tree whose leaves are for "the healing of the nations." Throughout the field, now of world-wide extent, multitudes of weary wayfarers, hopeless of heart and famished of spirit, are attracted thither, seeking comfort and spiritual refreshment, and it should be the care of Christian Scientists, to whom this task of love has been committed, that none of these go away unsatisfied. It is their privilege as well as their duty to bring to this feast, in the words of our Leader, "what they possess of love and light," and to distribute "what God has given [them] of experience, hope, faith, and understanding" (*Ibid.*); or, as Malachi expressed it, to bring their "tithes into the storehouse, that there may be meat in mine house."

The primary purpose of the Wednesday evening meeting is evidently not so much to strengthen and cheer Christian Scientists themselves—although this blessing naturally attends one's unselfish ministrations—as it is to awaken mankind to a knowledge of the redemption from sin and disease which is provided in Christian Science. Christian Scientists are daily proving in numberless ways what the true idea of God, as omnipresent good, can do for them in times of need. Again and again they have seen demonstrated God's power to "furnish a table in the wilderness" when human material belief saw only dearth and desolation; and these experiences, when made known, inspire with new hope and courage those who wander in from the "highways and hedges." Their realization of God's goodness and protection may well be likened to the "candle" in the Master's illustration, which Christian Scientists are expected to keep in their candlesticks, to give light when needed, but not to hide under the "bushel" of diffidence or timidity. We may indeed bask in another's light, but that light cannot take the place nor do the work of one's own. This work is individual, and one should not rely upon another to do his part therein, any more than he should ask to be given a blessing for which he has not prepared himself.

An indispensable feature of successful banquets is that the fare be carefully selected and prepared, so as to prove most acceptable to one's guests. To do this, the palate of the guests, more than one's own, must be considered. Christian Scientists likewise owe it to those invited to the Wednesday evening meetings, that they not only give the best they have, but present it clearly and intelligibly,—not in an "unknown tongue," but in language readily apprehended. The effect of many good testimonies is frequently lost through the use of obscure terms. Disease, sin, and evil habits are not regarded by the average person as "claims" or "beliefs," but as actual experiences; and their need is not to have these conditions renamed, nor described in unusual phrases, but to know that Christian Science heals them. This fact, that Christian Science removes the ills and the errors of mankind, and makes human thought more loving, unselfish, and pure, should be the key-note of every utterance and the burden of every testimony.

It is important in this connection that Christian Scientists carefully observe the by-law in the Manual relating to testimony, namely, that such testimony "shall not include a description of symptoms or of suffering" (Art. VIII., Sect. 24). The too common tendency has been to dwell unduly upon the painful or distressing features of one's experience, rather than upon the deliverance wrought by Christian Science, not realizing that mortal thought is already too sensitive to disease descriptions. Vividly to depict one's past sufferings may impress them more deeply upon the thought of both narrator and listener as having been realities, rather than illusions of erroneous belief which the truth revealed in Christian Science dispelled. It is the object of these meetings to help efface the images of disease, but not to delineate them. The statement of one's ailments in generic terms, as provided in the by-law referred to, is amply sufficient for most occasions, and serves by its omission to protect the thought from the mesmerism of harrowing recitals of suffering or misfortune. As has been said, the purpose of these testimonies is to bring to human recognition the healing power of Christian Science, and this is always the main point to be considered in relating experiences.

The failure to fulfil one's individual part in Christian service, the disposition to enjoy God's bounty without sharing it with others, tends toward spiritual depletion, since the measure with which we give or withhold is given or withheld in return. The Master, it will be remembered, condemned those who, professing discipleship, neglected to minister to the needy. The omission to obey God's behests even in that which is least must always hinder spiritual growth, for there can be no progress beyond the line of fulfilled duty. No one can go forward and leave undone behind him aught that he should and can do, for only as one is doing all that is required can the call come to go higher.

There is, to be sure, a right season for silent meditation, but it is hardly during the half hour given to audible testimony, if the time waits and we have not presented our offering, for silence is then apt to be leaden rather than golden. Gratitude for the priceless boon of Christian Science, and unselfish love for humanity, will drive out fear of personality if given the opportunity. To have received even but a small knowledge of Christian Science, with its attendant benefits, is a great trust, and Christian Scientists will not be absolved from its responsibilities. They must live up to the measure of their privileges if they would retain and increase them. Doubtless it is difficult for most persons to speak in a public meeting, but, on the other hand, if no hard things were required in the

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line of Christian duty, wherein would be one's cross-bearing? What we have to give may seem but a tiny crumb, yet it may be just what is needed by another, and if given in love will not return void.

No half hour of the week is more important to the advancement of the Cause or to the welfare of humanity than that devoted to public testimony at the Wednesday evening meeting, for here are given the proofs of the demonstrability of Christian Science. Much remains to be done in bringing this teaching to the attention of mankind, and all Christian Scientists may share in this work by making known the practical benefits they have received and are receiving therefrom. Let them give as freely as they receive. The strangers within our gates are our invited guests, and should be ministered to as cheerfully as if they had been invited to dine at our homes. Let the spirit of glad service fill the heart, and its expression will be spontaneous and fruitful. Anything that would influence us to withhold from God this small return for our blessings must seem paltry indeed in the light of the nothingness of all mortal things. We may be sure that any suggestion to keep back our tithe of helpful experience is not of God, and therefore should not be accepted; for there is not a moment when the Christian can safely cease his mental resistance to the self-assertive claims of evil, or relax his diligence in giving activity to every right thought.

This is not offered by way of criticism, but in the hope that there may be awakened a more active sense of individual responsibility, and hence a more general participation in this work. The writer knows full well the struggle many experience at the thought of speaking to a public assembly, but this fear is lessened and overcome by grappling with, not by yielding to it. Only the excuse which we know God will accept should ever prevail with us. If we are not doing the best of which we are capable, let us discover and remove the obstructing error, lest in limiting our usefulness we limit our receptivity also. Man is greater than anything which the sense of fear, indifference, or self-love can urge against one, and a realization of this will work out individual freedom to do whatever is right.

"LINE UPON LINE."

FRANK H. SPRAGUE.

To persons whose impressions of Christian Science have been gained from outside observation instead of practical experience, it is sometimes a matter of wonderment that the adherents of this faith devote so much time to the study of the Bible, with Science and Health and other writings of Mrs. Eddy. From the point of view of their observations it seems to savor of pedantry, if not indeed of fanaticism, that one should attend service every Sunday to listen to the reading of a stated Lesson-Sermon, after having already devoted a portion of each week-day to its careful perusal. Surely such loyalty to an ideal must be taken either as an indication of narrow-mindedness and bigotry on the part of its devotees, or else as evidence that the works in question contain a hidden source and supply of inspiration, which the outsider fails to discover.

If, as is frequently supposed, Christian Science were merely a novel system or method of treating disease, the essential points in its practice might be embodied in a definite formula or scheme of doctrine which, once mastered, would call for no further study. But the case is far different. The manifestations of healing witnessed by the onlooker are but incidental considerations in the practice of this Science, visible effects resulting from an appreciation and understanding of certain fundamental truths regarding man's being. Christian Science shows that Life has nothing to do with organic matter or material structure; that a sense of life which is involved in materiality is false; and that a right understanding of God and the universe causes discordant bodily conditions to disappear by correcting and undoing the mistaken beliefs of which those conditions are but the objective expression.

Not until human consciousness is so completely transformed that all evidence of materiality is wiped out and the undisputed reign of spiritual harmony established, will the stronghold of sin, disease, and all ungodlikeness be undermined and overthrown. Surely, such a consummation can be reached only by proceeding "precept upon precept; line upon line," in the eradication of falsity. The task of engrounding thought in the true, the spiritual sense of Life, in the face of the overwhelmingly contradictory and seemingly valid claims of physical sense testimony, calls for the utmost consecration and devotion—untiring vigilance and unremitting application. In the declaration, "If any man be in Christ, he is a new creature: old things are passed away," the apostle Paul expresses his recognition of the renovating process by which human consciousness must be dispossessed of a material sense of existence and spiritual sense quickened into manifestation.

Mrs. Eddy says in her address at the dedication of the church in Concord: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power—and this is Christian Science" (*Sentinel*, July 23, 1904). In the parable of the leaven Jesus indicates the power of spiritual sense or understanding, "the kingdom of heaven," to transform human consciousness. Again, he likens the kingdom of heaven to "a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Consciously or ignorantly, all mankind is seeking to realize the harmony and happiness which spiritual sense imparts. In proportion as the heavenly harmony is experienced, the glamour and allurements of a material sense of happiness fade away. Mortals do not deem the pursuit of materially conceived riches and power irksome, even though such pursuit involves toil and sacrifice, since they believe those things have ability to confer enjoyment. According to the testimony of innumerable witnesses, the progressive realization of man's true nature and possibilities, as unfolded in Christian Science, is attended by a spiritual sense of peace, joy, and harmony far surpassing the fleeting and disappointing pleasures of material sense. Is it to be wondered at, then, that Christian Scientists eagerly avail themselves of the advantages for spiritual growth offered in the systematic and concerted study of the Bible, together with their Leader's works, the public services, and other accessories which the movement affords?

THE CHRISTIAN SCIENCE MONITOR.

EDWARD GILBERT.

THE daily newspaper of the Christian Science denomination is now a year and a half old, and it seems good to look back over the period of its existence, to see what the results have been and whether they are commensurate with the outlay. When notices of the proposed publication of the *Monitor* first appeared, the writer was inclined to doubt the wisdom of a subscription, as it seemed more like a luxury than a necessity; but when a little later there appeared the advice from our Leader to all Christian Scientists, to subscribe for and read the paper, all possible objections were put aside and the subscription sent in. The wisdom of our Leader's advice was very soon apparent. The benefits received have been so many and so great that it seems but right to let others know what they are.

At the outset, reading was mostly confined to the Home Forum page. The articles on music and architecture, together with the little poems and snatches of wisdom from the best authors, which appear on this page, tended to lift thought from the every-day cares and to elevate it to the

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contemplation of what is highest and best. As time went on, the writer was surprised and pleased to notice a marked improvement in his habits, his appearance and general address. Next the editorial page helped to widen and deepen the interest in and sympathy with all the people and nations of the world, dealing as it does with matters which concern not alone one person or one community, but all mankind, their present condition and their progress. It brings us nearer to them in thought, lessening, it would seem, the sense of distance, and is a fulfilment of Paul's declaration: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

For some months after the first copy of the paper appeared, the article on Christian Science printed in each issue did not appeal to thought very definitely; but afterward it was the writer's privilege to be on the road for some months, and then these articles began to be appreciated. After a strenuous forenoon's work, when there would seem to be a tendency to mental and physical fatigue, the Christian Science article in the *Monitor* would be read; and this not only cleared the thought and imparted a sense of rest and peace, but never failed to bring about a change in the business situation itself, which rendered work much more pleasant, successful, and satisfactory. It was refreshing to notice, also, that the subject for each day was interestingly adapted to the day's need, and thus it became the more acceptable and was more highly appreciated.

After this experience thought was turned to the sporting page, and at first (the writer not being particularly interested in any line of sport) there was a tendency to question the value of the matter on this page, and for some months it was passed over with a mere glance at its head-lines. One day, however, attention was directed to one of the articles on "Rational Golf." The writer did not know the game, and was not particularly interested in it, but he was induced to read the article. It described a situation in which a player, after making a few shots, found himself almost cornered, so to speak, and apparently unable to go any farther. After studying the situation for some minutes, however, he selected a particular club, and by a well-calculated shot was able to free himself from the awkward position into which he had played himself, and to proceed to the end of a satisfactory game.

The situation described in this article reminded the writer strongly of his own and others' experience in the work of Christian Science. Many times we find ourselves confronted by what appears to be an impassable wall, when mortal mind seems to say, "Thus far, and no farther," but by vigorous application of the truth as taught in Christian Science, how many times have we seen the seeming obstruction removed, and the way opened up for further progress in the truth.

With regard to the pages of cable and telegraphic news, it is worthy of note that the writer has several times read some special item of news in these pages of the *Monitor,* and later has read the same item in the local paper. There was no comparison of dates, but the fact remains that the news was read in the *Monitor* first, and that in this respect it happily supplied his need. This statement is made, not with any intention of undervaluing other papers, but to show that the *Monitor* can be relied upon for all necessary information.

Thus it was seen that each page and each article in our newspaper has its own special quota of information, admonition, or encouragement, of which the reader may if he choose take full advantage, and say, as the writer has several times done in the past year: "Thank God for the *Monitor!* May His blessing rest on her who was given the wisdom and foresight to conceive and carry out the idea of a daily newspaper which is fast becoming the means of a world-wide good."

THE STAR OF TRUTH.

DAISY BEDFORD.

How grand in its utter simplicity is the Gospel narrative of the birth of Jesus! Can any description, in its entire absence of pomp of words, compare with it, and yet nothing is lacking necessary to convey the whole scene to the mind of the most unimaginative. In St. Matthew the key-note is struck thus: "Now the birth of Jesus Christ was on this wise;" followed by the simple description of the conception and birth. St. Luke gives a fuller account, and to him we are indebted for Mary's hymn of gratitude and praise. With the help of these two accounts we can picture that wonderful event, the outcome of which was to revolutionize the world.

Under the starry night, all in the little town nestling among the Judæan hills are asleep, save in the quiet shed, where the patient oxen gaze in mild-eyed wonder at these strange intruders—Mary, bending over the manger cradle, and Joseph, watchful and full of care for his loved ones. Away on the hills the shepherds hear the joyful tidings, and rejoicing they take up the song of the angel host, "Glory to God in the highest." Peace and good will upon the earth is indeed declared in the birth of him who shall best present the Christ-idea.

In far-off lands the Magi had perceived a wondrous star, for which, learned as they were in the study of the heavens, they were at first unable to account. We can see them turning over their well-worn manuscripts to discover, if it may be, what this strange star portends. Then they remember that about this time it has been prophesied that a Messiah, a reformer, a king, should come to the earth,—should be born "in Bethlehem of Judæa,"—does this star announce his advent? They set out for Jerusalem, and thence, in obedience to the king's command to "search diligently for the young child" whose birth was thus portended, they depart for Bethlehem. The record reads: "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." With one accord they follow, until—and this is the jewel of which their wonderment was only the setting, for it is the reward of faithful endeavor and obedience to spiritual vision—they came to the humble stable which alone offered shelter to the little king. Silently, in simple faith and wondering awe, they do homage, and give gifts to him who was to lead "captivity captive."

In this century the star of Truth has appeared in the heavens, and as it becomes visible to our eyes, we ask what this radiant visitant to our earth portends; for we, too, have been watching through the long night of darkened understanding, while stars of varying magnitude have passed across the sky only to vanish out of sight and leave the night yet darker for their unfulfilled promise. But none have shone with such a radiance as this which now meets our gaze, and our weary hearts gain courage as we whisper whether it may intend portend the reign of Christ's kingdom upon earth. Those whose lamps are burning, who have tended the spiritual light to "keep aglow the flame of devotion" (Miscellaneous Writings, p. 341), prepare to follow where it leads. No matter how rough the way, the bruised feet follow, and as the star moves on in silent majesty we are greeted by the angel song, "Glory to God in the highest, and on earth peace, good will toward men;" until at last we reach our journey's end, for the star has brought us, through perils unspeakable, to the place where the young child lies. Forgotten are the fatigue, the tired eyes, the aching limbs, and like the Magi, we kneel in speechless awe "to commune with the divine Principle, Love" (Science and Health, p. 35).

One star, divine Science, will indeed, if we follow it faithfully, lead us to the place where the young child,

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the divine manifestation of God, dwells. Some find it in the wilderness; some by the bedside of their loved ones, healing them of their diseases; some at break of day, when material thought is stilled. To each and every watching one it will appear, but it remains with us whether we will follow. It pauses not, but leads on—away from mortal unrest—to the "peace of God, which passeth all understanding;" to the realization of "Immanuel, God with us." May we be prepared to offer the gold of a life consecrate, the frankincense of prayer without ceasing, the myrrh of Christian Science demonstrated in healing the sick and the sinning. Then, like the Magi, we shall return to our country (consciousness of good) another way, for the good we would we shall do, and the evil we would not that shall we not do.

So shall the reign of Mind commence on earth;
And starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing.

OUR "KEY TO THE SCRIPTURES."

RENETTE K. BUTLER.

As I progress in the study of Christian Science, I find that many passages of Scripture have been illumined for me. When I say illumined, I mean not simply made attractive, but made clear and plain; that is, passages which once merely expressed beautiful sentiments or theories, have become practical, demonstrable statements of Principle, just as practical and demonstrable as a statement in mathematics. Take, for example, the Master's requirement that the one who would follow in his footsteps must "deny himself." In a vague sort of way I once thought this to mean that if I wished to be a Christian, I must do without something which I very much wished to have. Circumstances left me no choice in the matter, and though I rebelled, I was denied much of the joy of being helpful because of physical weakness and suffering, I was denied a college education because of financial limitations, I was denied happiness because of a great unsatisfied longing. All this, however, seemed to strain rather than strengthen my sense of Christianity.

Through the study of our wonderful "Key to the Scriptures," the Christian Science text-book, I have learned that if I would truly follow Christ, if I would be his disciple, I must deny myself,—my false sense of self,—self-love, self-will, self-depreciation, self-righteousness, self-pity (which I used to call sensitiveness). I have found the daily prayer given in our church Manual to be a constant help in overcoming this error. I find that I must exercise eternal vigilance; but victories already gained have brought me happiness beyond expression, and have made me more wisely sympathetic and loving, more truly generous and helpful, because the effort to deny my own false sense of self has made it easier to unsee the false image in others.

As I realize more and more how much of my usefulness as a Christian Scientist depends upon this obliteration of self, I become more capable of gratitude toward our dear Leader, who has grown so far toward the living of "an unselfed love" (Science and Health, p. 1) as to be able to reveal to the world this wonderful Christian Science.

'Tis the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous whole!
This fraternizes man; this constitutes
Our charities and bearings. But 'tis God
Diffused through all that makes all one whole.

COLERIDGE.

SELECTED ARTICLES.

[Alfred Farlow in *Fort Worth* (Tex.) *Record.*]

The principal accusation which our critic brings against Christian Science is that it teaches the unreality of matter. He interprets the teaching of Christian Science on this subject as meaning that the entire universe is an illusion, and in this connection quotes the Scriptural passage: "In the beginning God created the heavens and the earth," as an evidence that the Scriptures contradict the teaching of Christian Science. The gentleman is incorrect in his interpretation of the teaching of Christian Science, both in his premise and in his conclusion. If he had read the Christian Science text-book understandingly, he would have learned that it is the universe witnessed to by the material senses which is declared to be unreal, an illusion. Christian Science teaches that God created the heavens and the earth and that it was so from the beginning, but the heavens and the earth of God's creating were Godlike, spiritual, "after his kind," pure, perfect, unchanging, and eternal as God Himself. The gentleman makes the word "matter" synonymous with the term "heavens and earth," but this use of the term is not justified in view of the context describing man as made in God's "own image." The image of God is not matter, since God is Spirit. Christian Scientists agree that God created "the heavens and the earth," but they would disagree with our critic as to the nature of the heavens and earth which God created, and this disagreement of their view with his has immediately to do with their ability to heal the sick.

To say that the teaching "there is no matter" is equivalent to the declaration that "there is no universe, no mathematics, no science," as affirmed by our critic, is equivalent to saying there is nothing outside of matter, nothing to know outside of the material, and that matter is the basis of all science. That there is something to know about God and His "express image" is indicated by the Master's statement, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Our Lord plainly declares that the instability of mortal existence is to be done away and substantial being established by gaining a true knowledge in contradistinction to a false belief about God and His Christ. If we are to be better than we now are, and thus attain to spiritual manhood, there is something to know about such manhood. This something is none the less true because it consists of spiritual understanding in contradistinction to material belief, and it is justly entitled to the name "Science," the demonstrable knowledge of spiritual truth. There is no authority for restricting the use of the term science to material things. Christian Science is the Science of the Christ-teaching; hence the propriety of the name.

It is not God's creation—not the real universe—which Christian Science repudiates, but the false material concept thereof. Christian Science teaches that everything in creation, from the least to the greatest, is real, but that it is not what it seems to be to the uneducated human mind, to that quality of understanding which interprets all things materially and does not consider them from the spiritual or God view-point. Paul said, "For if that which is done away was glorious, much more that which remaineth is glorious."

Christian Science teaches that mortals in their present immature condition have a more or less imperfect view of God's creation and of His man, the true selfhood; that their concept will continue to improve as they advance spiritually, and that when they finally arrive at the full stature of manhood in Christ, when they shall have attained to perfection, they will see all things as they are and as God made them, in all their beauty, perfection, and spirituality. Christian Scientists, therefore, believe that the end of the world which is spoken of in the Scriptures

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does not mean an end to God's creation, but an end to the imperfections which human sense has attached thereto, and which will, as described by Isaiah, eventually be "rolled together as a scroll" with the dawn of spiritual understanding.

"What," it may be asked, "do you mean to tell me that God did not make this wonderful man? That He did not make the sparrow and the lilies of the field, which appear in such wondrous beauty?" We answer, "Yes, God made them all; and if the veil of material sense and the imperfections of human perception were but lifted so that we might behold them as they really are, they would be as much more beautiful and wonderful to us than they now are, as infinite wisdom is greater than our present limited apprehension of Truth. St. Paul said: "God hath chosen . . . things which are not, to bring to nought things that are: that no flesh should glory in his presence," meaning that the things of God "which are not" to human sense, when made manifest reduce to nothing the things "which are," to human perception, in order that it may be seen that matter or material sense has no deific standing; in other words, it is error.

Our clerical critic makes a serious charge against Christian Science because of its insistence upon the "unreality of sin, sickness, and suffering," and he quotes Scripture at great length to prove that these things must be regarded as realities because they are so often mentioned therein; and yet in all his quotations he does not mention one wherein it is stated pointedly that sickness is real or that sin is real. In God's Word we are warned against sin and we are told to heal sickness, but there is not a single statement in all the Scriptures where a pointed declaration is made that these are realities. On the contrary, there is Scripture to warrant the definition of Christian Science. For example, we are taught that "God saw every thing that he had made, and, behold, it was very good." Sickness and sin being no part of the "very good" things which God created, certainly cannot be classed as "of God;" and inasmuch as God is the only cause and creator, it is impossible to conceive that evil and disease have any other than a mythical existence. Christian Science, therefore, consistently denies that they are real or substantial. Science does not deny that these exist, however, in erring human thought and experience, in what Solomon called the "error" of life. It does not ignore these things. On the contrary, it insists that they must be grappled with and overcome by divine power.

[E. M. Ramsay in *Kilmacolm* (Scot.) *Advertiser.*]

While Christian Science is very far from being a mere method of healing the sick, there is no doubt that it is this aspect of its work which especially interests the public at this time, and which brings so many inquirers to its services and testimony meetings.

In the New Testament we find it stated that "God is Love" (1 John ii.), "Truth" (1 John iii.), and "Life" (John v.). Most men will admit that Truth is permanent; that it is above the changes and chances of mortal existence; that it is not dependent on man nor resident in man's body, but is grasped by him in consciousness. Man perceives Truth, and reflects it to the extent that he perceives it. Christian Science shows us that as there is but one kind of Truth, so there is but one kind of Love, and but one kind of Life. It points out that as Truth is outside man, so Love and Life are outside him; that as he possesses Truth by understanding it and reflecting it, so he possesses Life by understanding it to be God, and by reflecting it. Thus it will be seen that if Life is God, health is the knowledge of this fact. Health is primarily a condition of mind and only secondarily of the body.

As man turns in thought to God and earnestly strives to put behind him all that is unlike Life, Truth, and Love; as he refuses to admit to himself that evil possesses attraction or power, a sense of purity, peace, and joy, unlike anything he has hitherto felt, enters his consciousness, and the new birth begins. Bodily healing is one of the effects of this process of purification. Some people are healed merely through reading Science and Health, the true statements therein contained correcting the false beliefs they have hitherto held. Others require the assistance of a fellow-student; they cannot make out the way from the map alone; they require a guide. In either case the healing is the work of the Holy Spirit, the Comforter. No person heals; there is no healing power in personality. Mrs. Eddy says, "Humility is the stepping-stone to a higher recognition of Deity" (Miscellaneous Writings, p. 1).

[Frederick Dixon in *Richmond* (Eng.) *Herald.*]

In the notice of Dr. Foat's lecture, contained in your issue of the 2nd inst., the speaker is reported as saying that he could not agree to my contention "that the Bible writers did not mean anything supernatural when they spoke of miracles;" and he went on to maintain that "to them the phenomena in question were inexplicable, except as direct interventions of the Deity." May I, with your permission, examine this statement a little more fully.

The original documents of the New Testament were written, in all probability, some in Aramaic, and some in Greek. As Christianity spread, those which had been composed in Aramaic were translated into Greek, and in this way the Greek text of the New Testament came into being. Now there are in this text two Greek words translated miracle. The first of these is *dunamis,* which means an act of power; the second is *semeion,* which means a sign. Neither of these words has, or ever has had, any supernatural significance. It is, therefore, surely straining the text to suppose that the writers of the New Testament did not understand the meaning of the words they were using. They wrote, as all scholars today admit, in the bastard Greek known as *Koine,* which was the colloquial language of the peoples inhabiting the Mediterranean basin. This language was not literary Greek, which, if it occurs anywhere in the Bible, occurs only in the epistle to the Hebrews; nor was it Biblical Greek, which it is now admitted is a non-existent quantity. It was simply the Greek dialect spoken commonly in the local idioms of what was then the civilized western world. That is to say, in Jerusalem it would be spoken with the Hebrew idiom, and in Rome with the idiom of the Latins. It was, in fact, merely the commercial language of the day in which the Mediterranean peoples found it most possible to understand each other, just as in later days Latin became the language of the church, and so of diplomacy, until it was superseded by French, which to the present day remains the language of the diplomatic world.

To suppose, therefore, that the writers of the New Testament were ignorant of the medium they were using, or that when they used the words *semeion* or *dunamis* there was any mistake in their minds as to what they intended, is frankly incredible. The word miracle is derived from the Latin word *miraculum,* which was a common scientific term among the pagan philosophic speculators. Like the Greek words, it had no supernatural significance, and it was only introduced into the Bible when Jerome made the translation known as the Vulgate. There is, therefore, no reason to suppose for one moment that a single writer of the New Testament was unaware of the significance of the terms he used.

So long as healing remained a normal part of Christianity, the Christian churches do not seem to have attached any supernatural meaning to these words. They seem to have regarded them exactly in the sense in which Mrs. Eddy makes use of them when, on page 591 of Science and

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Health, she speaks of the miracle as "divinely natural." Gradually, however, as the spiritual power of primitive Christianity was lost in the materiality of succeeding centuries, humanity began to regard the sporadic cases of healing which followed the prayers of men at long intervals, not as a result of an understanding of spiritual law, but as the result of an interposition of the Deity. By the nineteenth century this had come to be regarded as so natural that a thinker of the eminence of Hume was betrayed into defining a miracle as a violation of natural law by an interposition of the Deity. The futility of such a definition was remorselessly exposed by Huxley. A law, he explained, which had been violated, ceased, *ipso facto*, to be a law. If, then, a lump of lead appeared to be suspended in the air without visible support, this was a proof, not of a violation of law, but of the operation of some hitherto unsuspected law. It would, therefore, be wiser rather to investigate the cause of the phenomenon than to be satisfied with describing it as something outside the range of practical demonstration. Now, that the population of the eastern villages and countrysides may have regarded the miracles of the Bible as something supernatural, is perfectly possible. That, however, is altogether another thing from Jesus' own disciples, who had been taught by him, being under any misapprehension as to the spiritual law under which they were working. It is also a very different thing from supposing that the writers of the original documents of the New Testament were as ignorant of spiritual causation as were the inhabitants of Judæa, of Lydia, or of Mysia.

Jesus, certainly, from one end of his ministry to the other, never made any such claim. He came preaching to the world absolute truth (*te alethcia*), as clearly separated, in the Greek text of the fourth Gospel, from any mere relative human sense of truth (*alethcia*). This knowledge of absolute truth is further defined in the epistles in a phrase, "*epignosis tou theou*," translated knowledge of God, but which should, of course, be translated full, exact knowledge of God, and so of Truth. Such exact knowledge is necessarily scientific, and being scientific is demonstrable. Thus Jesus invariably declared, without reference to persons, time, or place, that those who believed in him,—understood his teaching—would be able to do his works,—demonstrate the truth of that teaching. The intellectual classes, the scribes and Pharisees, equally with the uncultivated classes, "the common people," recoiling from the spirituality of the revelation they could not understand, described the miracle or demonstration the one as magical, the other as supernatural. Those, on the other hand, who understood the teaching, whether mere fishermen, like Peter and John, Pharisees like Paul, or physicians like Luke, accepted the miracle as precisely what Jesus represented it, the *semeion*, or proof, that the knowledge of the truth which he taught was practical, and so demonstrable.

The error of the Jewish hierarchy and masses is being repeated today. Science, says the critic of Christian Science, with unblushing reliance on the most unscientific *post hoc, propter hoc* argument ever invented, is confined to the elucidation of secondary causes or physical facts, while primary causes are in the realm of the unknowable. Of course, if we decide that nothing can be known of primary causes, we are never likely to know anything, any more than, if we decide that the apparently unsupported suspension of a lump of lead in the air is a violation of law, we are ever likely to understand the law that makes it possible. Curiously enough, the man who crushed Hume's definition of a miracle has told us in a dozen words what science is: "The answer a man makes to the question, 'What do I know?'" The miracles of Jesus were the answers he made to the demand of the world as to what he knew of truth. The healing of Christian Science is the answer it makes, in its humble way, to the same question. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

THE LECTURES.

LECTURE IN THE MOTHER CHURCH.

Bicknell Young, C.S.B., of London, England, a member of the Christian Science board of lectureship, delivered the semiannual lecture on Christian Science, under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., before an audience of about five thousand people, in the church edifice at Falmouth, Norway, and St. Paul streets, Monday evening [May 9]. His subject was "Christian Science: The Power of Good over Evil." The speaker was introduced by Judge Clifford P. Smith, First Reader of The Mother Church, who said,—

These lectures are given chiefly for the benefit of those who are just becoming interested in the religion represented by this church. To them I would say only a word. Christian Science is a subject of which no man can afford to be ignorant. You may have heard of this Science, either from those who disputed it or from those who favored it, without obtaining much actual information. The lecturer who will be heard here tonight stands upon this vantage-ground: he has devoted an adequate time to the study and practice of this Science; his work as a practitioner and teacher has been followed by satisfactory results in the lives of others; he has put this Science to good use in his own life, and he speaks as one having a scientific and practical understanding of his subject. For these reasons I value the privilege of introducing Bicknell Young, formerly of Chicago, but now of London, who will address you.—*The Christian Science Monitor.*

BROOKLYN, N. Y.

Prof. Hermann S. Hering lectured on Christian Science before an appreciative audience which filled the Brooklyn Academy of Music on Sunday afternoon April 10. Harvey M. Ferris, First Reader of First Church of Christ, Scientist, of Brooklyn, under whose auspices the lecture was given, introduced the speaker, and among other things said,—

Many years ago there was a man whose works not only astonished those who lived in his own age and country, but records of what he accomplished have been preserved throughout the centuries, gathering momentum with each advancing year, until today thought is actively striving to understand the power which enabled Christ Jesus to do his wonderful works—works which were entirely beyond the comprehension of the physical senses, but which he imparted to his disciples, so that they also were enabled to heal the sick, reform the sinner, and raise the dead. Moreover, he declared that these works should be the proof throughout all ages that his teaching was understood.

Through higher education and enlightened reason, we of this age have learned that the evidence of the physical senses is not sufficient to satisfy the questionings of the mind. The declaration of Jesus that all who believed on him (that is, understood him) should do the works that he did, and that this knowledge would be the great Comforter that would lead them into all truth, remains a fixed star throughout all time. Over the dark ages of materiality which engulfed mankind a few hundred years later, the words of that promise rang out, and eagerly have spiritually-minded men and women scanned the heavens of spiritual teaching for a clearer glimpse of this Comforter. It finally remained for one, through years of consecrated research, coupled with a spiritual perception most keen, to discover this Comforter. As Christian Scientists we have invited you here that you may learn of this discovery and receive the benefits which it extends to all.

Correspondence.

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CAMBRIDGE, MASS.

The Rev. Arthur R. Vosburgh of Rochester N. Y., delivered his lecture on "The Idealism of Jesus," on Sunday afternoon [March 20], before a deeply interested audience which filled Scenic Temple. In introducing the lecturer, the Rev. William P. McKenzie said,—

It is now almost twelve years since the board of lectureship was established by the Leader of this movement, and in that time every part of the world has heard the message of the lecturers. In the length and breadth of this country, in Canada and Mexico, in Europe and Africa, in parts of Asia and in the island continent of Australia, the lecturers have been called by Christian Science societies and churches to proclaim the truth whose benefits those who called them to speak in public to their friends and neighbors had already proved so satisfactory that they wished all others to share in the advantage of knowing it also.

The lecturers have not engaged in controversy or criticism, since the opportunity to speak regarding Christian Science is too precious to be wasted in discussion of what others may have said in ignorance. No living man of common honesty will ever disapprove of Christian Science, if once he comes to know, practically, what it is. The business, then, of the lecturer is to show what this movement is working out, what the discovery of its Leader, Mrs. Eddy, may mean in blessing mankind. In fact, the motto given for *The Christian Science Monitor*, our daily paper, is significantly descriptive of the intention of all Christian Scientists, "To injure no man, but to bless all mankind." Given by our Leader, this motto expresses her own motive also; and the lecturer who will speak to you has gained an understanding of the high purpose and consecration which make her a benefactor to the whole world, and so is competent to tell you about the Christian Science movement.

Cambridge Tribune.

PARIS, TEX.

Before a large and appreciative audience at the Peterson Theater, Sunday afternoon, March 20, Miss Mary Brookins delivered a lecture on Christian Science. She was introduced by W. B. Conner, a prominent business man, who said in part,—

Those who believe in Christian Science and who are trying to live according to its teachings, believe it is in reality God's word and necessarily the truth. The Founder of Christian Science, Mrs. Eddy, knew and all her followers know that such a statement as this without proofs and signs following is as dead as faith without works. They also know that the rule, "By their fruits ye shall know them," would be and in fact should be invoked, and that by this just rule they must stand or they must fall. The question naturally presents itself, Has Christian Science stood this test, and if so what of its fruits? As time is counted, only a few years have passed since its discovery, and yet I venture the statement that there is not within the range of my voice a man or a woman, yes, hardly a child, who has not either come directly under the healing influence of Christian Science and thereby tasted of its good fruits, or at least heard of or seen some of its healings. There are many here who can testify to lives made brighter, happier, more useful; to relief from sickness and pain and to release from the terrible bondage of fear and appetite. From every city, town, village, and hamlet in this broad land of ours, and from distant lands across the seas, comes the testimony of those who have in like manner been blessed. Men hear these expressions of thankfulness, they see these lives renewed and regenerated, they see about them increasing evidence of practical Christianity, more of charity and more of brotherly love, because of Christian Science. Their attention is challenged by the practical results presented, and the question is inevitable —Whence comes it all?

I say to you, my friends, this is the fruit. This is the Christ-spirit made manifest in the lives of these men and women as they have found it taught in Christian Science, and it is about this wonderful Science, discovered by a woman, that a woman will speak to you this afternoon.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

St. Louis, Mo. (Fourth Church).—Bicknell Young, Church Edifice, Page Boulevard near Montclair Place, 3 p.m., May 15.
Pasadena, Cal.—Bicknell Young, Church Edifice, Sunday School Rooms, May 19 and 20.
McKenzie, Tenn.—Francis J. Fluno, M.D., Castle Hall, May 20.
Neodesha, Kan.—Hon. Clarence A. Buskirk, Blakeslee Opera House, 2:30 p.m., May 22.
Memphis, Tenn.—Francis J. Fluno, M.D., Lyceum Theater, 3 p.m., May 22.
Williamsport, Pa.—Judge Septimus J. Hanna, Y. M. C. A. Hall, 3 p.m., May 22.
Des Moines, Ia.—Francis J. Fluno, M.D., Church Edifice, 927 W. 8th street, May 24.
Exeter, N. H.—Miss Mary Brookins, Town Hall Building, May 26.
Anamosa, Ia.—Francis J. Fluno, M.D., Opera House, 8:15 p.m., May 26.
Oshkosh, Wis.—Prof. Hermann S. Hering, Grand Opera House, May 26.
Quincy, Ill.—Frank H. Leonard, Empire Theater, May 26.
Hampton, Ia.—Francis J. Fluno, M.D., Olympic Opera House, May 27.
Manitowoc, Wis.—Prof. Hermann S. Hering, The New Opera House, May 27.
London, Ont.—Bliss Knapp, Church Edifice, corner Richmond street, Princess and Park avenues, May 27.
Chicago, Ill. (Ninth Church).—Hon. Clarence A. Buskirk, Woodlawn Masonic Temple, 64th street and Lexington avenue, May 26, 27, and 28.
Newark, N. Y.—Clarence C. Eaton, Sherman Opera House, 3:30 p.m., May 29.
Syracuse, N. Y.—Judge William G. Ewing, Wieting Opera House, May 29.
Saginaw, Mich.—Francis J. Fluno, M.D., Masonic Temple, 3 p.m., May 29.
White Plains, N. Y.—Judge Septimus J. Hanna, Newell Theater, 3 p.m., May 29.
Ashtabula, O.—Prof. Hermann S. Hering, Lyceum Theater, 3 p.m., May 29.
Marion, O.—Bliss Knapp, Opera House, 3 p.m., May 29.
Cleveland, O. (First Church).—Frank H. Leonard, Opera House, 3 and 8 p.m., May 29.
North Adams, Mass.—Rev. Arthur R. Vosburgh, Richmond Theater, 3:30 p.m., May 29.
Alpena, Mich.—Francis J. Fluno, M.D., Temple Theater, May 31.
Pittsburg, Pa. (First Church).—Bliss Knapp, Carnegie Music Hall, May 31.
Lorain, O.—Frank H. Leonard, Majestic Theater, May 31.

In all the affairs of this life my fidelity [to the king] shall be unshaken; for, in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the creator.

MARTIN LUTHER to the German Emperor.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE CALLING OF READERS.

SOME of our friends have asked us to sound a note of warning in regard to the tendency upon the part of branch churches to "call" Readers from other fields, in preference to electing from their own membership to these important offices. With this request we gladly comply by republishing an editorial which appeared in the *Sentinel* several years ago, experience having but confirmed the convictions therein expressed. It was as follows:—

"We are informed that some of the smaller churches, when electing new Readers, have been impressed with a lack of available material within their own ranks, and have felt compelled to draw upon other fields, a condition that should not exist after three years of active public work. The principal lesson to be drawn from this seeming lack of material is that there is need of more specific as well as more general preparation for every branch of Christian Science work. While the healing of the sick is the most important and convincing evidence of the truth of Christian Science, there is other work which must be performed by those who have the welfare of our Cause at heart.

"Christian Scientists, in these early days of denominational growth and expansion, should realize that the call, 'Follow me, and I will make you fishers of men,' may come to them at any moment, and they should be prepared for it. No matter how small in membership a church may be, nor how limited the experience of its members in public affairs, it should have within itself material for all its needs. For the same reason that Christian Scientists should be ever ready to heal the sick, they should be ever ready to preach the gospel. Neither can be properly done without earnest preparation and diligent study. Those without training for public work of this character, should know that it is never too late to acquire the necessary preparation.

"Another phase of the question, which must be carefully considered, is the danger of creating within our ranks a certain class who would, in time, come to be looked upon as professional Readers. It does not seem that the establishment of such a class could be conducive to the growth of those comprising it, nor to the growth of the individuals who would be relieved thereby of the necessity of qualifying themselves for this work within their own field."

In the Manual of The Mother Church, Article III., the duties of Readers are very simply and clearly defined, and no one who feels himself equal to the first duty in Christian Science, namely, "to obey God, to have one Mind, and to love another as yourself" (Science and Health, p. 496), need hesitate to undertake official responsibility. While we are on this subject it may not be out of place to say to those modest individuals who continually shrink from responsibility, and thus leave those who are less timid, but no more competent, to fill the offices in the branch churches, that extreme modesty in this line is no more of a virtue than is extreme assertiveness.

ARCHIBALD MCLELLAN.

SELFHOOD, THE CONTENT OF CONSCIOUSNESS.

NEXT to "What is truth?" the leading question in human thought is, "What am I? what is the nature of selfhood, and how shall I define it?" and Christian Science is pouring such a flood of light upon both these subjects that the world's thinking respecting them is rapidly being revolutionized.

The speaking subject "I" or "we" is and must ever be identified with consciousness. Its character is determined by the kind and quality of thought entertained and expressed; hence the nature of this speaking ego is reached by the analysis of consciousness. When we remember the Scripture assertion that man was made in the divine image and likeness, and understand in Christian Science that *this* creation pertains to the eternal now, that it signifies the continuous activity or going forth of the divine nature, we can but perceive that the true ego or Christ-consciousness, the "child of God," is wholly constituted of the reflections of divine Mind, in which there can be no falsity or contradiction whatever. Thus "man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God" (Science and Health, p. 276).

On the other hand, many must have a keen sense of how relatively little of their present consciousness would be left if every thought which is not wholly conformed to the truth of being were removed. This sense of the vagrancy and unideality of every-day thought sometimes begets discouragement and morbidity, and escape from the attendant depression is to be found only as we enter into that conscious freedom in Christ which speaks for spiritual quickening, which is patiently progressive, and which is correspondingly able to voice the healing word.

Into this Christ-consciousness St. John had surely entered when he said, "Now are we the sons of God." He was then speaking, as did Christ Jesus not infrequently, for the true spiritual selfhood and not for mortal sense. This is made apparent by his concluding words, "And it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." If the apostle had meant to affirm the present perfection of the "we" of mortal consciousness, he would not have spoken of our *becoming* like God, since this would involve a self-contradiction. He must have meant that the true individuality "is now and ever shall be" God's child, and that the realization of this truth constitutes the awakening to man's Godlikeness, which he affirmed to be an immanent and assured experience of the spiritually-aspiring.

Mrs. Eddy thus defines the personal pronoun "you:" "As applied to corporeality, a mortal; finity" (Science and Health, p. 599). She also declares that "man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego" (*Ibid.*, p. 249). While recognizing the mortal claim of personality for what it is, we can rejoice in that hungering and thirsting after righteousness, that responsiveness to the ideal, that dawning of the "conscious, constant capacity to understand God" (*Ibid.*, p. 209) which proves that the human is being transformed by the "renewing" of the mind; that we are making advance to the realization of "the measure of the stature of the fulness of Christ,"—in a word, that we are entering into the fulfilment of the promise, "Ye shall know the truth;" a spiritual knowing which will surely become more definite and authoritative with our every demonstration over sin and sickness.

When consciousness has parted with every false belief, and become the perfect reflection of that Mind "which was also in Christ Jesus," the human sense "I" will have become "transformed" into the consciousness which is God's man, and we shall have entered into the fulness of the inheritance of sonship.

JOHN B. WILLIS.

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THE THRONE THAT ENDURES.

As we share the sorrow of our brothers across the sea, for the passing of their king, we can but think of what loyalty to the throne means to all British subjects wherever they may sojourn. To them the sovereign represents the permanence of right government, and however imperfectly this may be understood or realized under present human conditions, it yet points to that high ideal which is coming nearer to its fulfilment with each succeeding birth-throe of humanity. It of course goes without saying that this ideal is not dependent upon earthly monarchy for its expression, but is to be found wherever the sovereignty of right is honored among men. Of old the psalmist said, "Justice and judgment are the habitation [or foundation] of thy throne;" and again he said of the ideal king, that his throne should be "as the days of heaven,"—that it should endure "throughout all generations."

The throne which is never shaken is the government of divine Mind,—"the reign and rule of universal harmony" (Science and Health, p. 208),—and human governments at their best are but an echo, a reflection, of the real and eternal. It is, however, cause for rejoicing that God has never left Himself without witness among the nations of the earth, and the right of all men to the protection of just laws is now admitted to be the true reason for the existence of any government. Early in her reign Queen Victoria announced to the world her conviction that the secret of England's greatness was the Bible, and her long and prosperous rule proved the truth of its teaching that "wisdom and knowledge shall be the stability of thy times." It has been the recognition by the English rulers of the divine rights of the people which made their land a shelter for the oppressed of other nations, and made these rulers fearless in going unattended among their people—and beloved.

At this hour we may well recall Tennyson's words, in the dedication of his "Idylls of the King," concerning Prince Albert, Queen Victoria's husband,—

> Thou noble Father of her Kings to be,
> Laborious for her people and her poor—
> Voice in the rich dawn of an ampler day—
> Far-sighted summoner of War and Waste
> To fruitful strifes and rivalries of peace.

With this high aim before us, we can but pray that all this and more will come to ennoble the character of the present king and make glorious his reign. The love and reverence of a great and aspiring people is surely a rich guerdon for the ruler who lives to advance his subjects toward happiness and freedom. King George has certainly a rich heritage in the pure and noble characters of his grandmother, Queen Victoria, and his mother, Queen Alexandra, for the strength and stability of the nation are largely dependent upon its moral purity.

"By the grace of God," the English nation has gone far forward in King Edward's reign, and by every law this promises the more rapid advance of ideal conditions in that of his successor. Today all peoples have the privilege of reading the Bible, and through the divinely sent message of Christian Science its rich treasures are being opened up to meet all human need. The freedom which Christ Jesus offered delivers the oppressed from all bondage, including the bondage of sin and disease, and it brings in the universal reign of righteousness and peace. Well said Tennyson,—

> O Statesmen, guard us, guard the eye, the soul
> Of Europe, keep our noble England whole,
> And save the one true seed of freedom sown
> Betwixt a people and their ancient throne;
> That sober freedom out of which there springs
> Our loyal passion for our temperate kings;
> For, saving that, ye help to save mankind
> Till public wrong is crumbled into dust,
> And drill the raw world for the march of mind.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

[From a little girl eight years old.]

Hutchinson, Kan.

Dear Mrs. Eddy:—I go to the Christian Science Sunday School, and I think it is lovely—the talking about Love, Truth, and Life. I have not been sick once since I have been in Christian Science. We are going to build a new church. I thought I would write you a few lines.

Your little Christian Science girl,

MARGARET WADDLES.

MRS. EDDY'S REPLY.

God bless my little Christian Science girl, as He does all good girls. Lovingly,

MARY BAKER EDDY.

Boston, Mass., May 3, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Teacher and Leader:—I wish to express my deep appreciation of the recent changes in the titles of two chapters in Science and Health, namely, the fourth chapter, which is now entitled "Christian Science *vs.* Spiritualism," and the fifth, "Animal Magnetism Unmasked." These changes are not only of importance to inquirers, in setting forth more clearly the topics discussed in the chapters named, but to older students they indicate the widening of the gulf between the real and the unreal, the false and the true.

With thanks and loving gratitude,

Your student,

ANNIE M. KNOTT.

Chelsea, S. W., England, April 27, 1910.

Dearest Leader:—It is impossible for me to say what joy your endorsement of my letter in the *Coventry Herald* has given me. This is only an attempt to thank you, and to say that I will try to prove my love for you, and my gratitude to you, for all you have taught me, by living so as to be able to do better work for the Cause, every day.

Your loving follower,

FREDERICK DIXON.

Chicago, Ill., April 29, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—We enclose a copy of a letter recently received by this church. We feel that you will be pleased to note the spirit of love and good will which animates the churches in Chicago and which is manifested in this letter. With a consciousness of unbounded obligation for your wise and loving leadership, and with deepest gratitude for the blessings of Christian Science which we, in common with all who accept your teachings, may share in proportion to our loyalty and obedience, we are, dearest Leader,

Yours most sincerely,

Board of Directors, Sixth Church of Christ, Scientist, Chicago,

DELIA HOWE, *Clerk.*

[Copy of letter received.]

Chicago, Ill., April 14, 1910.

Board of Directors, Sixth Church of Christ, Scientist, of Chicago.

Dear Friends:—At a special business meeting of the members of Seventh Church, held Wednesday, April 13, 1910, it was unanimously voted that the surplus in our building fund, amounting to seven hundred and nineteen dollars, be sent at once as a contribution to the building fund of Sixth Church, and we take great pleasure in enclosing a check for that amount. This is but a forerunner of what is still to come as progress is made in your

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plans for building. Our love goes out to the members and congregation of Sixth Church for the Christian and loving spirit which they have manifested, not only to Seventh Church, but to the Cause at large.

Sincerely yours,
Board of Directors, Seventh Church of Christ, Scientist, Chicago,
P. P. CAHANA, *Clerk.*

Boston, Mass., April 21, 1910.

Dear Mrs. Eddy:—For almost three years I have made my offering daily, hourly, that you might have in your home one who loves you and whose joy it is to be one of your helpers. It has lightened my way through darkest hours to remember that you were being cared for, and that through this privilege one of God's dear ones was learning more of the divine order and consciousness. Now it comes like a benediction to me, as I feel it must to the happy group of Christian Scientists in your home, to know it from your own word in the "Pean of Praise," in to-night's *Monitor,* that "Mrs. Eddy is happier because of them" and is conscious that "God is glorified in His reflection of peace, love, joy"—right there. "Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

I have reason to be grateful and to be comforted, and I thank you for this message. As far as I know my own heart, my desire is to awake from the dream of matter and come into "the privilege of knowing God, the liberty and glory of His presence." There are thousands upon thousands of names on the list of people whose subscriptions to our periodicals are my special care, and I often look at them as a whole and try to realize the greatness of the work that is going on. It means that every one of those people has been touched by Christian Science, and in some measure knows Truth and Life and Love. It may be slowly, but it certainly is true, that mankind is awakening to "their present ownership of all good and praise, and love the spot where God dwells most conspicuously in His reflection of love and leadership." We see this in the stream of messages that flows daily into the publishing house; we hear it in the earnest, convincing testimonies of every Wednesday night meeting; we are conscious of it in every demonstration of the divine power of Christian Science, which enables us to cast evil out of ourselves, to heal the sick and reform the sinner.

With much love,
EFFIE J. FLETCHER.

Kansas City, Mo., May 2, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

Beloved Leader:—The teachers and officers in the Sunday School of Second Church of Christ, Scientist, Kansas City, Mo., send you loving greetings for your provision for the instruction of the Sabbath School children. We appreciate and are grateful for the privilege of being channels for the instruction of the lambs of the flock. Guided by divine Principle, the understanding of which we have been able to glean from our text-book, "Science and Health with Key to the Scriptures," and for which we are indebted to you as its author, we are sowing the seeds of truth in the thoughts of these little ones; as a result of which we are prone to exclaim with you (Pulpit and Press, p. 9): "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!"

Good progress has been made in this work, both in the increase in numbers and in spiritual development. We know it would gladden your heart, and you would rejoice with us, to hear the little ones sing your hymns, the privilege of which is granted to them at the opening of every session, and you would also be pleased to learn of the love, gratitude, reverence, and respect they have for you, for what you are doing for them and humanity. We appreciate the privilege of having even a small part in aiding you in the establishment of the kingdom of heaven on earth, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Lovingly and faithfully your followers,
J. W. WILSON, *Superintendent.*

Frankfurt a/Main, Germany, April 15, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Revered Leader:—A new glimpse of the meaning of that wonderful statement in our text-book (p. 266), "Universal Love is the divine way in Christian Science," dawned upon us recently through our perception of the loving care and provision for the needs of its younger and less stable branches that led the Board of Directors of our Mother Church to send one of their strong helpers on a mission of helpfulness to these European fields. Through his wise, opportune, and practical suggestions, this dear Scientist has helped us greatly and strengthened the links that bind us to you and to our Science home in Boston.

In token of our gratitude for these blessings, we are sending to Mr. Chase for the enlargement of the publishing house, a check representing the sum that was to have been spent on a spring lecture, knowing that Love will refill our coffers in time for an autumn lecture. No wide distribution of *The Christian Science Monitor* seeming possible at present in this country, the Scientists here desire to show their recognition of the missionary value to the world of this messenger of purity and peace, by furthering its issue in Boston.

Yours in loving gratitude,
Christian Science Society, Frankfurt a/Main,
By the Committee.

[Cablegram.]

Dresden, Germany, May 2, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

The newly organized Christian Science Society of Dresden-Neustadt, at the inauguration of its church home, desires to send its beloved Leader assurance of heartfelt gratitude and unswerving loyalty, and devotion to her inspiring leadership.

New York, N. Y., May 3, 1910.

Beloved Leader:—Your "Pean of Praise" gave forth such a breath of heavenly inspiration that out of a full heart I must thank you for it. It seems like a song that we should repeat in chorus, till earth echoes the tones of truth and love. Appreciation of daily blessings received through your inspired writings cannot be expressed in words, but honest effort to follow in the footsteps of Christ, Truth, as revealed by you, may in time prove the heart's deep gratitude. Lovingly yours,
ETHELINDA DIETZ.

Monticello, Ark., April 24, 1910.

Mrs. Mary Baker Eddy.

Dear Leader:—Today we held the first service in our beautiful little church, which is the first Christian Science church built in our state. As we have a membership of less than fifty, and all are poor in the eyes of the world, we realize that this church is indeed a "structure of Truth and Love" (Science and Health, p. 583). In the midst of our rejoicing our hearts are turned in deepest gratitude to you, for the wonderful lessons you have taught us, for the blessed example you have set before us.

Christian Science Society of Monticello, Ark.
MRS. MILLIE S. DUKE.

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AMONG THE CHURCHES.

SEVENOAKS, KENT, ENGLAND.

Christian Scientists first held services in the small town of Sevenoaks three years ago last September. Commencing in a private house, and then moving to more convenient quarters in the town, the Sunday services have been held without interruption. Last July it was decided to organize as a society; a few simple rules were made, officers and Readers elected, and application made for a notice in the *Journal*. A letter was sent to our Leader, informing her of the step we were taking, and a reply, a copy of which is herewith enclosed, received.

In November last we were able to invite the Rev. Arthur R. Vosburgh to give a lecture in the public hall here, when some five hundred persons were present. Since this event, our average attendance at the services has increased and we have fourteen children attending Sunday School. People are coming to the services from villages round about, and a large proportion of the members of the society are also members of The Mother Church. In view of our Leader's teaching in a late *Sentinel*, it might be interesting to your readers to know that, though still a small community, members have already received class instruction from four different teachers.

Correspondence.

Chestnut Hill, Mass., Aug. 11, 1909.

Dear Friends:—Your letter of recent date, addressed to Mrs. Eddy, is at hand and read with interest. On behalf of our Leader, permit me to express to you her loving appreciation of your words of loyalty and gratitude, and further to assure you of her pleasure in learning that you have established at Sevenoaks a new branch in the vineyard, whereon is to grow the fruit of healing and regeneration.

Sincerely yours,

WM. R. RATHVON, *Corresponding Secretary.*

JOHANNESBURG, SO. AFRICA.

On Sunday, March 6, there was opened the edifice of First Church of Christ, Scientist, of Johannesburg. The building is a welcome addition to the architecture of Johannesburg, and is the finest piece of kopje stonework we have seen. The church, which is convenient to the Twist street, Yeoville, Orange Grove, and Judith Paarl trams, is erected on four stands, with the main frontage to Smit street of one hundred feet, Banket street one hundred and fifty feet, and Wolmarans street fifty feet. The design is in the early Christian style (of about the fourth century), the style being that which is known as the basilican plan.

The main hall or nave is seventy feet in length, forty feet in width, and in height twenty feet to top of clear story walls, and thirty-six feet to apex of roof, with bold arches in well-selected kopje stone on either side, revealing aisles of four feet in width and twelve feet in height. There are two turret-like arched main entrances east and west, with porches floored with six-inch red tiles. The porch arrangements provide for double doors, very necessary when our squally weather is prevalent. The roof is boarded and covered with Marseilles tiles. Full advantage has been taken by the architects of the fall of the ground from Smit street to Wolmarans by the erection of a semibasement under the full width of the church, providing Sunday School, reading and retiring-rooms, the dimensions being forty-eight feet by twenty-seven feet with a height of nine and one half feet.

The church is estimated to hold five hundred people, the reading-room about one hundred. Both the church and reading-room are well lighted and ventilated—the former having windows in the aisles on either side, as also large windows in the main or clear story walls of the church over the aisles. The church is and must ever be a landmark in Johannesburg for all time, for the stonework is picturesque and very good. It is intended to enclose the grounds by means of a live hedge, and, further, lay out and plant a flower garden all around the building, for which purpose the latter has been set back on all sides from the streets some twenty-five to thirty feet, an innovation which we consider should be pleasing.

It is worthy of note that the land has been purchased and the building erected by the Christian Scientists, without the aid of concerts, balls, or bazaars, or any extraneous assistance of any kind whatever.

Transvaal Weekly Illustrated.

WINNIPEG, MAN.

Plans are now under preparation for the erection of a church for the congregation of First Church of Christ, Scientist, which will be one of the finest of the many beautiful and costly edifices of Winnipeg. The site was procured some time ago at the corner of River avenue and Nassau street, Fort Rouge, and the excavation work preparatory to the commencement of construction has been in progress there for several days.

The new church, which is to be built of pressed brick and stone, and of classical design, will have cost, when completed, about $75,000. It is thought that only the lower or Sunday School portion may be built this season, at an expenditure of $20,000, and used temporarily until the upper part of the auditorium is completed. This first part will afford a seating capacity for six hundred and fifty people. The future extension, for which provision is made in the plans, will have accommodations for an audience of eleven hundred.—*Free Press.*

EL PASO, TEX.

At sunrise this morning [April 1] the corner-stone was laid on the foundation of what will be the home of First Church of Christ, Scientist, of El Paso. Nearly the entire congregation, some forty-five in all, attended the ceremonies. Following the repetition of the Lord's Prayer, there were readings from the Bible and the Christian Science text-book. In the corner-stone was placed a Bible, a copy of the text-book written by Mrs. Eddy, and the signatures of all members of the church organization. The building will be located at Stanton and Montana streets.

El Paso Herald.

[Written for the *Sentinel.*]

LOVING AND LIVING.

RUTH INGRAHAM.

As the window, clear and bright,
Letteth in the warmth and light,
Bringing gladness to the sight,

Make my thought, O Love divine,
Pure, that Thou through it may shine,
Making one of Thine and mine!

May no stain, or blot, or blight
One least ray deflect from right,
Dim the brightness of Thy light.

All the light which I receive
May I freely, gladly give;
Thus it is to love and live!

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TESTIMONIES OF HEALING.

The first time that I appeared before an audience to introduce a lecturer on the subject of Christian Science, it was embarrassing to me to admit that I had lived so many years in ignorance of this great truth, and had made no effort to know about it until I was driven to it by disease and suffering. My experience rises plainly before me, and, since to my mind the greatest mortal error is ingratitude, I will not be unthankful, but will tell of my experience in Christian Science, as revealed to the world by that grand apostle of Truth, Mary Baker Eddy. One could hardly conceive of a man being in greater misery than I was about fifteen months ago. My suffering from rheumatism was so severe that many times I had to be helped to dress and undress, and often had to be helped to arise from my couch when I lay down to rest; in addition to this, the physicians told me that I had an acute nervous and stomach disorder; that my kidneys were affected, and I was on the verge of absolute despondency. Moreover, in accordance with the almost universal custom which once prevailed in this western country, that of drinking the social glass, I had when a mere boy acquired the belief that whisky was a panacea for all ills; so that in my hours of suffering it became to me a demon by day and a dragon by night, habit ever suggesting its use to alleviate pain, until it became a battle royal when I strove to resist it.

This was my condition when a Christian Scientist of my city found me. When she approached me with literature on the subject of Christian Science, I took this literature but did not read it. She called occasionally to inquire about me, and I would always deceive her about reading what she had left, to save her feelings, as I then thought. She finally told me that it was never intended by God that any one should be sick and suffer, and this opened a new thought to me, as I then believed that God had willed that I should be left alone and be sick, because of the many sins I had committed. I had faithfully and earnestly taken all the drugs which had been prescribed, and more in despair than hope I told this lady to point the way for my restoration and that I would follow on. I went with her to Canyon City, where I met a Christian Science practitioner at her home. I had read nothing about Christian Science, hence I did not know what was expected of me; but we all three sat there for what seemed to me an eternity, and I listened to talk which seemed altogther foolish to me, and began to blame myself for coming there. When I told the practitioner that my friend had said she could help me, the reply was, "I can only be an instrument in God's hands, but God can and will help you." She asked me a few seemingly unimportant questions, and dismissed me with the injunction to eat whatever I wished and all that I wanted, and to let her hear from me in three or four days. I then thought she would not hear from me, so full of despondency had I become, but I promised to do all that she asked me to, and I kept my word.

The next day, instead of creeping to my office, I felt like going in leaps and bounds, and my heart was full of praise to God for this wonderful truth. I had been in the very throes of suffering when I called on the practitioner, but that morning I do not think I ever felt better in my life; and ever since, with slight exceptions, which can easily be accounted for, I have been well and happy. I wish to say further, that while I was open to conviction, I had no confidence whatever that I would be healed, but I kept this to myself, out of respect for what I regarded as an unselfish interest in my behalf by some of my friends. Since having been healed in Science, the Bible has become the plainest book I have ever read, and I can catch the spirit of it and feel that the God who inspired its words loves me with an everlasting love; whereas before I was continually fretting myself with the thought that God was willing under certain conditions that I should eventually end in the meshes of his Satanic majesty, else why did He create the devil.

Now, since the light of divine Science has caused the scales to fall from my eyes, I can see plainly that God never was the author of any evil, but that all He makes is good; and this has put a new song in my mouth, even praises unto God, who has loved us from the foundation of the world, and has given us His Christ, to point out the way of life eternal and deliver us from sin, sickness, and death.—(Judge) J. L. Penry, Amarillo, Tex.

In August, 1906, I had occasion to take a room in an apartment house in Petaluma, Cal., and on entering I noticed the sign: "Christian Science Services and Reading-Room." I thought that since I had leisure it was a good opportunity to investigate Christian Science, as I had wished to do for several years. It happened that my room was across the hall from the Christian Science room, and the day was Wednesday, so I went to a Christian Science meeting that evening for the first time. On being questioned, I replied that I was not a Scientist, but would like some literature, and after that I spent several afternoons in conversation with the librarian, who kindly explained things that were puzzling me. I did not do this for relief from sickness, although I had worn a brace for five years. When I had read for some time in the text-book, "Science and Health with Key to the Scriptures," one afternoon the brace suddenly seemed very uncomfortable, and although previously I could not be comfortable without it, I finally removed it. The next morning when dressing I took it as usual to put on, but felt a sudden unwillingness to do so, and laid it aside until I should feel the need of it. I have never worn it since, and am now strong and well, but it did not occur to me until several days afterward, when reading the testimonies in Science and Health, that I had been healed by reading this book.

Since then I have had many successful demonstrations, and besides the physical help I enjoy the larger, freer life upon which I have entered. All the aspects of life, past, present, and future, are so changed that I could no more take up the old way again than a liberated bird could reenter its cage.—Mrs. E. H. Percy, Ukiah, Cal.

In the fall of 1894, when I first came to know of Christian Science, I was in a very serious condition from an acute attack of lung trouble. I had been under the care of one of our best physicians for three months, but had received no benefit whatever, when a friend came to see me and loaned me a copy of "Science and Health with Key to the Scriptures." I read a few pages that day, and was so much better that I discharged the doctor the next day, and the following day I was able to get up and dress. I felt that I had been healed by reading this book, and at the same time the desire for intoxicating liquors left me entirely. I have not had any desire for stimulants from that day to this, for which I am very thankful; and it all came without a single treatment, just by reading Mrs. Eddy's book. Even before I had much understanding of what I was reading, I began to improve, gaining greatly in weight in the first three weeks.

Seven years ago I was taken with a very severe attack of an eruptive disease, which my friends prophesied I would have every year afterward, but by the understanding of the truth it was completely destroyed in nine days. I was only confined to the house because of appearances. About three years later I was attacked with a very severe pain and some alarming symptoms. My wife telephoned to a Christian Science practitioner, who came and gave me treatment, remaining about two hours. I went to bed and also to sleep, and I slept all night. The next morning I

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passed gravel-stone twice, but without any pain, and that was the last of the trouble. I had only the one treatment for this disease, and I think the healing was truly a wonderful work. Later, the same faithful practitioner brought me out of a very severe attack of lung trouble. For all this betterment I am very thankful to God, and also to our dear Leader.

GEORGE T. EVANS, Salt Lake City, Utah.

At the time Christian Science found me I thought I had lost all that made life worth living. At one blow husband, love, home, and money were taken from me, and for three and a half years I wandered restlessly about the world, thinking I should never be happy again; longing for contentment and peace, but finding none until I heard of Christian Science, over a year ago. Since then I have been experiencing that "warfare with one's self" which Mrs. Eddy tells us is "grand" (Miscellaneous Writings, p. 118). Having had a garden full of weeds, there still is much work to be done; but I now know that perfect peace is to be had here and now, when the overcoming has been accomplished. I have also learned where to look for true happiness, and that it is only obtained by seeking our own in another's good.

Besides the spiritual and moral enlightenment I have received through the help of those dear friends who have led me to the light, there have also been some proofs of healing for which to be grateful. A very few weeks after I heard of Christian Science I was called upon to make my choice between the surgeon and God for the healing of my child of abnormal growths and enlarged glands. I felt that the opportunity was given me to test the healing power of Christian Science, and I am thankful to say I was impelled to try it, with the result that the child's health began to improve almost immediately, and a fortnight later she was healed of the growths, in proof of which I had a doctor's certificate. The throat was, however, still in a bad state, and I was on the eve of going to France for the summer holidays, though the doctor had said it would be very unwise to do so. I risked it, however, knowing the truth, and that condition also was shortly overcome. Since then I have been relieved of corns, and both myself and my little girl have been healed of measles. During our treatment for this, all the falsity of the evidence of disease was clearly seen, yet it vanished entirely, leaving no after effects whatever. The child was out for a long walk on the sixth day, looking perfectly well and healthy.

I was astonished to find, when in France, that Christian Science had penetrated even to the out-of-the-way little old town of Lisieux. A working man there was suffering supposedly from the effects of sunstroke and was out of his mind. His wife had been healed instantaneously some years before, of small-pox, and she begged to be put in touch again with the healing power, as she felt sure that her husband could also be helped. I wrote to England to a Christian Science practitioner, asking for help, which was promptly given, and in two weeks the man was healed and back at work again. This seemed to my small knowledge of Christian Science very wonderful, as neither I nor the practitioner had any communication with the people save through a Protestant clergyman whose parishioners they were, and in whose house I was staying, many miles away from Lisieux. Fear has also left me since I came into Christian Science. When I brought my child to England from the East, I was afraid of the English climate for her, and went from place to place, seeking air that would suit her. Now I know that God's child lives, and moves, and has her being in Him, and is surrounded by the atmosphere of Love and Truth; that she is not dependent upon, nor influenced by, material atmosphere, and this knowledge is a great source of comfort to me.

I am so grateful to Mrs. Eddy for having shown us how we may make our lives grand and noble instead of a failure; glad that she loved her brother man so truly that she had the courage to go through all she has for his sake.—MRS. EDITH F. HARRIS, Sevenoaks, England.

The passing away of an eminent New York surgeon from a disease which I am told began as mine did, impels me to express gratitude for my own healing in Christian Science. I suffered for years from a fistula in my neck that came from a cyst with which I am told I was born, and which had been removed. I told a friend who is a Christian Scientist that I was discouraged, as nothing had helped me to my knowledge in any way, and my suffering had continued so long that I had about given up hope of cure. I then learned how to be treated by Christian Science. In two or three days, after one treatment, the fistula was entirely healed up, and it has not since troubled me. This was in November, 1905.

Just previous to this experience my friend had cured me in one treatment, after a terrible siege of seven months with carbuncles. In a single night I was freed from the severe pain, and all scars on my face, from many deep cuts made by the doctor, were likewise removed. This was almost marvelous to me, as the doctor was about to perform a very serious operation behind my ear. A few years later I was troubled with boils and was again compelled to turn to Christian Science. Once more I was healed in one night. On each occasion, when treated, my illness seemed to be at its worst. I am thankful to Christian Science for the healing, and for my very excellent health ever since.

D. FULLER APPLETON, New York, N. Y.

Giving all glory to God, and with a consciousness filled with gratitude to our dear Leader, Mrs. Eddy, that through divine Love alone I was brought out of a mortal sense of suffering into a knowledge of Truth, I desire to make known my wonderful healing. After a severe attack of inflammation of the bladder, a serious chronic condition appeared in spite of the best medical attention. I suffered constantly for five years, all of which time I had the best that could be done for me by eminent surgeons, but my husband was told I could never be cured. My sight had become so impaired that I could not read or write, and I drifted into melancholy, which resulted in nervous depression. I had reached a point of utter hopelessness when divine Love brought me in all humility to the loving ministry of Christian Science. I had taken but six treatments when my load of mortal bondage was completely removed.

It is now over three years, and I have never suffered any sense of pain since. Every vestige of my distress was removed as completely as one erases from a slate the outlines made upon it. I have never had the return of a symptom! I have also had many beautiful demonstrations of the power of Truth, through my own understanding. At one time I had a fall which resulted in an injury to two ribs, but I was able to continue my housework within five minutes from the time of my fall. Three weeks after this time no one could have told that anything of the kind had ever happened. My husband's testimony of healing was published in the *Sentinel* of Feb. 1, 1908.

MRS. JAMES H. THAW, Grand Rapids, Mich.

It is with love and gratitude that I give my testimony, hoping some other seeker for Truth may be benefited by it. As I look over the past two years and realize all the good that Christian Science has brought to me and mine, I feel I cannot be grateful enough to God, and to Mrs. Eddy, and that each thought should be one of love and thanksgiving.

When Christian Science found me, I was about as far

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from God as mortals ever get. Physical suffering and other discord—mostly a cross disposition—were the manifestations of wrong thinking and false education. Medicine had seemed to relieve some of my physical ailments; but the unrest, the uncertainty, and my fear of disease, were hell indeed. During my last illness, I fully decided to investigate Christian Science at the first opportunity. A friend of long acquaintance came here on a visit, who had, I knew, been greatly benefited through Christian Science, both physically and mentally; so I called on her, telling her my desire to know something about it. I had many erroneous questions for her, to which she replied, "You will find it all explained in this book" (meaning "Science and Health with Key to the Scriptures"). I began to read the book, and had read only a few pages when my whole being was uplifted in praise to God. I ceased the use of all material remedies, although both of my children had a severe cough at the time. I clung to this teaching, and in three weeks was able to help myself when I had a burn on one hand. The cough soon passed into its native nothingness, and since then fevers, colds, measles, etc., have been overcome through Christian Science.

Even with my slight understanding of Truth, I have been able to meet many of these ailments without the aid of a practitioner. A very severe case of eye trouble with my little girl was relieved in one absent treatment by a practitioner who has lovingly assisted me in my efforts to advance, and I begin to realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Not only for physical benefits am I grateful, but for the spiritual uplifting that has come to my consciousness and the manifestations of it in my home life,—for the knowing that God is my source of supply, and for the spiritual blessings that have come to my husband.—Mrs. Carrie M. Henry, Monroe, La.

The reading of the testimonies in the *Sentinel* and *Journal*, has wonderfully helped me, so I feel that one is due from me, giving my experience in Christian Science. Here I would pause to pay my homage to our beloved Leader, Mrs. Eddy, who has so patiently and lovingly led us forth out of darkness and despair into the glorious light of Truth. Love alone can repay her.

About eighteen years ago a young man with some knowledge of Christian Science came into these mountains —a somewhat remote part of California—to seek work. One day he handed a tract on Christian Science to a schoolteacher, who in turn passed it along to my brother, with a request that he read it to see what he thought of it. It seemed at first to arouse only a sense of ridicule, but later on a discussion on the merits of this faith took place with a lady who had come here with her husband, a mining man, and my brother became interested enough to send for other literature. Soon this little favor had blossomed forth into a beautiful faith, to knowledge; and in due time the literature was passed along as good tidings to others. How thankful I am that it came my way. Having but recently joined a church, I was hardly ready to investigate further; but the seed had been sown, and I too became a student of "Science and Health with Key to the Scriptures."

For a number of years previous to this time I had been troubled much with a stomach and bowel disorder, presumably inherited. I had consulted and been treated by four different doctors, but experienced no benefit until I became interested in this truth, when relief came immediately, and since that time a sense of relapse has been overcome. I have both seen and experienced many proofs of the efficacy of this teaching,—headache, toothache, colds, and rheumatism have been routed, each in its turn. The spiritual uplifting and relief from mental depression are but other reasons for the hope that is in me. I realize that my work is far from done. I can see much more to accomplish, but the work grows sweeter and more interesting with every accomplishment.—Ellis B. Clark, Bangor, Cal.

I am deeply grateful for this opportunity to tell every one who reads this testimony, how through Christian Science I have been lifted almost from the grave. I am now thirty-five years of age, and for fifteen years I was entirely controlled by the desire for strong drink. I tried various medicines that were guaranteed to cure drunkenness. I tried everything I could think of or any one could tell me, but to no avail. My friends told me I should use will-power, and I did the best I knew how; until I began to think God was unjust, knowing how hard I was trying to get out from under the control of liquor, and that He would not help me. I was about to leave my home and wife, because I did not want to disgrace them any longer,—preferring death, as I thought there was no hope for me,—when a lady advised me to try Christian Science treatment.

I had no faith in anything, but as a last resort, when all hope was gone, and hardly caring what happened, I went to a practitioner. I was a little under the influence of liquor at the time, but after the third or fourth treatment I was absolutely healed of the appetite for strong drink. I have been in perfect health ever since and am one of the happiest men in the world. I had been a church-member since I was a little child, but through the habit of drink had dropped out of it. My wife used to do everything possible to interest me in good and beautiful things, especially flowers, but I could see no beauty in them. Since I have come into Science I love flowers,—have my home filled with them,—and it seems as if I could hardly get enough of them.

I am very grateful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures," and grateful to God for the understanding which has made my life new and which enables me to send out only thoughts that will help to uplift others.—Jesse Martin, Lexington, Ky.

I was treated in Christian Science when my fourth baby was born, and the power of divine Truth, and of God's law, was a revelation to me. Words are inadequate to express my gratitude for the Science, and the self-sacrifice which made this demonstration possible and led me out of the darkness and chaos of mortal mind into the true understanding of the Scriptures. In Christian Science I have found the God I had sought for so many years. Our baby is at this writing a perfect expression of health and harmony. She has never had any medicine, and has never been ill a day. When error has appeared we have always succeeded in demonstrating the truth for her.

I thank Mrs. Eddy for "Science and Health with Key to the Scriptures," in which she has so interpreted the Bible that we may understand the word of God, and I hope so to live that I may reflect at least some ray of the love she has revealed to us in her years of faithful labor. In our family of five we have had many proofs through Science of God's loving care for His children.

Mrs. Amanda Whilt, Eureka, Mont.

With a heart full of gratitude I desire to give a testimony of my healing in Christian Science, hoping that it may prove helpful to others. In September, 1900, I turned to Christian Science for help, as I had been suffering severely all summer with rheumatism. I had tried material remedies, but got worse instead of better, the pain being so intense as to be almost unbearable. The doctor told me there was nothing that would do me any good, as the disease had become chronic. He said that an opera-

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tion might relieve the pain, but that it would leave me a cripple, a statement which to me was very discouraging.

At that time I had never met a Christian Scientist and knew nothing of the teaching, but as I had a neighbor who had been healed, and who advised me to try Christian Science, I decided to do so. I went to see a practitioner, and was so much benefited by the first treatment that I slept better that night, but it took me some time before I could let go of the wreck. I had a great fear of the disease, but I rejoice to say that I was not only healed of it, but also of a number of other ailments, one of which was chronic. Our family doctor told me that the sciatic trouble would return; but it has not, and it is now over eight years since I was healed of it.

In May, 1906, I was taken with chills and fever and kept getting worse, so that I could not go to a practitioner, but I wrote for absent treatment. About the time my letter reached her all fear left me, and I felt peaceful and harmonious. I at once began to get better, and in twenty-four hours I was perfectly well, going about my work and eating with a normal appetite. This seemed wonderful to me. I do not live near any Christian Scientists, and have never had the privilege of attending a Christian Science service, but I have been able to overcome many minor ailments in a few hours by the knowledge I have gained through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My desire is to show my gratitude by a life of meekness and devotion to God, good.—Mrs. Sarah Foote, Antwerp, O.

I had been afflicted with a disorder of the stomach and bowels, and all the ills that accompany this disease, for twenty years. My mental condition was deplorable and sleep was almost unthought of, while material remedies had been tried in vain. A neighbor of mine was marvelously healed by Christian Science, and this arrested my attention, so I at once turned to it for help as a last resort. I began to study and have treatment, and soon was able to sleep and to eat anything I desired. In two months I was entirely healed, and now, after two years, I am a strong, healthy, happy woman. I give thanks to God, and also to Mrs. Eddy for giving us this understanding of Him that lifts us out of suffering into joy and peace. I hope my life may attest my sincerity in following the teachings of Christian Science.—Mrs. Ruthie Hill, Dallas, Tex.

In May, 1908, I came here from Fort Wayne, where I had to give up my work as a printer on account of tubercular disease. I was in such a weakened condition that I could scarcely walk a block, and could not lie down at all on account of the cough, so that I had to get what little sleep I had sitting up. A Christian Science practitioner then took me in charge for treatment, and within a week I was gaining in flesh and eating everything I wished; my cough was less severe, and I could lie down and sleep soundly. In two weeks I went to work as operator on a linotype machine. My cough was entirely gone. I gained in flesh, until I now weigh more than I ever did before, and the fear of this disease has never bothered me since.

Another fine demonstration which was made for me was more recent. On Tuesday morning, after getting through my work at half-past two, I injured my ankle very severely. The pain was most excruciating, and I could scarcely get to my room. I could not sleep, so I got up; but could not put my foot to the floor. I then called for the practitioner to treat me; which she did, and I was able to go to sleep within an hour. I worked as usual the coming night, though with some difficulty, but continued to get better as the night wore on, and the next night I scarcely limped at all. The third day, when I arose at one o'clock, my foot and ankle were well. These two demonstrations I consider very remarkable.

Forest M. Hall, Marion, Ind.

I have been fully healed by Christian Science treatment of chronic troubles of twenty years' standing, among them being varicose veins and catarrh. I was given up by some of the best doctors in the state of Maine, but my leg was healed in two weeks through Christian Science, and the spiritual uplifting has been wonderful. Twelve years before I had been baptized and joined the church, and had tried to live up to its teachings, but I felt that something was lacking. I could not read the Bible or realize harmony until I began to read Science and Health; but now the Bible is illuminated, and the words of Jesus stand out like letters of fire. I am living in a new world, —old things have passed out of my life and all things are become new.

God bless Mrs. Eddy, our dear mother in Israel, and grant that her life may be always sunshine. Words cannot express my gratitude for all that the study of her book has done for me, and the one great wish of my life is that I may be able to help others as much as I have been helped; thus fulfilling the Master's teaching, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I send this testimony with a grateful heart.—Cephus Cobb, North Chatham, N. H.

My first knowledge of the healing power of Truth came to me about twelve years ago, through a friend who had been healed of a complication of diseases. At that time I had been for two years taking medicine prescribed by a doctor for hay-fever and catarrh. I had become very much discouraged over my condition, and I asked my friend if she thought I could be cured through Christian Science. She was sure I could be, and began the treatments at once, and in a very short time I was completely healed. I have great cause to be thankful for Christian Science, and I am very grateful to its Discoverer, Mrs. Eddy.

Mrs. Lulu C. Warner, Colfax, Wash.

About three years ago I was a physical wreck, suffering from stomach and bladder trouble. After the physicians had said they could not do anything more for me, and that I could not live longer than a few weeks, I took up Christian Science and was healed. Since learning the truth about God, in Christian Science, I have been able to overcome many diseases. Christian Science has helped me mentally as well as physically, and I am certainly grateful to God, and to Mrs. Eddy, for all of these blessings.

Elmer E. West, Indianapolis, Ind.

I am indeed grateful for what Christian Science has done for me. I have been cured of varicose veins, also of a bowel disorder, and numerous other ailments. Today I am happy in studying and seeking to know more of the truth.—Mrs. Mary E. Jackson, East Oakland, Cal.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 17, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

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FROM OUR EXCHANGES.

[The Rev. W. E. Glanville, Ph.D., in *Living Church.*]

A tone of passive fatalism has characterized too many books, sermons, and hymns which have treated of suffering. We are coming to realize that it is the business of Christianity to rout suffering from the world. Suffering is part of the bondage of evil from which it is the mission of Christianity to emancipate men. Hence the attitude of Christianity to the causes of suffering is positively and aggressively hostile. The question is sometimes asked, Is not suffering a blessing? No; suffering is not a blessing *per se*. Health is preferable to sickness, always. But has not suffering chastened the soul into saintliness? In some instances, yes; in many others, no: it has hardened and embittered the heart. To relieve suffering, to drive out disease and pour in new tides of life and health, to bind up the broken in heart and dissipate the gloom of death: this was a substantive part of the mission of our Lord and remains to this day a substantive part of the mission of Christianity. We pay homage not at the shrines of the pain-bringers of the race, but at the shrines of the pain-removers of the race. Suffering is in the world not to be tamely accepted as inevitable and irremediable, but rather to be faced and vanquished as one of life's problems. It is to be regarded as transient, not permanent.

[*Universalist Leader.*]

If those preachers who try to scare men by telling them God will let them alone some day, would only reverse this and drive it into the consciousness of wicked men that God will never let them alone, nor give them any peace, so long as they are wicked, the result would be beneficial. Today every evil-doer is tormented. Every evil-doer is sure of this. If he knew and understood that tomorrow, next week, next year, next world, forever, he will be tormented until he ceases to do evil and learns to do good, the lesson would drive home to him the meaning of his present plight. Ours is a severe faith. Our God is a consuming fire. It is those who have come to believe that God will never let them alone in their sins, who understand that their only hope of peace is in obeying His laws.

[*Christian Work and Evangelist.*]

We are quite free to say that we do not think we are losing the moral sense in America, but that we are gaining in it. Much of the disclosure and rebuking of crime which has brought it to unusual public notice, may be more properly interpreted as a growth of civic conscience than as the growth of criminal tendency. There is perhaps no more crime, but there is a growing repugnance to it, and a higher standard of civic and commercial purity. So, in spite of all this sudden upheaval of the rotten depths to the surface, there is perhaps a higher standard in both politics and business than ever. There is at least more demand for it on the part of both pulpit and press.

[*Congregationalist and Christian World.*]

Faith in different ages takes on different manifestations. It may not seem so deep and reverent as in days of old, but it is far more pervasive and diffused than in any age the world has seen. The basal fact of our good cheer is God's presence. When we are sure of this we have no right to open our hearts' doors to discouragement.

[*Interior.*]

The church fatally mistakes the secret of its power if it suffers any other task or obligation to obscure from its mind or eliminate from its endeavor, even for the shortest period, its primary form of usefulness to society—the conversion of sinning and stumbling men to purity and strength.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

SALE PRICE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, 20 cents. Ten copies, ONE ADDRESS, $1.70; 25 copies, $4; 50 copies, $7. In all other countries, single copy, 25 cents. Ten copies, ONE ADDRESS, $2.10; 25 copies, $5; 50 copies, $9.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. 100 copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

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

Vol. XII. No. 38.

BOSTON, MAY 21, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



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LONGFELLOW

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ITEMS OF INTEREST.

National.

The House has passed the Administration railroad bill as amended in the committee of the whole, by a vote of 200 to 126. Section 12, authorizing mergers under certain limitations, was stricken out and a substitute adopted which restricts the interstate commerce commission so that it cannot grant mergers "unless it shall find that such lines are not substantially competitive, and unless it shall also find that the public welfare will be promoted by such sale or lease."

A bill has been reported favorably by the Senate committee on post-offices and post-roads, which provides that the delivery of mail by city letter-carriers will only be made at such residences and places of business as provide at the doors or entrances receptacles for its deposit. The postmaster-general figures that the measure if put into operation would reduce the cost of city delivery several million dollars annually.

The school children of Montclair, N. J., have just voted for a "safe and sane" Fourth. The vote, without the high school grades, stood 663 for a quiet Fourth and 287 against. The Woman's Club of Upper Montclair started the crusade. They advocate a historical pageant as a substitute, and ask the city council to pass an ordinance prohibiting the sale of fireworks between June 10 and July 10.

An army engineer may be placed in charge of the reclamation service within the next few months. The successful prosecution of the work on the Panama Canal under Lieutenant-Colonel Goethals of the engineer corps is believed to furnish ample justification for such action.

The House committee on foreign affairs is considering a resolution to request the President to interest all foreign powers in a peace promotion plan through the syndicating of the navies and the establishment of an international naval police.

A bill providing for the opening to agricultural settlement and development of the surface of lands which have been classified as coal lands, has been passed by the House. The measure would affect about seventy million acres of coal land.

The new court of customs appeals has set June 7 as the day for the beginning of hearing of cases on its docket, of which there are already between forty and fifty. The jurisdiction of the tribunal covers appeals from the board of general appraisers.

Professor Emery, chairman of the Government tariff board, is spending a month in Germany and England, making first-hand observations of some of the results accomplished and the methods followed in gathering industrial data.

Governor Hughes' reform measure for direct nominations in primaries has again been defeated in the New York Assembly, although it brought out a surprisingly strong vote of sixty-seven against seventy-seven.

Senator Borah of Idaho is supporting a bill authorizing the President to make withdrawals of public lands when in his judgment the course is advisable, subject, however, to the ratification of Congress.

Ex-President Roosevelt has accepted the invitation of President Taft to act as special ambassador to represent the United States at the funeral of King Edward VII., on May 20.

Receipts from the corporation tax will exceed by nearly a million dollars Secretary MacVeagh's estimate of twenty-five million dollars made early in December.

The resolution for the election of United States Senators from Massachusetts by direct vote has been defeated by the Senate. It had been favored by the House.

America's greatest battle-ship, the Florida, was launched at the Government navy yard in Brooklyn last week. It cost about six million dollars.

The President has restored to the public domain 177,246 acres from the national forests of Washington, Idaho, and Colorado.

A new record for high kite flights has been made at the bureau observatory at Mt. Weather, Va., 23,800 feet.

An investigation into alleged abuses of the franking privileges may be ordered by the Senate.

International.

New Zealand in 1870 nationalized her railroads and during the ensuing ten years appropriated more than sixty million dollars in land and money for their expansion and improvement. The government came into full ownership of the roads in 1895. As fast as the profits rise above the three per cent rate concessions are made, and in this way both passenger and freight rates have been brought down to very reasonable figures. School children in the primary grade are carried free, and special rates given to the older ones. An effort is made to induce city workmen to live in suburban homes, and those who live ten or twelve miles out, as many do, travel about three miles for a cent, or a four-cent fare each way.

The Chinese government has abolished slavery throughout the empire and has prohibited henceforth the purchase and sale of human beings under any pretext. The reform, however, is not altogether complete, as certain forms of slavery will still be tolerated. The retainers of Manchu princes are not emancipated, but it is forbidden to call them slaves. They have long enjoyed educational and other privileges, although still bound to their hereditary masters. The household slaves of the Manchus are also refused emancipation, but their status under the law is improved. The rescript is said to be a compromise measure, but it will eventually give freedom to millions of human beings.

The policy of the premier of New South Wales includes among other things the determination to proceed with the more urgent duplication of the main trunk lines, and the construction of the cross-country line opening up new agricultural areas, facilitating the transportation of stock for pasturage purposes, and securing a cross-country connection for defensive purposes.

The proposal made by the commission now sitting in St. Petersburg, that the institution of Finnish pilots should be placed under the Russian admiralty, is received with general opposition on behalf of the Finnish pilots, and an influential petition has been laid before the Diet, requesting that a protest be lodged against the proposals.

The holdings of from one to thirty acres in New South Wales increased from 1903 to 1907 by 4,571, or 19.2 per cent; farms from thirty-one to four hundred acres increased by 1,926, or 5.4 per cent of the total; while holdings of from four hundred to one thousand acres increased 14,299, or 14.9 per cent.

Louis Paulhan, the French aviator, won the prize of fifty thousand dollars offered by Lord Northcliffe, for the first flight from London to Manchester. His actual going time was four hours and eight minutes, which is less than the average running time of trains.

The imperial government has decided to heighten the Assouan dam at Cairo, Egypt, to the extent of six meters. In order to carry out this work it has been found necessary to broaden and to strengthen the existing dam.

A Chinese imperial edict just issued summons the National Assembly to meet Oct. 3, and announces the appointment of ninety-six members representing all classes. The edict urges the people to prepare for a constitution and parliament.

The main idea of the exhibition to be opened in Glasgow next year is that it should be of an essentially national character, and that it should present a picture of Scottish life and history from the earliest times.

Foreigners are to be allowed to take the courses of ancient Chinese classics at the University of Peking.

A geological survey of the Argentine Republic has been authorized by the ministry of agriculture.

Industrial and Commercial.

For many years the principle of cooperative associations has been in vogue in France. In 1894 laws were passed authorizing the formation of associations and the extending of credit to agricultural interests. Recent law authorizes agricultural banks to grant mortgage loans up to a value of sixteen hundred dollars for various requirements of agriculture. Care is taken to advance the money in instalments to meet the need of the moment, as the work for which the grant was made progresses. There are at present ninety-five district banks and three thousand local banks, with one hundred and forty thousand members, and a capital of nearly ten million dollars, of which seven million dollars is due to the advances of the state. The reserve funds amount to over five hundred thousand dollars, and loans exceeding ninety million dollars have been issued since 1900.

The American Cooperative Union, the purpose of which is to aid in the crusade against high prices, was organized by farmers who attended the national rally just closed at St. Louis, Mo. The union is to be incorporated for one million dollars and branches will be opened in every large city in the United States. The plan provides for the absolute elimination of the middleman in the sale of farm products. Gifford Pinchot may be asked to accept the presidency of the institution.

A compilation which has been made shows that more than thirty-six thousand freight carloads of manufactured goods are shipped out of Waterbury (Conn.) annually. The shipments average approximately one hundred cars a day. While the bulk of the products is consigned to points within continental United States, there is a large market in Europe, South America, and certain Oriental countries.

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CHRISTIAN SCIENCE SENTINEL

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

THE OPTIMISM OF THE SCRIPTURES.

SUE HARPER MIMS.

THE Standard dictionary gives the following definition of optimism in theodicy: "The doctrine that the universe, being the work of an infinitely perfect Being, is the best possible universe." This century is distinctly marked, particularly since the advent of Christian Science, by what is called the optimistic spirit, a grander outlook, a pervading hope, love, and expectancy of good. This is permeating thought and is largely responsible for the marvelous achievements of our time. Old things are passing away, new possibilities are coming into view. We are looking from the finite into the infinite; we are expecting the unexpected,—nothing now seems too wonderful to be true.

In this age of splendid hope and achievement it may seem somewhat strange to find that of all the optimists who have ever lived and loved and hoped, the prophets and poets and apostles of the Bible have been the grandest and most persistent in glorifying God, good. From the opening of religious history, the story of the genesis of man, whom God spoke into being,—a creature bearing the divine image and likeness and pronounced good, yea, "very good,"—to the conclusion of that glorious revelation of things to be, in which "the holy city, new Jerusalem," descends from God out of heaven, there is never any cessation of the glad refrain of the Life-psalm, the ultimate supremacy of good.

This song of praise, this spiritual joy, is the result of spiritual vision piercing the clouds of material sense,—*alias* the mist that rises from the ground of mortal belief,—and until the Scriptures are thus "opened," lifted from the physical to the metaphysical,—they are obscured and robbed of their deeper, more potential meaning to humanity. This was recently illustrated in an absurd newspaper story which told of the discovery of a fruit on which there were the marks of a bite, and which was said to be the same kind of fruit as that of which Eve ate in the garden of Eden. A woman of intelligence, a devoted member of a Christian church, called my attention to this so-called discovery, thinking it most wonderful and interesting. She was greatly surprised when I said, "But, my friend, the Scriptures say nothing about an apple, or any other material fruit; that belongs to the vagaries of a material sense interpretation of the Scriptures. The Scriptural account is wholly and absolutely metaphysical. Eve partook of 'the tree of the knowledge of good and evil.'"

Mrs. Eddy tells us that to her Genesis and Revelation, so obscure to material sense, "are transparent, for they contain the deep divinity of the Bible" (Science and Health, p. 546). How wonderfully luminous and practical becomes this remarkable story as we thus see the great warning against the eating of the forbidden fruit which is given in the second chapter of Genesis, how personal and yet universal, how searching to the individual consciousness. Do I partake of that fateful fruit of false material belief, that evil is as real as good, that death is as real as Life, that matter is as real as Spirit? Is not all material existence simply this belief of the commingling of opposites? Is not this the explanation of all limitation and sorrow? Is not this the denial of our God, the one God, infinite and eternal good, the denial of universal and omnipotent Life, the denial of all-supreme and all-sustaining Truth? Could its fruits or results be less than or other than what the Scriptures teach, namely, expulsion from paradise, separation from God, thorns and thistles and condemnation to till the soil,—earthly sorrows, disease, and death? Do not all these hinge upon this sad perversion of God's creation, the emanations of infinite good and wisdom?

The Scriptures do not leave us with this sad warning without pointing out the remedy. Our God is Love, the infinitely patient, tender, and true, meeting every human need. Above the din and confusion of error, the divine voice is heard, saying, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Mrs. Eddy says of this divine declaration: "This prophecy has been fulfilled. The Son of the Virgin-mother has unfolded the remedy for Adam, or error" (*Ibid.*, p. 534); and now, today, in God's own time, the woman has again awakened human thought to the deep metaphysics of the Scriptures, and shown the way of Life, the understanding of the unity, omnipotence, and reality of good, the tree of life in the midst of the paradise of good,—the understanding of Spirit as the creator, Mind, and man and the universe as spiritual, harmonious, immortal, at-one with and forever reflecting the perfect creator and inseparable from Him. This marks the dawn of the new day of Christian Science.

As we partake of this divine understanding, the fruit of this tree of life, love, and joy, consciousness is flooded with health and harmony, and songs of deliverance flow from lips and pen. Isaiah might be called the prince of optimists among the older prophets, for he pierced the mist of error born of materiality when he said, "Cease ye from man, whose breath is in his nostrils," and then rose to the joyous visions of the millennial reign of love and peace and universal freedom and joy,—when the child shall play by the cockatrice's den, when every evil thought, every malicious, subtle, and animal impulse shall be rendered powerless, when the dragon and the young lion shall be tamed by the hand of Love and the understanding of good, the one Mind, the one power and presence. Rejoice, O ye people, for "the voice of weeping shall be no more heard in her, nor the voice of crying." So far as any satisfaction in the splendors of materialism are concerned, Solomon may be called the prince of pessimists, nevertheless he also glimpsed the splendor of Truth through spiritual vision.

Scriptural optimism culminates in St. John's glorious revelation: "And I John saw the holy city, new Jerusalem,

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coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Our revered Leader, in commenting on this glorious vision of St. John, expresses a sublime optimism when she says: "Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, . . . This is Scriptural authority for concluding that such a recognition of being is, and has been, possible in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain" (Science and Health, p. 573).

APPEARANCE VS. REALITY.

JOHN E. FELLERS.

A MAN who was unaccustomed to thinking beyond the limitations of sense testimony, stood looking at a celebrated statue. At length he said to a friend, "I see nothing remarkable in this piece of work. All the sculptor did was to take a large piece of marble and chip off what he did not want. This statue is what was left." If he could have seen beyond the marble, he too might have been a sculptor.

The wondrous work of our beloved Leader in restoring the true concept of man, "every whit whole," from a condition of false living and thinking, and in holding thought to the spiritual reality that lies behind every material manifestation, marks her as a real sculptor among the world's thinkers who throughout all history have sought to express to dull comprehension the ideal and the true. What the painting is to art; what the poem is to poetry; what the note is to music; what the statue is to sculpture, so are the "fruits" thus far produced by the study and practice of Christian Science to the great truth of being, toward which the author of Science and Health is directing the thought of the race. The things we see and hear in our daily contact with materialism are not things at all. They are thinkings.

On page 86 of Science and Health, Mrs. Eddy says, "Mortal mind sees what it believes as certainly as it believes what it sees." A recent experience brought me face to face with the depth of meaning which this statement contains, and thinking it might be of service to others, I here relate it. The hall in which we hold our services has a balcony extending around the auditorium about ten feet above the floor. Beneath this balcony extends also a commodious wall seat. Until the sun reaches high noon each day, a part of this seat is in the shadow. One Sunday some months ago, I was experiencing a sense of both physical and mental suffering when I came to the Reader's desk. It was an inclement, cloudy morning, and the shadow fell heavily under the balcony when the services began. I saw sitting in the shadow a man whom I recognized as a visitor from another congregation, and who is known to be somewhat critical and precise in matters of pronunciation, expression, and literary style; in short, he belongs to that class of people whose value to others is not always appreciated, for he makes the careless careful, the indifferent watchful, and the thoughtless thoughtful. He seemed to be in his place that morning ready to hear the Lesson-Sermon, which evidently I had not fully comprehended, for I wished that he had come at some other time.

As we proceeded with the services, my thought kept recurring to the personality of our visitor, and I felt that I was reading poorly what should always be read well, but as I aroused myself from this condition of thought the anxiety and fear disappeared, and with them the physical and mental inharmony which had seemed to follow me to the desk. As the services were closing, the clouds had lifted, and the sun, having risen to noon, shone brightly through the windows, its light falling full upon our visiting brother. Looking in his direction again, to my surprise I discovered he was not the man I had thought him to be at all, but instead a dear, good friend who much resembled in personal appearance the critic to whom I thought I had been reading. I had seen what I believed, as certainly as I had believed what I had seen.

This experience illumined my thought for many days, and it has been one that has helped me very much. It taught me this lesson, that as we rise to a higher understanding and appreciation of what Christian Science is and what its Lesson-Sermon services mean to this age, and express that meaning in daily living, the sunshine of Truth will cast its light where now the shadow seems to be; and there, listening for the message, we shall find a true brother, instead of one whom we fear we might not please.

SALVATION HATH GOD ORDAINED.

ELIZABETH EARL JONES.

FROM beginning to end the Bible and our own spiritual intuition bear unmistakable testimony to the fact that God has a definite plan for man and the universe; a plan which includes man's dominion over all the earth, and which also includes a fulfilment of the promises to each and every one who presses forward conscientiously and actively in the footsteps of the Wayshower. This glorious, good plan is written upon the hearts and in the minds of God's children, and in it we see all things working together "for good to them that love God." We also begin to understand these much-wrested words of St. Paul, "Whom he did foreknow [the spiritual idea], he also did predestinate to be conformed to the image of his Son." We therefore feel assured of our high destiny, and we know that nothing can hinder its complete unfoldment.

But what is this other plan which seems to be at work, distressing and destroying the legitimate peace and harmony and the righteous reward of those who seek good? In aping God, evil (the lie) claims also to have a plan for man and the universe—a plan of sin, sickness, failure, sorrow, death. To the unenlightened this seeming contradiction in the logic of creation is disheartening and discouraging beyond words, and it seems altogether at variance with the wisdom and love of the creator. Because of this, human life seems to be a continual warfare between good and evil, between salvation and damnation, and confused mortals never seem to know which one will prevail.

Christian Science comes in fulfilment of the long-promised Comforter, to lift this weary burden of doubt and fear, and to instruct mankind as to the true nature of good and evil. It reiterates the Scriptural teaching of one God, good, without an equal or rival: Behold, O Israel, the Lord thy God is one Lord, and there is none else. Christian Science defines evil (devil) as Jesus did when he said, "He is a liar, and the father of it;" thus declaring evil to be untrue, unreal, and without cause or origin apart from falsehood; therefore, as utterly void of effect. Moreover, it declares that whatsoever effect evil may seem to have, must be untrue and subject to reversal by truth. In Christian Science we learn that this strange counter-plan

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of evil which writes itself upon the imagination and upon the surface of material things; which seems to act with the forethought of intelligence; which seems to foresee its doom and to take steps ahead to checkmate and prevent the inevitable supremacy of Spirit; which appears to be able to multiply and care for its own, up to a certain point, is only the counterfeit of Truth and Love,—a perverted view of the eternal facts of being.

Even as did Jesus, Christian Science is proving that this false view of Life, God, can in every case be overcome by the right understanding of the truth of being; and so today, as yesterday, the sick are healed, the sinning reformed, and the sorrowing are comforted. On page 450 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." So long as we see the seething sea of error, conflict, persecution, etc., as "nothingness," so long shall we triumph over all its boisterous claims, and rejoice in the proof of the almightiness of Truth and Love; we shall realize that man's consciousness is not a battle-ground for conflicting forces, but a peaceful plane of harmony, a quiet dwelling-place with the most High.

This is the great test which all must undergo,—this bearing up, and proving unreal and powerless the pressing claims of evil; and we must do this individually and alone with God. If we find smooth sailing all the way, then we may be sure that we are not accomplishing much in the destruction of sin, disease, and death. Jesus knew the severity of these human testings; and, foreseeing that the time might come when, because of special persecution for the Word's sake and of vain and lonely longing for human sympathy and support, some might doubt their ability to hold out and to triumph with Christ, he met their need in these glowing words of tenderness and compassion: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

Thus the Master lifted the burden of responsibility from frail mortals, and rested it forever upon the strong, enduring shoulders of the victorious Christ, Truth. He lovingly assured his followers that from henceforth the burden of proof would be upon the "powers that be," and that ours will be the privilege of witnessing to God's invincible, good plan of salvation, against which all the powers of darkness combined cannot prevail. "Therefore, my beloved brethren," as Paul counsels, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CHRISTIAN SCIENCE HEALING.

WILLIAM LLOYD.

I HAVE found Christian Science a practical, every-day religion, and am profoundly grateful for the knowledge its study has given me of God, for through it I have learned that He is a very present help, not only in all times of trouble, but in all kinds of trouble. It distresses me, therefore, to think that any should ever doubt its practicability, or say, "It is not for me." Yet this doubt occurs to some, especially when they first come to Christian Science and are not immediately healed. Again, this question may be asked, "Why are some healed so quickly, perhaps instantly, through the assimilation of one verse of the Bible or of one sentence in Science and Health, while the same verse or sentence has no apparent effect on others?"

Before trying to answer this question, let me state that I do not seek to lay down any law, for every case has its own environment and circumstances and no invariable rule could or should be made. I speak generally, and as a result of my own experience, observation, and growth. When I first came into Christian Science, and for a number of years after, I thought that the patient had nothing to do. I was so full of the wonders of Christian Science that I supposed the practitioner did it all, and I have often said to inquirers, "You do not need to believe." The longer I remain in Christian Science, however, and the more experience I gain, the more convinced I am that there are, humanly speaking, three factors in Christian Science healing,—God, the practitioner, and the patient. Let us consider these factors.

First, God, who is Love, who is ever present and all powerful; unchanging good,—"the same yesterday, and to day, and for ever." He has created man perfect; therefore His work is finished. Second, the practitioner, whose place it is to declare the completion and wholeness of God's work. The field is filled with honest, conscientious workers, and I think I am safe in saying that with rare exceptions they have a clear understanding of Christian Science, and are able and willing to declare the allness, power, and presence of God. Third, the patient. I take it for granted that the absolute rule laid down by our Leader, Mrs. Eddy, is invariably observed, and that no one is "treated" (or prayed for) without having asked for help. This very asking is, in part, a believing in and a reaching out after a better understanding of God, but how often does it stop there? How many who seek Christian Science healing are willing to do their share? Their share consists in opening wide their thought to receive the truth,—to be willing not only to go to the practitioner and receive a treatment, but to set aside a part of each day to study the Bible, with the aid of Science and Health, its key; in fact, to make a business of assimilating the truth; to work and strive to learn what God is, what His law is, what man is; to gain the truth of creator and creation.

Christian Science healing necessitates a change in the patient's thought. As all sickness must first be in the patient's thought, either consciously or unconsciously, before it is manifested upon his body, it necessarily follows that in order to be healed the thought must be changed; therefore, true healing first cleanses and purifies the mind, and then the body, as a consequence, manifests health. This is what Mrs. Eddy refers to when she says in Science and Health, on page 210, "Jesus healed sickness and sin by one and the same metaphysical process;" and on page 425, "Correct material belief by spiritual understanding, and Spirit will form you anew." I therefore conclude that healing in Christian Science depends to a large extent upon the patient's receptivity as well as upon the practitioner's understanding. This conclusion is, I believe, fully borne out by Mark's statement, where he relates that in a certain place Jesus "could there do no mighty works," and "he marveled because of their unbelief."

We come to Christian Science to learn the greatest of all lessons—an exact knowledge of God. When we went to school we did not expect the teacher to do our work, we had our text-books and we studied them. It was the teacher's province to explain and help along the way, but we did our share. A favorite quotation on the walls of our churches is this: "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). In great need, as great as could ordinarily fall to any one's lot, I have proved this to be true; yet I have heard that it has been questioned. The doubter overlooked the implied contract, or copartnership, in the word "meet"—the word itself implies reciprocal action. It certainly does not mean that we are to sit still and expect divine Love to thrust its beneficences upon us. It means that we are to get up and go part way to "meet" God—to do our part in honest effort and unselfish endeavor. If any one does this with patience and perseverance, he will find that sooner or later divine Love does meet all his needs.

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"POSSESSIONS."

HENRIETTA MARCUS.

RECALLING these pertinent lines by Robert Browning, concerning him

> Who goes gleaning
> Hedgeside chance-blades, while full-sheaved
> Stand corn-fields by him,

who has not felt the charm and pathos of the tale of the rich young man as related in the Gospel of Mark? One can almost picture him in the radiance and joy of youth, endowed with all material good, yet yearning for something higher and recognizing in Jesus the teacher and guide who could show him the way to life eternal.

The sweetness and promise of this young man are undoubted; they are established by the words, "Then Jesus beholding him loved him." We know the type of young man he represents, the human expression of vigor, strength, and joy in life, the man whom fortune has apparently favored physically, mentally, and morally; the man from whom we expect much and who seems capable of great things, but who ultimately sinks into mediocrity or insignificance through a persistent clinging to material possessions to the exclusion of spiritual gain. Without the abnegation of the human self, without the true understanding of the use of riches, without the right placing of human knowledge as a means, not as an end, the most richly dowered individual stands on the same footing as the lowest and meanest of mankind. "For he had great possessions." Possessions of what? Money, intellect, social rank, wit, beauty, genius. But all these are earthly possessions, and there is not one of us who does not own or thinks to own in mortal mind, some special privilege with which he is unready to part, yet which he is bound at last to lay as an offering on the altar of spiritual understanding. The greater the possession, the harder the struggle, and we can understand why the young man was "sad at that saying, and went away grieved."

Theoretically, it is easy to see that we cannot enter into heaven without ridding ourselves of the desire for mortal belongings, but in practice it is hard to cast away all that hampers our progress or impedes our spiritual growth. We have other possessions, however, which we are quite ready to yield up, and which we esteem ourselves the richer for being without—sickness, sorrow, and sin. These have to be cast aside in order to reveal the perfect man. Goethe said, "With self-renunciation life begins," and he only repeated in these words the truth so lovingly enunciated by Jesus to the young man who asked for life eternal. In looking back over the years in which we have studied Christian Science, we are forcibly impressed by our losses as well as our gains, by the disappearance of "possessions" for which we had no manner of use; the renunciation of what we formerly cherished has often been more than compensated for by the loss of some disease, some suffering or fear.

First and foremost there was "self"—an idol that has been given up, but that in most cases took with it its shadow, sickness. The beliefs of hatred and envy, fear and poverty, have been willingly given up, but it was not so easy to part with pride of intellect, love of wealth, or pleasure in the senses. The carnal mind would not admit that these were sins, but urged their retention; and they were retained until the growth of the Christ-spirit within us showed them in their true light. We do see, as we advance in Science, that there really is no loss, but only gain; that the material, temporal good which we give up is replaced by some spiritual gift which is ours forever. Love is substituted for hate, confidence for fear, health for sickness, the understanding of God for material knowledge. Our yearning for truth was never satisfied by the endeavor to acquire worldly wisdom, and very gradually, perhaps reluctantly, we have given up that line of study and now devote our time to the consideration of that which immediately enriches our spiritual life.

All Scientists will coincide in admitting that this giving up has been a gain rather than loss, that their lives are fuller and richer by the study of God's law than by the study of material knowledge. Christ Jesus said, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Mrs. Eddy says, "Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony" (Science and Health, p. 495). The giving up of the most cherished possessions for the sake of Truth, from the first example of obedience shown to us by Abraham, unto the complete expression of absolute self-sacrifice made by Jesus, give us ample food for consideration as to what constitutes the real possessions of God's children. The understanding of spiritual truth has been gained by the study of our text-book, and our gratitude to Mrs. Eddy for this new revelation, also our growth, will no doubt compensate her for the renunciation of earthly possessions.

"OUT OF THE DEPTHS."

CHARLES H. S. KING.

"I DON'T know anything!" This wail of the self-discovered ignorant becomes the cry of personal sense, stunned by the rod of Truth. Barren material self, startled at its barrenness, can put no trust in Spirit and is lonely. Instead of looking out of itself and seeking good company in accurate, scientific thought, it sometimes consigns itself to untold tortures of trial until the monsters of self-accusation, self-distrust, and self-condemnation enforce its surrender, and the "strong man" is bound. This darkness of utter despair is dispelled by the effectual working of Truth, and it is succeeded, if we are faithful, by the morning splendor of hope, the dawn of "the first day." "Out of the depths have I cried unto thee," said the psalmist, and "with the Lord there is mercy, and with him is plenteous redemption." This transition from sense to Soul is a mental renovation, and it is here that our sincerity and genuine compassion are tried. Here "brave humility" must lift its head and determine its destiny. Here zeal is tempered by love, and all half truths, all extreme views must give place to wholesome spirituality and practical love for man. If we are faithful to this experience, personality becomes purged, we make sure our adoption as God's children, and Principle becomes our sole guide and concern.

Our Leader has said, "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment" (Miscellaneous Writings, p. 118). It would be far more ignominious than grand if we were doomed to final disappointment and to fall short of the understanding of the might and majesty of Mind. But we are not. Our faith is the victory,—"the victory that overcometh the world." There is no failure if we are determined. If we have been thinking erringly, we can immediately change our thoughts; and right thinking once established becomes natural, spontaneous. The sense of the reign of Mind dawns on persistent right thinking just as surely as like follows like. It makes no difference what our past blunders have been—how small, how mean, how mortified, or lonely we have felt. Truth finds human sense as mortal mind conceived it and provides the perfect model. Truth teaches us to know ourselves, and we are endeavoring to hew out character. This means much. The world may or may not appreciate it; but, as our Leader writes, "we never

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need to despair of an honest heart" (Science and Health, p. 8), and the prize for true labor in humility and the fear of the Lord is riches, and honor, and length of days.

If we have sacredly named the name of Christ, we must screw our determination to the sticking-point and remember how great is the world's need of genuine true men. He that hath loved much has little time for the treadmill of the world's conventionalities. Local favor, local types and modes may interest, but do not beguile the man with chastened affections and spiritual vision. He is striving to attain to that Christian understanding and usefulness which would be effective for true advancement were he to be placed or "found," like Philip, in any community or clime. He has set his face against Egypt, and is determined to purify himself and mold his life according to the pattern showed in the mount. His slogan has no hint of materialism or mysticism. His ideal is pure, ingenuous Christianity.

This ideal is not "afar off," and its reward is with it. The aspiring heart emerges from the depths with a great hope and calm trust; it has proved true the prophet's words: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

REFLECTION.

FLORENCE LOUISE FRANK.

Some time ago, while passing along one of the Swiss lakes at the sunset hour, I witnessed a scene radiantly lovely. On the opposite shore Mt. Rigi rose in majestic winter whiteness against the evening sky, whose golden glory was slowly changing into a mellow glow of crimson, while in the distance other mountains, most of them snow-capped, lay in a soft flush of color. It was clearly evident that the highest peaks were the most radiant because of their whiteness and the fact that they reflected the most light.

This seemed to illustrate the thought that as individual consciousness rises in the scale of understanding, in the clear atmosphere of divine Mind, like the mountain peak it will be clad in purity, and in proportion to its purity be imbued with and reflect Truth. There was also a thought to be gleaned from the calm, clear lake, which reflected the wonders of sky and mountains so accurately that it seemed to consist of nothing but reflection, in the presence of which the water was imperceptible. In viewing this I could but think of the water as typifying the belief of matter vanishing before the clear reflection of substance, and recalling these lines by Mrs. Eddy: "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments" (Science and Health, p. 310). 'Tis true this scene bore only the nature of the symbolical, but in pondering it I could but echo our Leader's words, "I love your promise" (Miscellaneous Writings, p. 87), and give thanks for some measure of understanding of Truth, as revealed in Christian Science, which had so enhanced this evening vista.

The world has not learned friendship's meaning yet;
Little indeed is all thou hast to give
If it is but thine own; but bid me live
Largeness of life beyond thee, and my debt
Eternally uncanceled will remain,
And we, though strangers, have not met in vain.

LUCY LARCOM.

SELECTED ARTICLES.

[Frederick Dixon in *The Christian Science Monitor.*]

Among the many incidental services which Christian Science is bestowing on humanity is that it is steadily raising up a great race of exact thinkers. In Christian Science there is no room for such a phrase as "near enough." No human being can be too near to God; and consequently no human being can ever reason too exactly or too closely to Truth. Speaking one day to the Jews, in the court of the women in the temple, Jesus said, referring to those "which believed on him," "Ye shall know the truth, and the truth shall make you free." Readers familiar with the text of the Fourth Gospel are aware that the writer, with that precision of phrase which is so characteristic of his work, separates the absolute from the relative by a use of the definite article, a distinction which is unfortunately lost in the translation. "The freedom of the individual," writes one of the most brilliant of English commentators, with that deep insight for which he was justly famous, "is perfect conformity to the absolute—to that which is. Intellectually this conformity is knowledge of the truth: morally, obedience to the divine law."

It was precisely because Jesus had this knowledge of Truth, because in thought and deed he lived in absolute conformity to the absolute, that the synoptists say of him that "he taught them as one having authority, and not as the scribes." The word here translated authority is *exousia*, and it is noticeable that it is almost indifferently translated authority or power. This is remarkable, for the king *de facto* and the king *de jure* are by no means necessarily identical, and it proves that, in the mind of the writer, knowledge of the absolute, expressed intellectually in conformity to the truth and morally in obedience to divine law, constituted at once authority and power. "Honesty," writes Mrs. Eddy on page 453 of Science and Health, "is spiritual power."

Exactly what this means is brought out in the most striking way in the Fourth Gospel. After one of the many occasions on which Pilate, issuing from the prætorium, had faced the populace outside, he returned into the judgment-hall, and with the cry, "He made himself the Son of God," ringing in his ears, inquired of Jesus, "Whence art thou?" It was then, astonished by the silence with which his question was received, he demanded, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" The claim of Pilate, made with all the brutal frankness of the Roman soldier, to dispose as he chose of the life of the prisoner before him, Jesus brushed aside in a single sentence which set authority in its true light: "Thou couldest have no power at all against me, except it were given thee from above." The man who had avoided the manifold pitfalls set for him by the scribes and Pharisees, could have escaped now the craftiness of the high priests and the blundering Roman governor. If he seemed caught within their toils, it was only because his clear perception of the working of divine law seemed to show him that the moment had come when he could prove to humanity that life was indestructible and Spirit not to be held within the grasp of matter.

The force of the reply came home with startling rapidity to the Roman governor. From first to last, during the whole trial, he had striven to find a way to release the prisoner. Now his mind was suddenly made up for him by the angry shout, "If thou let this man go, thou art not Cæsar's friend." A moment's reflection as to the effect of such an accusation, if it was repeated to Tiberius in Rome, was enough for him. The man who a few seconds before had taunted the prisoner with his power of life and death, recognized his freedom of choice, and with it his authority slipping through his fingers. One final

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effort he made to reassert his authority in the feeble demand, "Shall I crucify your King?" The answer of the chief priests settled the question. As he listened to the declaration, "We have no king but Cæsar," he recognized the futility of his boast. So far from having authority to give or take the prisoner's life, his own life was at the mercy of the despised rabble before him. At the repetition of the suggestion his power evaporated with his authority. He followed the Jews in sacrificing the Christ to the emperor, though he took his revenge in the title he affixed to the cross, and reasserted his authority, when the personal danger to himself had passed away, in the famous sentence, "What I have written I have written."

That was Pilate's dream of authority—the relative, human sense of authority, collapsing in a moment at the touch of a stronger hand. It happens, however, that we have Jesus' own idea of authority, and it is to a Roman soldier that we owe the explanation of it. It was on the day when he came down from delivering the sermon on the mount that, as he entered into Capernaum, he met the centurion. And there, in the narrow street of the Galilean town, amid the press of the passers-by in their many-colored gabardines, the Roman soldier in his scarlet toga and gleaming helmet stood and talked with the great Teacher until the latter marveled.

Twice only, in the whole story of his ministry, is it recorded that Jesus marveled. The first time was at the lack of belief amid the people of his native Nazareth; the second, at the understanding of the centurion. It could not have been the mere act of belief in the centurion at which Jesus marveled, because he did find equal faith without expressing such astonishment. The reason must be sought elsewhere, and will be found in the spiritual insight of the Roman expressed in his understanding of authority. It must be admitted that the translators of the Authorized Version by dropping the word "also" from the Greek text, "*kai gar ego*," did their utmost to darken counsel by words without knowledge. The revisers, wiser in their generation, restored the word, and with it the key to the saying: "For I also am a man set under authority." The Roman had caught a glimpse of something which had been hidden, it is to be suspected, from all the multitudes to whom Jesus had preached, and for whose benefit he had performed miracles. No wonder the Master marveled.

To Pilate, authority was the power to do as he liked. In all Judæa there was no one to dispute his power. To Tiberius, authority was the power to do as he liked. Within the confines of the empire there was no one to dispute his word. The centurion saw something beyond this. A suspicion of disloyalty breathed to Cæsar, and where would Pilate be? A dagger's point in the capitol, and where would Cæsar be? To him authority meant the might and dominion of Rome, which would continue after Tiberius and Pilate, perhaps in despite of them. He was a man truly under authority, the authority of the Roman eagles and the *Lex Romana*. He was the servant of the Roman law. If he, backed by this mere temporal power, could say to this man, "Go, and he goeth; and to another, Come, and he cometh," what might not be possible to this servant of Jehovah, understanding and applying the divine law? The cohorts of fear, the legions of disease, the armies of death would vanish at his word: "Speak the word only, and my servant shall be healed."

Millions of men, viewing the figure of Jesus in the perspective of the centuries, have invested him with all sorts of miraculous powers which they have denied to the dwellers in Christendom. But here was a Gentile soldier who met the Hebrew teacher, a despised Jew, in the streets of the little Galilean town, and realized his power because he understood something of what authority meant. How many of those who bow themselves today before the "man of sorrows" are willing to recognize that his true followers among those whom they meet today in the press of the streets are those who are striving to put into practice the command to preach the gospel and to heal the sick?

In the Messianic prophecies in the book of Isaiah the "man of sorrows" is spoken of as the servant of Jhvh, a word from which, by the process of mingling its consonants with the vowels of Adonai has been produced the term Jehovah. The writer of those prophecies understood full well what would be the reception by the world of the man who should manifest such "perfect conformity to the absolute" as to become entitled to the Messiahship: "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." The Roman centurion met Jesus in the street of Capernaum and recognized the Christ, and Jesus marveled.

Authority, then, as explained in the New Testament, is the corollary of spiritual understanding, of conformity to the absolute. This being so, it must necessarily be a demonstrable quality; and so, all through the Gospels, the word is found used almost inseparably from healing. The word healing is, of course, used in Christian Science in a far broader sense than the mere overcoming of physical disease. It is used, as it is used in the Bible, to express the destruction of anything that is unlike God. Jesus spoke with the same authority to the tempest as to disease, and to death as to the tempest. "Suffering, sinning, dying beliefs are unreal," Mrs. Eddy writes on page 76 of Science and Health. "When divine Science is universally understood, they will have no power over man, for man is immortal and lives by divine authority."

Anybody who has been the instrument of healing, in this way, the apparently most insignificant case of disease, knows beyond argument how divine is the authority which said to the tempest, "Peace, be still," and cried at the mouth of the tomb, "Lazarus, come forth." It is something quite devoid of will-power, of suggestion, or any of those frail material means through which the human mind works. It is the result of a knowledge of the absolute, acquired by the patient effort to live in conformity to the absolute; in short, to realize and put into practice the command of Jesus, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Such a man lives under divine authority.

[Eugene R. Cox in *Yonkers* (N.Y.) *News.*]

I have before me an editorial entitled "Hypnotic Goodness," wherein it is suggested that good deeds may be inspired by hypnotic control, and it is also stated that Mrs. Eddy attributes power to evil thoughts. In an earlier issue an account is given of Dr. Fluno's lecture with head-lines stating that Christian Science is not mesmerism, and as mesmerism and hypnotism are the same, it would appear that the editorial is already answered.

As I understand hypnotic control, it is the state which prevails when one person assumes control of the mind of another person, and in this, mesmerism and hypnotism are synonymous. When in such a state the victim performs acts involuntarily. But to do good, one must have the desire and intention to do good; hence it is evident that a person under hypnotic control could not individually produce righteousness, which means right thinking.

Mrs. Eddy throughout all of her works denies the power of evil thought; in Science and Health (p. 571), she says, "Clad in the panoply of Love, human hatred cannot reach you."

[Nellie M. Johnson in *Omaha* (Neb.) *World-Herald.*]

Christian Science establishes its claim to be the Christ-method of salvation by doing the works enumerated in the last chapter of Mark. These "signs" were to follow all

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believers—that is, all who understand the teaching sufficiently to prove their faith by overcoming the numerous phases of evil. This system of salvation saves the community by arousing the individual to the necessity of reforming himself, and endues him with the understanding of the omnipotence of God, good, whereby he may achieve his purpose. Such an achievement improves the man and enhances his worth as a member of society.

The Christian Scientist esteems himself not less selfish than others, but less selfish than he was; he accounts himself not better than his neighbor, but better than before he began working out the problem of salvation through the understanding of Christian Science. Regeneration is slowly attained, but the student is richly compensated by spiritual growth.

Christian Science practice is not a trade, but a ministry, and its practitioners, combining the functions of physician and minister, should, like other humanitarians, receive a reasonable price for their services without adverse comment.

[George Shaw Cook in *Argus*, Rock Island, Ill.]

Our critic is wrong in his assumption regarding the teaching of Christian Science concerning the nature of sin, disease, and death. It teaches that these evils are not the result or effect of divine intelligence, or the Mind which is God, infinite good, and therefore that they are not real in the best sense of that word. It admits, however, that in the experience of mortals these evils are believed to exist, and that to the mortal or human sense they seem to be very real and very distressing. What Christian Science does teach is that all evil is destructible, and in that sense unreal. Christian Science practice is demonstrating the truth of this teaching by removing evil to an increasing extent from the experience of thousands upon thousands here and now.

SPECIAL OFFER ON BOUND VOLUMES.

The Publishing Society still has a limited number of sets of bound volumes of the *Journal* and *Sentinel* which are offered at the following special prices:—

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This offer presents an exceptional opportunity to Christian Scientists to obtain rare volumes for reading-rooms, libraries, and individual use. As the stock is limited, it is desirable, when ordering, that a second choice of sets be named

AMONG THE CHURCHES.

ROCKFORD, ILL.

The opening of the new edifice of First Church of Christ, Scientist, yesterday [April 3] marks a joyous occasion for the members of the organization in Rockford. While the exterior of the building is not yet completed, the interior is finished and presents a beautiful appearance in its cream and white tints. Six hundred may be seated comfortably. The entire structure is estimated to cost $30,000. E. J. Hollister, one of the pioneers of Christian Science in Rockford, in speaking of the history of the church in Rockford, said:—

"Christian Science services in Rockford were first held in 1897, in the South Rockford home of one of our present members; later were held in the home of another of the early workers in the Cause, one to whose faithful efforts the pioneers feel that they owe much. In 1898 a small down-town meeting-place was secured; then a small hall, which in turn gave place to a larger one. At one time the Masons' Hall on Wyman street was occupied; afterward the Knights of Pythias Hall. We then removed to Mendelssohn Hall, from which we have come to our own home. Our first organization in Rockford was a society, formed in October, 1899. The church was incorporated and organized in 1902, under the name, First Church of Christ, Scientist, of Rockford, Ill. In May, 1903, we started our first church building fund, the first two accumulations of which were gladly sent to meet the need of The Mother Church extension, then building. A meeting was called Sept. 2, 1907, to plan for a church edifice. Within a few weeks this lot had been secured. The corner-stone was laid Feb. 12, 1910. Constant and faithful effort on the part of those entrusted with the carrying out of the plans, trusting God and working, have borne the fruit you see here today."—*Rockford Reporter.*

COEUR D'ALENE, IDAHO.

The Christian Science society of this city has commenced the erection of a neat chapel on the corner of Foster and Third streets. The chapel will be in the bungalow style of architecture, thirty feet wide and fifty-four feet long, and with the lot will cost about two thousand dollars. This society has had a good normal growth since its organization in July, 1908.—*Correspondence.*

ST. PETERSBURG, FLA.

The Christian Science society of St. Petersburg, Fla., has purchased a lot and is planning to erect a church thereon in the near future.—*Correspondence.*

[Written for the *Sentinel.*]

PRAISE.

R. E. KEY.

WHEN the soft falling wind has ceased to stir
The tendrils of a thousand restless trees,
When the slow humming-bee has ceased to lie
Caressingly within the clustering leaves,
When the gray twilight falls—a silver sign—
Upon the path the woodland torrent cleaves:
Then, 'twixt the parting of reluctant day
And gentle advent of approaching night,
I bow a humble head in thankful prayer
For blessings infinite.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

[From *The Christian Science Monitor.*]

MRS. EDDY HELPS LITERARY UNION.

ANNOUNCEMENT was made public Thursday [May 5] that Mrs. Mary Baker Eddy of Brookline, Mass., the Discoverer and Founder of Christian Science, has given the New Hampton Literary Institution a check for one thousand dollars. Mrs. Eddy became interested in this Institution many years ago, while visiting friends living in this town. A building fund is being raised for the Institution. The amount of twelve thousand dollars has already been subscribed by the alumni. Mrs. Walker of Worcester, Mass., widow of ex-Congressman J. H. Walker, and her son, Joseph Walker of Brookline, Mass., have also given one thousand dollars. The Walkers have a summer home in New Hampton.

New Hampton Institution had its beginning nearly one hundred years ago in an obscure way, the primary purpose being to help young men and women to a higher education who would otherwise be unable to go beyond the teaching offered in the public schools, and this plan has been adhered to ever since. In 1821 the Institution was formally organized and dormitories and a class building were erected. Thousands of young men and women have been prepared here for the colleges of Maine and New Hampshire, and thousands of others have left the Institution to become teachers or to take up higher commercial activities. The fees for board and tuition make it possible for nearly anybody to prepare at the Institution for college, however limited the family means. Thousands have paid all their expenses, and some have been known to send money home as well, to contribute to the family support.

New Hampton is a quiet little country village set down among the mountains, at about an equal distance from the surrounding towns of Bristol, Ashland, Laconia, and Tilton.

We are glad to give place in our columns to the above item from the *Monitor,* with its interesting details of this oldtime seat of learning, and also to the letters which follow, expressive as they are of the appreciation with which our Leader's continued interest in the welfare of the people and institutions of her native state is received.

EDITOR.

STATE OF NEW HAMPSHIRE,
HENRY B. QUINBY, GOVERNOR.

Concord, April 30, 1910.

Rev. Irving C. Tomlinson.

Dear Mr. Tomlinson:—Mrs. Eddy's most generous response to my letter, and your kindness and promptness in laying it before her, are most fully appreciated, not only by me, but by the earnest and unselfish workers in behalf of the New Hampton Institution, and will gladden their hearts.

Sincerely yours,
HENRY B. QUINBY.

Manchester, N. H., April 29, 1910.

Mrs. Mary Baker Eddy.

Dear Madam:—I am informed by the Rev. Mr. Tomlinson that you have listened to the appeal in behalf of poor young women in New Hampshire who are desirous of an education, and that you have given one thousand dollars for the much-needed building where they can board themselves. I wish to thank you for the kindly interest you have manifested in this good work, and for the generous offering you have made. I wish to thank you not only for myself, but for every young woman who will receive benefit from your most helpful donation. May great blessings come to you and to your native state in consequence.

Very gratefully and sincerely yours,
ELLEN A. WALLACE.

PERSISTENCY.

PERSISTENCY is that mental quality which distinguishes the successful worker in any direction, for it is seldom indeed that even the most intelligent and conscientious effort secures at once the desired result. In no other line of endeavor is persistency more necessary than in the effort to escape from the limitations and miseries of materiality, through the understanding of divine Principle as revealed in Christian Science. It is true that many are healed at once of some distressing form of disease, through the recognition of the fact that evil has no place in the kingdom of God; but the working out of life's problem still remains and impels them to go forward, for Christian Science shows that the establishment of this kingdom on earth is an obligation which rests upon all Christians. It is true that Christ Jesus healed the sick, reformed sinners, gave sight to the blind, and even raised the dead, but the complete program of Christianity will not be demonstrated until everything which is unlike God and harmful to man has forever disappeared, to make place for the things that are of God, hence good.

There are some to whom even the physical healing comes slowly, and it is usually found that these persons depend to a large extent upon the efforts of others and have a very uncertain grasp of the great spiritual realities represented in health and freedom. They may read the Bible and Science and Health by the advice of friends or practitioners, but all the while there is a tendency to dwell upon past suffering, to note every discordant symptom, and to be constantly inquiring whether any cases similar to their own have been healed. This is certainly not a promising attitude, and it should be changed as soon as possible. The true work of the Christian Science practitioner is to help people to help themselves by apprehending and utilizing the truth of being, and it is no less discouraging for the practitioner than for the patient to have long-drawn-out experiments. There are possibly no two cases quite alike, but each treatment should bring at least some measure of freedom, and the patient can then go on and apply his realization of the truth for himself, seeking further personal aid only when this is necessary.

Some very interesting experiences, illustrating the value of persistent individual effort, come to us from the field. One case is that of a woman who had suffered terribly for years. The Christian Science text-book was brought to her, and she read it through five times before perfect healing was realized. At the third reading of the book there was even a seeming aggravation of the conditions, but she was certain that divine Truth was at work and so she persisted until the goal was reached. Another case was that of a man who continued to suffer a good deal for a year, although some troubles had been overcome at the start and a wonderful glimpse of the truth gained. He, too, persisted in holding to the truth, through "good report" or "evil report," so far as sense testimony was concerned, and the result was the same as in the first case cited. The writer knows of a woman who was stricken with smallpox during an epidemic of that disease, and after a member of her family had died from it, under medical treatment. She had a slight understanding of Christian Science, but for more than an hour she lay on the floor where she

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had fallen, in great agony, and alone so far as any human being was concerned. Despite her struggle she remembered and repeated over and over again our revered Leader's words on page 495 of Science and Health, where she counsels us to "cling steadfastly to God and His idea," whatever the temptation. The woman did this, and she was perfectly healed before morning, although there were the usual evidences on her arms as she went about her household duties which would have convinced the most skeptical of the nature of the disease. Those who heard her tell of the experience could never doubt that God heals the sick today as surely as in the time of Christ Jesus. Mrs. Eddy tells us (*Ibid.*, p. 462) that in Christian Science "self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life."

ANNIE M. KNOTT.

THE LINE OF LEAST RESISTANCE.

THERE is nothing that the average man is more frequently prompted to do than to dodge the disagreeable and leave it for the other fellow. This temptation is a test of true gentlemanliness as well as of moral character. When the call has come to go to the front, and face the enemy, a good many of us may have wished mightily, for a minute at least, that we could find a good stump and hide behind it, though knowing that cowardice is despicable and degrading. To win here is to launch a reformation and open a new era in the history of one's progress and capacity. All great opportunities to do for oneself or others are attended by such temptations. The argument that a given good end may be just as surely reached by a more agreeable course is very specious, and that it should be so welcomed by mortals is in evidence of that inherent mental laziness which is one of our most subtle and smooth-tongued foes. How promptly Christ Jesus resisted the allurements of an assertedly thornless path.

To do a thing awkwardly and laboriously, when it can be done artistically and easily, has no flavor of virtue whatever. Right living is abundantly strenuous at its best, and those who superstitiously court martyrdom by ignoring a line of lesser resistance which involves the sacrifice of no principle,—well, such people are certainly not wise. The vital need today, as always, is for those who, like the great Wayshower, will not balk at any hardship which may pertain to duty; who will not shirk and who will not compromise, but who, like true soldiers, are faithful, if need be, "unto death." These find their reward, a crown, as John tells us; and more, they find that they did follow the line of least resistance all the while, though human sense would have argued that they were passing it by. And this brings us to the very gist of the whole matter, namely, that for each individual case, whatever the seeming, to right vision,—the judgment that has taken in the whole cycle of experience,—absolute loyalty to God is always the line of least resistance, since it enables us to forestall that self-entrenchment which error otherwise secures, and interdicts that inertia of habit which, as Science teaches us, must some time be entirely overcome.

Things do not accomplish themselves, they do not "happen," either in this world or the next; hence there is very much to be done, and this is one of the splendid things about Christian Science, that it is a concrete and continuous stimulus to noble doing. It so awakens and inspires men that very many of those who were once looking about for an easy job are now standing in their own place, doing their duty in a manly way, and with a song upon their lips, though human sense might call their work hard and commonplace. They have gained a glimpse of the highlands ahead, and they are entirely sure that they are on the safest and shortest way home.

Moreover, they are rejoicing in the realization that no one can possibly be a genuine hero "unto himself." On the contrary, when he takes his stand for the spiritual ideal, for Truth, and fairly faces any issue involved, like the brave Winkelried he breaks the assaulting ranks of the enemy of all, and every brother man will find his way to freedom the more open therefor. This was the larger overcoming of Lincoln, and of the brave woman who saw before her "the awful conflict, the Red Sea and the wilderness," but who "pressed on" (Science and Health, p. 226) undismayed. She had wisdom and strength to stand alone and do the thing that needed to be done, regardless. Her course did not always seem, perchance, to be the line of least resistance; but it was the direct way to success, and to her enthronement in the affection of unnumbered thousands.

JOHN B. WILLIS.

NOTICE TO FIRST READERS.

The Lesson-Sermon subject, "Ancient and Modern Necromancy; or, Mesmerism and Hypnotism," has been amended to read as follows: "Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism, Denounced." As the current *Quarterly* was printed prior to this change, First Readers are requested to use the amended title in announcing the subject of the Lesson-Sermon for May 29.

LETTERS TO OUR LEADER.

Hermosa Beach, Cal., April 18, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—Without special preparation I was recently called upon to teach the small children in Sunday School. Toward the close of the lesson the following questions and answers were given:—

"Where did Christian Science come from?" "God." "Yes; and who discovered it?" "Mary Baker Eddy." "Yes; and how was it given to us that we might study it?" "In Science and Health." "Yes; Science and Health—and what?" "Don't know."

The thought of what a key is, and what the Scriptures means was then brought out. Then I asked, "What does 'Key to the Scriptures' mean?" To which a nine-year-old girl replied: "To unlock our unbelief and open our understanding." I thought the answer would please you.

In love and gratitude which words cannot express, I am,

Obediently yours,

ETTA PRINCE WILLIAMS.

MRS. EDDY'S COMMENT.

"Out of the mouth of babes and sucklings thou hast perfected praise."

MARY BAKER EDDY.

Toledo, O., April 30, 1910.

Dear Mrs. Eddy:—I want to pour out a little of the joy that fills me tonight—gratitude for your life and work! I started to spend the evening with the Lord's Prayer, on which we are working in our Sunday School class. Not a minute could be spared for anything else, yet there lay a recent copy of the *Monitor* (how well it is named!). I opened it just to glance at the head-lines, and found the Christian Science article on the Home Forum page to be "The Lord's Prayer." So truly do I find "daily strength for daily needs" (Hymnal, p. 150) provided by divine Love and wisdom. What weapons of warfare God has given us through you! I am particularly grateful for the *Monitor,* which is daily giving to our boys and girls, little and big, a sheet that educates without polluting their wholesome thoughts with the sensationalism

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"that defileth or maketh a lie." Truly the world's crying need for a clean newspaper is met.

Lovingly and gratefully,
LEILA CLOSE HARSCH.

Winchester, Mass., May 2, 1910.

Beloved Leader:—For ten years this church has endeavored to prove itself to be a vigorous and fruitful branch of The Mother Vine. Tonight, in this annual meeting, our hearts turn in loving gratitude to you for the many benefits received as the result of our effort to follow your wise leadership. We desire to express to you, the Discoverer and Founder of Christian Science, our deepest love and unswerving loyalty, by living in obedience to the Bible and to "Science and Health with Key to the Scriptures," thereby accomplishing the healing work which our Master so lovingly taught and to which you so faithfully direct us. In so doing we shall "forget self in laboring for mankind," "woo the weary wanderer" to our door, "win the pilgrim and stranger" to our church, and "find access to the heart of humanity" (Miscellaneous Writings, p. 155).

Thanking you for your "Pean of Praise," we are

Lovingly yours,
First Church of Christ, Scientist, Winchester, Mass.
MABEL C. DYER, *Clerk.*

Rutherford, N. J., April 30, 1910.

Mrs. Mary Baker Eddy, Chestnut, Hill, Mass.

Beloved Leader:—My heart says, blessed mother, for all the blessings of my life have come from your revelation of the Scriptures. The moment I heard your definition of God, as given in Science and Health, I knew, as you have expressed it in your Communion hymn, that I had heard the "glad sound," and felt the "power of the Word," and I was instantly healed of severe ailments from which I had suffered for so many years that I had commenced to believe they were a part of me. But you opened my eyes and ears to the truths that Jesus came to teach, and I have never lost that "glad sound," although the roar of human sense has been loud and long. Seven years ago I realized that as a practitioner and an active member of First Church of Christ, Scientist, of New York city, I was forced to take a stand for Principle or for personality. From your teachings I saw the importance of being loyal to my teacher, although I was never blind to the personal character of those teachings. I never confused it with your teaching, for I knew, "'Tis the same hand unfolds His power, and writes the page" (Christ and Christmas).

I was punished for resisting this personal teaching, through my only daughter, who was stricken with typhoid fever. My husband and relatives not being Christian Scientists, they insisted upon calling a physician, and this physician was certainly sent by God, for he was perfectly willing to leave the case in God's hands, each condition being met in Christian Science as soon as voiced, except the high temperature, which remained at a dangerous point with very little intermission for nearly seven months. We had professional nurses during that time, who tried to make trouble by reporting the case to the board of health, so we were compelled to have two consultations, the doctors on both occasions expressing their amazement at my daughter's harmonious condition with such a temperature. The last physician—although he did not think that she could live—said to the nurse that this was "the first practical demonstration" he had ever seen in Christian Science. None of these physicians offered any medicine. At the end of seven months we had so far conquered the suggestions of evil that the temperature became normal. My daughter had to learn to walk again, and in a short time was most harmonious. During these months of trial, different students from First Church would come and beg me to return to my teacher and let her heal my child, as I was referred to as an example of what must happen to a disloyal student.

It never occurred to me to look for help in conditions I had outgrown. I knew that divine Love had led me out of these conditions, and would still lead me on. Never for one moment was there a doubt or fear of the result of standing for Truth. I never lost the true ring, the "glad sound" that came to me through your teachings, as found in all of your writings, and I was able to hold the beginning of my confidence steadfast unto the end. Dear Leader, can you doubt my love and gratitude to God, for permitting me in the slightest degree to understand the language of Spirit that you speak? I want to express my gratitude for our Board of Directors of The Mother Church, who are fearless in their work of proving to the world that in Christian Science Truth is Truth and purity is purity. Pardon this long letter—I could make it a book and then the half of my blessings would not be told.

A loving student of your revelations,
IDA KATE SCHULTZE.

[Telegram.]

New York, N. Y., May 9, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—First Church of Christ, Scientist, of Brooklyn, N. Y., assembled in annual corporate meeting, on May 9, 1910, sends its loving thanks for the untiring watchfulness, penetrating foresight, and profound sagacity of your leadership, guiding, guarding, and preserving from all contamination the Christ Science which, discovered and founded by you, is rapidly uplifting and ennobling the race, bringing to countless thousands healing, redemption, peace, joy, love,—the kingdom of heaven. It is our earnest prayer that your life of consecration and unselfed love may inspire us to strive for the same exalted vision, a like devotion to Truth, so that in meekness and humility we may attest by our lives that we are also following in the steps of the lowly Nazarene, seeking always to be divinely led to work as he would have us work in our Father's vineyard.

HARVEY M. FERRIS, *First Reader,*
CLARA S. HILL, *Second Reader,*
TUNIS H. CROPSEY, *Clerk.*

[Telegram.]

Denver, Col., May 2, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Dear Leader:—The practitioners of Christian Science of Denver, Col., in meeting assembled, unanimously voted to send you an assurance of their unswerving loyalty.

ELLA PECK SWEET, CHARLES MCVEAN CAMERON,
FRANCES MACK MANN, *Committee.*

South Bend, Ind., May 7, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—With love and gratitude the Sunday School of First Church of Christ, Scientist, of South Bend, Ind., is sending Mr. Chase fifty dollars to be added to the publishing house building fund. We rejoice in God's abundance and overflow of goodness, and in being able to send not only the one tenth, but two thirds of all we possess. Our prayer with it is that it may be applied to the furtherance and continuance of the conveniences and harmonies which are a manifestation of divine Mind in the publishing of our dearly beloved Christian Science literature.

We note that the Sunday this amount was appropriated (May 1), the largest collection was taken which this Sunday School has ever had, although no previous announcement had been made regarding the donation or call for special collection.

MARTHA B. PRELL, *Secretary* and *Treasurer.*

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THE LECTURES.

GLASGOW, SCOTLAND.

A well-known American lecturer and student of Christian Science, the Rev. William P. McKenzie, spoke at some length last night [April 26] on his favorite subject in the Queen's Rooms. There was a large congregation, over which Brown Fleming presided. The lecturer is a member of the Christian Science board of lectureship of The First Church of Christ, Scientist, Boston, U. S. A. He has a pleasing personality; slimly built, with refined, clear-cut features, and a good carrying voice.

As might be gathered from his name, the reverend gentleman comes of good Scottish stock. His father—he told his audience last night—was a student of the New College in Edinburgh, and was connected with the Free Church, while his grandfather was pastor of a kirk in a little town on the Border. It was natural, then, that he should follow in the footsteps of his forbears and "wag his pow" in the pulpit. This is his first visit to the land of his race, and he had the opportunity last night of addressing for the first time an audience of Scottish people. It was a pleasant experience for those in the hall to listen to the quiet and convincing manner in which this Scotsman from over the seas told the beautiful story of the Gospels. Like the stock he has come from, he takes matters "cannily." He does not hurry. He gives his congregation plenty of time to assimilate and weigh the arguments which he voices. Naturally, he is an enthusiast regarding the "scientific" treatment, so to speak, of Christianity. His scholarly exposition of the basis upon which Christian Science is founded must have proved convincing to many of those listening to him.

In succinct and interesting fashion he traced the development of this cult, showing how "healing" was the great factor in the lives of its followers, and also how they derived that wonderful power from studying and thoroughly understanding the works of Christ. "Healing," in Mr. McKenzie's eloquent phrase, was the golden thread which could be traced in the Bible from Genesis to Revelation, and which to those who understood served to knit the whole into one great and glorious pean of harmony. He told the life-story of Mrs. Eddy, the Founder of Christian Science, of her wonderful experience in being healed by faith when lying on her death-bed, as was thought; and also referred in most interesting detail to many other cases, all of which effectively demonstrated the thoroughness and efficacy of a scientific understanding of the works of Jesus and the prophets of old.

Glasgow Evening Times.

OTTAWA, KAN.

Bliss Knapp lectured on Christian Science at the Rohrbaugh Theater Feb. 27. He was introduced by Thomas W. Morgan, who said in part,—

Personally I have not a full comprehension of the doctrine of Christian Science, and therefore it would not be proper for me to try to discuss it; but this much may be said, even by one who depends wholly upon observation for his knowledge, that the doctrine of the Christian Scientist is a doctrine of faith, it is a doctrine of hope, and it is preeminently a doctrine of charity or love. Even the most orthodox and old-fashioned of us must admit that a religious system established upon the basis of faith, hope, and charity is sound as well as Biblical in its foundation. I am glad that we live in an age of investigation and of tolerance, an age of "the open mind," if you please; a time when in science, in politics, and in religion, men are anxious for light and are willing to accept new truths—or rather new interpretations, for truth itself is eternal and unchangeable. In this audience are doubtless many persons who, like myself, are not yet full converts of the vital doctrine formulated by Mrs. Eddy; but, thanks to the liberality of the times, we are glad to listen, to learn, and—if convinced—to accept.

It is true of Christian Science as of many other great moral and intellectual movements, that the influence of its teachings extends far beyond the lines which include those who have fully accepted the faith. The optimism and the cheerfulness of the Scientists have extended outward into what might be called the unbelieving world, until today thousands of persons who class themselves as non-Scientists are more hopeful, happier, and more efficient than they would have been save for the new teaching.

Correspondence.

SANTA MONICA, CAL.

Frank H. Leonard delivered a lecture on Christian Science before a large audience at First Church of Christ, Scientist, on Sunday evening, April 10. The lecturer was introduced by Roy Jones, son of U. S. Senator John P. Jones, who said in part,—

Every man must look with reverence upon the sincere belief of his fellows, nor may he dare to deny the possibility of that which is truly believed by any considerable number of people. Christian Science is preeminently a religion of cheerfulness and happiness. I have never met one of its adherents who was not contented and did not look upon life with optimism. I suppose there are many present who are not affiliated with the Christian Science church, but none can fail to be interested in a subject which counts among its followers such a vast number of his countrymen.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Ridgewood, N. J.—Judge Septimus J. Hanna, Public Library, 8:15 p.m., May 23.
Hampton, Ia.—Lecture for May 27 canceled.
Seattle, Wash. (Fourth Church).—Bicknell Young, More Theater, 3 p.m., May 29.
Charlestown, W. Va.—Prof. Hermann S. Hering, Burlew Opera House, May 31.
Potsdam, N. Y.—Judge William G. Ewing, Town Hall, June 2. [Postponed from May 5.]
Owosso, Mich.—Francis J. Fluno, M.D., June 2.
Chicago, Ill. (Fourth Church).—Prof. Hermann S. Hering, June 2 and 3.
West Chester, Pa.—Bliss Knapp, Church Edifice, North High street, June 3.
Erie, Pa.—Frank H. Leonard, Alpha Theater, June 3.
Eaton, O.—Hon. Clarence A. Buskirk, Opera House, 2:30 p.m., June 5.
Springfield, Mass.—Clarence C. Eaton, Court Square Theater, 7:30 p.m., June 5.
Mystic, Conn.—Francis J. Fluno, M.D., Central Hall, 3:30 p.m., June 5.
Ithaca, N. Y.—Judge Septimus J. Hanna, Lyceum Theater, 3 p.m., June 5.
Lexington, Mass.—Prof. Hermann S. Hering, Town Hall, 3:30 p.m., June 5.
Jamestown, N. Y.—Bliss Knapp, Lyric Theater, 3:30 p.m., June 5.
Tiffin, O.—Frank H. Leonard, Grand Opera House, 7:30 p.m., June 5.
Painesville, O.—Frank H. Leonard, High School Auditorium, 8:15 p.m., June 6.
Canajoharie, N. Y.—Frank H. Leonard, Wagner Opera Hall, June 7.

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TESTIMONIES OF HEALING.

It is with gladness and gratitude that I testify to the good which Christian Science has brought to me. I was never strong, having seemingly inherited a delicate constitution, and when I gained my first understanding of this truth, over two years ago, I was in an almost hopeless condition. For many years I had suffered from stomach, catarrhal, and nervous troubles, and had reached such a state that any unusual exertion would result in a severe attack of illness. Colds were also followed by these attacks, and an illness of this nature, in February, 1907, led to my being sent to a Boston hospital, where the physician confirmed the diagnosis already given by two other physicians. I was advised, when leaving, not to work beyond my strength. I resumed teaching, however, as it seemed necessary, and kept up, till the close of the session, by means of so-called nerve stimulants. My physician, and others, thought I would not be able to teach another session.

It did not occur to me to seek help from Christian Science, as I had heard of it many years before, through unfavorable press references. I had now, however, for several months been associated with a Christian Scientist, whose life was an eloquent testimony, and much of my prejudice was laid aside; yet it seemed to me a thing incredible that there should be spiritual healing in the present age. Upon my return from the hospital, I found several copies of the *Sentinel* which had been sent me in my absence, and in an article these words were quoted from Science and Health: "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God" (p. 380). This gave me a new viewpoint and some conception of the teaching of Christian Science, but being much occupied with other things, I gave it little thought. A few months later, however, the truth expressed in these words dawned upon my consciousness.

While making a long journey by rail, and suffering from car-sickness, it came to me quite clearly that the material law which causes suffering is the "law of sin and death" of which Paul wrote, and that the "law of the Spirit of life in Christ Jesus" can make us free from it, now as of old. With this understanding came relief; and I realized that I had found the truth. When I reached home, I reread the *Sentinels*, which I had kept. I laid aside medicines, and commenced to apply the slight understanding I had gained to each discord that presented itself. I gained steadily, and a few weeks later made an equally arduous railway journey with no return of car-sickness. I also entered upon the duties of another school year without fear. I studied the Bible, with Science and Health and other Christian Science literature, and in a few months was in better health than I had been for several years.

An acute illness which came to me at this time was overcome so quickly as to be a noteworthy instance of spiritual healing. I was taken suddenly one morning, the symptoms resembling those which had characterized my illness the previous winter, except that they were much aggravated and there was the complication of severe throat trouble, high fever, much pain, etc. I sent a message to a practitioner in Rutland, several miles distant, which reached her in the afternoon. By the next morning there was a very marked improvement, and the following day I found myself quite free from pain, the alarming symptoms having disappeared, and with a sense of peace that cannot be put in words. The next day I took charge of my classes, and although I had no rest until ten in the evening, all traces of the throat trouble had disappeared. I continued to do my usual work with no ill effects, and in a short time felt as well as before. Considering the duration of previous illnesses of a similar nature, and the long periods of prostration which followed, the quickness of this recovery was marvelous to human sense. Several other demonstrations have been made for me, colds and other ailments being quickly and entirely overcome. I was instantaneously healed of a painful sensation in the chest, caused by inhaling smoke while escaping from a burning building. My loss in this fire was considerable, but the experience became a lesson from which I learned the omnipotence of Love. All my needs have been supplied, and "goodness and mercy" have indeed followed me each day. For the past eight months I have taught in both day and evening school, and am in better health than I was when I took the position.

I also wish to testify to the great benefit which my sister has received from Christian Science. An invalid for many years, and suffering from a complication of diseases, she had tried many physicians and various remedies without avail. For a long time she had been confined to the house, able to sit up but a few hours each day. When she commenced to read Christian Science literature, there was an immediate change for the better, and after taking absent treatment for a short time she was enabled to drive a distance of eight miles and have a large amount of dental work done with no ill results. She has continued to improve, having gained steadily in strength since taking up this study; and while all discordant conditions have not as yet entirely vanished, we are most grateful for the large measure of freedom that has been gained, after material means had failed. We rejoice in knowing that Truth will ultimately destroy all error.

I am deeply grateful for the physical healing wrought by Christian Science, yet it is but one of the manifestations of Truth in human consciousness. I am even more grateful for the spiritual understanding whereby we learn that evil is unreal, that good is infinite. Though my understanding is as yet so imperfect, it is freeing me from the sorrow and bitterness that are born of the belief in evil, and is giving in their place the joy and gladness of love. I am grateful to the "one supreme and infinite God" (Science and Health, p. 497); to Christ Jesus, who laid down his life for us daily and hourly that we might have life and "have it more abundantly." I am grateful to her who in this age has been pure enough to see God, good, brave enough to voice the truth though a world of error opposed, and loving and patient enough to continue to labor for mankind under whatever difficulties. I am also grateful to all those whose loving help has aided me in taking the first steps of the journey from sense to Soul.

ANNIE P. STONE, Plainfield, N. J.

I have been healed of lung and spinal trouble, also of the liquor and tobacco habits, through Christian Science. I had the lung affection from childhood up, and the doctors said it was incurable. We had a fine business in Davenport, Ia., but first my father died of this disease, then my mother, next my sister, and the result was that our business failed. I started to travel, though I did not expect to find health anywhere. I was in a hospital in Chicago three times. Sometimes I was able to work, but very seldom. I went up through Canada, then to New York, and from there to England and to Italy, and often was in the hospitals. Then I went to Africa, and from there to Italy, and back to the United States.

I worked for the U. S. Express Co. in Chicago for three years, and their doctor stated that it was useless for me to take medicine, that it would not do me any good, and that I must go to Colorado if I wanted to live any length of time, or in fact to live at all. I went to Denver and remained there a short time in a hospital, and was kept by the U. S. Expressmen's Relief Association of Chicago. Leaving there, I traveled through Colorado, spending some

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time in the hospital at Colorado Springs, and then went on to California, where I remained in the county hospital for some time. I was getting so that I could not walk; for besides the lung trouble, I had contracted spinal disease, and could barely move. After being kept by the county there, I wanted to get back to Denver, where I had friends who would give me money to go into the hospital there again, but the doctor said, "You can't possibly get to Denver, and you would only have to be brought back by the county." I, however, left, and walked from San Bernardino to Victor (forty-four miles) and it took me one hour to walk each mile of the forty-four. While there some cowboys took up a subscription and got me a ticket back to Denver. On arriving at the hospital there I had to be put in a plaster cast, but though several kinds were tried none of them helped me to walk. I was in the hospital off and on for five years, and at last the doctor said I would have to go to the poor-farm, and from there to my final resting-place. I was on crutches more or less of the time for three years, and when I got back into the hospital they put me into a cast again, with a weight on each leg, and I was in that condition when I found Christian Science.

A copy of Science and Health was passed around from patient to patient, at the hospital, and after reading this book one afternoon, I realized that I had found the truth. I was healed, and was out of the hospital in one week's time; in another week I cut off the plaster cast, and was quite able to make a trip to Omaha, and to Carroll, Ia. After I was healed through the reading of Science and Health, I came to Portland, Ore., and have been here now nearly three years, during which time I have never had a physician, nor have I had any spinal or lung trouble, and I have been happy and well, and at work. I had never thought I could be well, for my expectation had always been an end at the poor-farm with a pauper's grave. I was not looking for any healing, and never knew that it could be had.

I do not know how to thank God for this wonderful healing, and all these blessings, nor how to express my gratitude to Mrs. Eddy for the grand truth revealed in Christian Science, which no man can buy or sell, but all must find. As our Master says, "Seek, and ye shall find; knock, and it shall be opened unto you;" and I am glad that through Christian Science this prophecy has been fulfilled.—HENRY W. RUGE, Portland, Ore.

Years ago, while taking a course in Bible study, I read Joel ii : 23–26 and marked it "My promise." At that time I had never even heard of Christian Science, but I believed that there were promises in the Bible for every need, and this promise suited my particular needs. For ten years I had been a victim to epilepsy, shut up at home and watched continually every way I turned. The winter I was seventeen years old I was told that if I did not soon get relief I would lose my mind, and night after night I kept myself awake, dreading lest the fatal stroke should come while I was asleep. At last I got relief, but while I never again had the disease in that form, the fear was there and was kept continually before me by every doctor to whom I went. I started out to care for myself, but I had been kept almost entirely to myself for so many years that there was a deep chasm in my life that I did not know how to get across, and my actions and conversation in many respects were simply those of a child. Every way I turned I was continually dipping my feet into the waters of that deep gulf of my former life which it seemed would never be bridged over, and which pressed me back if I wanted to be with others of my age. But for the "promise" I would have become discouraged and given up; and it was there, always ready, no matter how humiliating or how heartrending the blunders I made (and they came thick and fast at times), to help me to my feet to start again. It seemed at times as if I was actually taken by the shoulders and pushed into another kind of work, to show me that I was capable of filling a higher position than I thought; and I could but believe that the time would come when it would be fulfilled.

One dark evening in October, 1898, while returning from work, I stepped into a hole dug by the side of the walk, and suffered serious external and internal injuries. I was up and down all winter, and as soon as it was warm enough in the spring I was sent home. There, after lying in bed three months, the doctor told me that he could not promise me that I would ever sit up again. In 1901, I, however, tried every kind of work I knew how to do, from teaching a country school and having but one dollar and thirty-five cents left at the end of the term, to running a shop by sitting up as long as I could to cut and fit garments, and then lying on the bed and showing the girls how to work; but it was all unprofitable, and in 1902 I went back to the city to learn another kind of work. I broke down before the end of the term, and in January, 1903, was sent to the hospital for an operation. When I got up again my spine was so weak that I was liable to drop down anywhere. In less than a year I was ill again, and the doctors told me that I must have another operation. When I refused, they told me they had done all they could for me. I then came here, and the change was beneficial in that no one here knew what I had been through, so I kept around for a year and a half before breaking down again. Before leaving home I had trouble about remembering things, and it seemed as if the doom pronounced so many years before was forcing itself upon me, so that it was out of the question to undertake any responsible work. Even with what outside work I could pick up, I lived the greater part of the time on three meals a week; but the "promise" was still there, and surely relief would come in some way.

In March, 1906, I had a severe attack of illness, and after some time, by the advice of a friend I went to a Christian Science practitioner. Before long I had learned the truth, that, "because matter has no consciousness or Ego, it cannot act" (Science and Health, p. 368); that God is Mind, and therefore cannot be affected by matter. I was free from the fear I had lived under so long, but as I was still too weak to do much work, I kept up the treatments for about four weeks more, then discontinued them, but kept on with the reading. One day the following July, in an attempt to move to another room I was overcome, and while lying there trying to deny the error, and at the same time wondering how I was ever going to get my trunk ready, the thought came to me, "If you believe in the power of Truth, why don't you get up and go to work?" I got up, and I have never been in bed nor fallen down since on account of a weak spine. Sixteen days from that date I walked over the hills to a mining town nine and a half miles from Deadwood, a distance I had never before walked at any one time, and suffered no inconvenience because of it. At the same time I laid aside my glasses, and have had no use for them since. The gulf in my life is not simply bridged over. It is gone! I do not know when it went. I only know that one morning the following winter I awoke to the fact that it was there no more—a sure fulfilment of the promise that God is ready to give even more than we ask.

I am learning to demonstrate the divine source of supply so that I have what I need, and am thankful to God, and to our beloved Leader for showing me the way whereby the fulfilment of my "promise" was brought about.

MISS FLORENCE GOUCHER, Deadwood, S. D.

I wish to express my gratitude to God for what has come to me through Christian Science. It is two years since this great truth was shown me. I was a nervous wreck,

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had bowel disorder of several years' standing, besides severe female troubles. After I had exhausted material remedies, an operation was suggested. I then learned through a dear friend of Christian Science, and with mingled hope and anxiety I turned my weary footsteps to the home of a practitioner. After the first treatment a sense of freedom came to me; I began to eat heartily, I could drink water freely, and I slept like a child. After the third treatment I was completely healed. The joy and happiness which came to me and mine, words cannot tell. Since then my three children and myself have relied wholly on divine Truth, and all ills have been quickly overcome. I know by these experiences that we gain the true understanding of God and man, as taught by our dear Leader, and I am more than thankful for the many blessings received.—MRS. N. BRANNAN, Austin, Ill.

It is with the greatest pleasure that I express my deep gratitude for Christian Science, and tell what it has done and is still doing for me. Here, in this beautiful city of Berlin, a feast of love has been prepared for us, and many there are who are learning daily of this wonderful truth through the marvelous healing and the blessed influence which Christian Science brings. In the past two years I have had many and great proofs of God's loving care, which has led me to turn from sense to Soul.

One experience, which occurred in the summer of 1908, I wish to relate, for it was to me a most convincing proof that God is an ever-present help in time of trouble. One morning my little daughter awakened with her throat in such a condition that she could not swallow. She had high fever and an eruption over the entire body. I was much alarmed, and at once telegraphed to a Christian Science practitioner, as she was absent from the city. The child began to improve immediately and was soon out of bed. I learned the following day that a child in the same house had been stricken with the same complaint, and that a physician had pronounced it a contagious fever. They depended on *materia medica* for relief, and their child was confined to her bed four weeks, and my child not one day. Later, after my daughter was doing well, was up and around, with a splendid appetite, she complained of her neck and her feet. I again appealed for help, and this time our dear friend came at once to us, and took the child home with her, to a country place. This was on a Friday, and the following Sunday I went to see her. It was an hour's ride from the city, and I was met at the station by happy faces, the child bounding with health and joy.

I am very grateful to God for all these blessings,—to eternal Life, Truth, and Love, for the revelation of Truth to this waiting world. I am also most grateful to our dear Leader, Mrs. Eddy, and I hope I may each day grow more worthy.—MRS. NONA LEE LANE, Berlin, Germany.

For a long time I have felt it my duty to express my gratitude for what Christian Science has done for me. While I was so set against it that I would seldom go to church with my wife, who was a strong believer in Christian Science, I was taken with a very severe attack of throat trouble. I said to my wife that I thought I should have to get the doctor to lance the swelling, as he had done on former occasions, but she thought I had best wait until the morning. My wife's sister and her husband, who were with us at this time, were both Christian Scientists and they, too, advised me to wait. I consented, and soon went to sleep. These relatives and my wife then declared the truth for me, and when I awoke the next morning I was free from the trouble and I have not had a return of it since. This was some four years ago, and it changed my thought so that I went to reading Science and Health to find out, if I could, what there was in it; and I have continued to read it ever since. I felt that nothing but the truth could have brought such spiritual uplifting and such lasting results as came to me through this experience. It was some time, perhaps a year, before I fully appreciated what it meant to me, but I have had no desire for anything except the Christian Science help since that time.

For two years my wife had wanted to unite with the church, but would not on my account, as I did not believe in Christian Science, but now we have both united with it, and Christian Science has done much for me and my family. I have had other ailments, such as rheumatism and kidney trouble, and all have been overcome through Christian Science. I wish to express my heartfelt gratitude to our beloved Leader, Mrs. Eddy.

ORLANDO P. BRUNSON, Janesville, Wis.

For the manifold blessings I have received in Christian Science I wish to express publicly my sincere gratitude. Christian Science was presented to me at a time when this world, with all its material remedies, offered not one ray of hope. For several years I had been half sick, and during this time I had been treated by many physicians. Following the advice of two of the best of them, I had an operation performed, and had not fully recovered from this when two members of my family were taken very ill, one case proving fatal; and the combined effects left me a complete wreck. It was then that Christian Science was presented to me and I took my first treatment, four years ago in April. I knew that nothing less than divine power could meet my need. The result was that stomach and bowel trouble of many years' standing was quickly overcome, while other much more serious conditions yielded very slowly.

For the encouragement of those who are having a slow healing, I will say that many weeks would pass at a time with seemingly no progress. I could not see one step ahead of me; all I could do was to do my very best every moment, and trust to Truth to guide me out of the wilderness of mortal beliefs. Before I was healed I had to learn that fear, discouragement, self-pity, and hate must be wiped out of my consciousness. It was not hate of any person, but vexation because of my slow healing. After I had learned that these errors had first to be overcome, and how to work for their overcoming, my progress was much more rapid. Surely God is our refuge and our strength. Neither tongue nor pen can ever express my gratitude to God, to the great Wayshower, and to Mrs. Eddy for this truth which heals all disease; also for the love and patience with which I have been helped.

MRS. DELIA RICHARDSON, Grand Rapids, Mich.

About two years ago I was greatly benefited by the power of divine Love, and therefore feel impelled to send this testimony, hoping that it will help some other sufferer to gain freedom. I thank God for being whipped into line, as it were. Though greatly prejudiced, to please a very dear brother who had been much benefited by Christian Science, and as a last resort, I went to a practitioner, who relieved me at once of a serious heart trouble. The other disorders were slower in giving way. I was a physical wreck from liver, bladder, and kidney trouble in the worst form. Kind physicians had done all they could for me, but without success.

I love Christian Science, for it saved me in my dark hour; and I love the noble woman who discovered and declared the power of divine Truth to a suffering world; but, more than all, I love God for the great spiritual uplifting which came, driving out all fear and enabling me to realize His ever-presence, sustaining and supporting me in every hour of trial. If through reading this testimony

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even one sufferer can realize the power of God to heal us, I shall be amply repaid. I am daily striving to walk in the footsteps of the Master, and though I have yet many errors to overcome, I have had some most wonderful demonstrations. I have learned that God is an ever-present help in time of need, and we know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). There has been implanted in me a growing consciousness that fails not, and by faithful application I shall be enabled to solve the problems as they present themselves.

MRS. MATTIE A. HOWELL, Wills Point, Tex.

Two years ago my attention was directed to Christian Science through the marvelous healing of a very dear friend. Shortly after this I read a book written against Christian Science, and this further aroused my interest. I borrowed the book written by Mrs. Eddy, "Science and Health with Key to the Scriptures," and read it through carefully. I was surprised not to find in it any of the extraordinary things of which I had heard and read. I did not then understand its teachings, but I rejoiced that a woman had done something of this kind.

I had always longed to be an earnest Christian, but although I had gone through all the forms and ceremonies and tried my best in the orthodox way, I did not like to read the Bible, nor did I love Jesus as I wished to do. I then began to read the Christian Science *Sentinel* and *Journal*, and the articles made me feel much happier; still Christian Science was so new to me, and so different from anything I had ever known, that I thought it would be best to ask some of my church friends about it, and their ignorance of the subject, their bitterness and prejudice toward it, made me more interested than ever. Then I met some Christian Scientists out West, and their kindness, broadness, cheerfulness, culture, and common sense appealed to me. I liked the atmosphere of their homes, and I began to realize that these people had something in their lives which neither wealth, family, nor position could bring. I wondered what they had that gave such peace to their homes, such kindness to their deeds and such joy to their faces.

So I began seriously to investigate the subject, to study Science and Health, and I was surprised to find that Christain Science satisfactorily answered questions which I had been asking all my life. I was surprised to find one thing in this world that was altogether beautiful, without prejudice, without fear, with only love and good will toward all; surprised to find at last one thing which came up to my highest ideals in every respect. I had suffered from insomnia for many years, but I was relieved of it by having one treatment in Christian Science, and by the reading of the 91st Psalm. My children have been healed of chills, of torpid liver, and various other ills.

I can truthfully say that I am more grateful to Mrs. Eddy than words can express for the joy that has come to me in my first faint concept of a good God, a just God, a loving Father; for the hope that it brings into my life through the understanding of how to work out my salvation here and now, and of how to help my brother. Christian Science has taken away from me the dread that I had of death. I feel grateful to Mrs. Eddy for the Christian Science Sunday School, where our children can learn only good; for the *Sentinel* and the *Journal* and the *Monitor*, and for many other blessings which have come to us through the understanding of this wonderful truth.

MRS. EMMA GALLOWAY CRAFT, Memphis, Tenn.

About eighteen years ago, Christian Science came to our family through the healing of a cousin, after years of invalidism. My mother, soon after learning of this cousin's healing, purchased a copy of "Science and Health with Key to the Scriptures," and though from the first reading I accepted Christian Science as the truth, my study and application of it was but desultory for several years. Physical suffering finally caused me to make a more determined effort to understand this healing truth, and almost immediately it was revealed to me that my lack of understanding was in a great measure due to my failure to take a decided stand for Christian Science. While listening to the remarks of an earnest student of Christian Science and a faithful pioneer of the work in this vicinity, I made the mental resolve to stand on Mrs. Eddy's platform, whether my physical ills were overcome or not, because I knew it to be the truth. The result was the almost instantaneous healing of neuralgia, from which I had suffered more or less from childhood, and which had at that time reached a serious and critical point, holding me in bondage to a powerful drug for relief. From that time to the present I have had but one attack of the disease, and that was of but a few hours' duration.

Since Christian Science has taught me to look to God for my health, strength, intelligence—for everything that presents itself as a need—I have had many beautiful proofs that the Scriptural promises are for us to realize today. I am rejoicing daily in a clearer understanding of God and of the true mission of Christian Science. In cheerful, willing service in the Cause of Christian Science, I feel I can most effectively prove my gratitude to God for the gift of divine Love, and to Mrs. Eddy for her life of purity and devotion.

LEILA BUCKLIN FRENCH, Camden, Me.

It is with deep gratitude to God, and to Mrs. Eddy for Christian Science, that I send this testimony. I came here in September, 1907, to mortal sense a hopeless invalid. I could not read more than a paragraph at a time; I could not write even a note, and had to use all the will-power I possessed to do the least bit of sewing. There was a settled gloom over me, it seemed impossible for me even to smile. I had lost all interest in everything that was going on around me, and I did not know what a night's sleep was. The struggle was long and tedious, and required great patience on the part of the practitioner, but at last her efforts were crowned with success. I can now read any length of time, I love to write letters, I sew and work steadily, and do not know what weariness is. This I think is wonderful, as I am sixty-eight years old. Best of all, there has come to me great happiness and peace.

There is still much to be overcome, and but for the ever-presence of divine Love, I should lose courage; but God's precious promise is ever sure: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—LOUISE A. SLUSSER, Alpena, Mich.

[Written for the *Sentinel*.]

A PROMISE.

GERTRUDE RING HOMANS.

And their works do follow them.—Rev. xiv. 13.

"THEIR works do follow them." John, loved of him
Who taught as only thought inspired can teach,
Charged these few words with warning power to reach
Beyond the rippling sound of shallow speech
Or flow of years, a tidal wave to rim
Time's tossing sea and beat upon the beach.

"Their works do follow them." Mere change of scene
Transforms no savage to a gownsman staid.
'Tis thus our works shall follow, undelayed,—
Pursue us with their methods habit-made.
O sermon! be they lofty deeds or mean,
These works that follow when earth-concepts fade.

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FROM OUR EXCHANGES.

[*British Congregationalist.*]

In times like the present it seems to us that we have to judge things by their fruits and tendencies. The issue of constant criticism is unbelief, and unbelief threatens the finest flowers of civilization. If we could perfectly reconstruct the past, and solve every problem of origins, nothing would really be accomplished, unless some fresh divine power were brought thereby into life. What men really need is the power to lift and keep themselves above the animal plane. They are in constant danger of losing the soul, of extinguishing the tiny spark of divine light that glows within them, of becoming recreants to their own ideals and to the highest expectancies of God and man. They feel in themselves the pull of the earth and of the beast. Their cry is for liberation and for conquest. When truly awakened, they pant for forgiveness, for cleansing, for holiness, for God. How can they live in perfect obedience to the moral law revealed in conscience and in Christ? How can they bear up under pain and loss, and old age and death? How can they subdue the self-regarding instincts and live generously, even nobly, for men who repay goodness with contempt and the cross? These are some of the problems which every person has to face and solve.

[Lyman Abbott in *Outlook.*]

Religious faith is taking on a new direction. We are becoming more interested in banishing hell from earth than in escaping from hell hereafter; more interested in bringing the kingdom of heaven on the earth than in preparing on the earth for a kingdom in a future heaven. We must frankly recognize the change. We cannot recover the lost vision, rebuild the celestial city, go back to the medieval theology or the medieval images. We must go forward, not back. Our faith in a future immortality must grow out of our experience of a present immortality. It must be more Christian, less apocalyptic; less like that of John the seer, more like that of Jesus the worker. We must get our faith in immortality by living the immortal life.

[*Congregationalist and Christian World.*]

The foolishness of divisions does not lie in the fact of separate organizations, for the work of the followers of Christ can be better done by independent communities in fraternal relations than by one huge hierarchic trust. It lies in the claim of each section either to be the only genuine church, or at least to be superior to all the others. "We are the church, you are sects," will not be received as the gospel by those called sects to whom it is proclaimed as good news. One of the evidences of the advance of Christianity most welcome to good men is the rarity in our times of the formation of new sects. Hardly a single one of importance has appeared thus far in the twentieth century.

[*Christian World,* London.]

The man whom Christ has captured, who has learned his secret, who through him finds himself in wholesome relation to God and his fellows, will gain an ever surer judgment of the importance of things. It is a glorious secret for us all—for the philosopher, for the merchant in his affairs, for the housewife in her duties. Possessing it, we shall not readily be put out with trifles; no, nor with things that are not trifles. We know what are the fundamentals by experiencing them. The heart that trusts, that prays, that loves, that serves, has got hold of life's best, and can never be robbed of its treasure.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

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The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

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OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

FROM THE EDITOR.

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FROM THE CLERK OF THE MOTHER CHURCH.

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

Vol. XII. No. 39.

BOSTON, MAY 28, 1910

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ITEMS OF INTEREST.

National.

Of the industrial training at the Washington Allston School of Boston the master says: "The boys will be trained in the arts and crafts that pertain to home-making and will be made to see that thus they can construct a home for themselves, instead of being left hopeless with the thought that without money they cannot have a home. The possibilities are almost legion for the young man, who has grown up and has a little spare time, to be independent. This work teaches the dignity and the true value of labor, that the difference between good and poor living is not a difference of money but of intelligence. The girls are shown how and how not to decorate, to make a simple but effective and comfortable home. Everything is of solid construction; there is no shoddy."

President Woodrow Wilson of Princeton, in a recent address said: "We are in the midst of a great reconsideration, not of principles, for the fourdations of justice and equity remain the same, but of the application of principles. More than that, we are on the eve of such a reorganization of society as will effect a much better and more even adjustment of public and private interests. It will be a great day of moralization when we come fully to realize that no enterprise conducted on a great scale can be a wholly private enterprise, when we come to realize that every duty is in a sense a public duty, that the final standard of conduct is the benefit of the country and the good of mankind."

At the sixteenth annual meeting of the International Arbitration Conference, which held a three-days session at Lake Mohonk, N. Y., last week, more than four hundred delegates were present. The gathering, which was remarkably representative, included some of the best known diplomats, men of letters, bankers, and merchants. The army and navy and other distinguished organizations in various walks of life, European nations, the Far East, Latin America, and even far-away Honolulu sent duly accredited representatives.

The business organizations of Connecticut, as represented in the State Business Men's Association, are planning to press an aggressive movement for the enactment of a public utilities law at the next session of the Legislature. Such a measure was advocated by the late Governor Lilley.

A clerk of a national bank and a treasurer of a savings bank, charged with misappropriation of funds amounting respectively to three hundred thousand dollars and seven hundred thousand dollars, were sentenced in Massachusetts last week to fifteen years' imprisonment each.

A meeting has been held to form an Indiana council in connection with the movement for uniformity of laws among the states. There was an agreement that uniformity could be and ought to be reached on the majority of laws on the statute-books.

The so-called butter trust, with headquarters in Elgin, Ill., is proving a hard proposition for the department of justice, and it is considered doubtful if the Government can take action against it successfully under present laws.

The United States supreme court has fixed Nov. 14 as the date for the rehearing of the American Tobacco and Standard Oil trust cases.

The sixth year of American construction of the Panama Canal ended May 3.

International.

In two years an organization of three hundred thousand English boys, drawn from all classes of society, has been banded together under the title of "boy scouts," not for military service, but for training that will make them not only good scouts and keen observers, but self-reliant, efficient, chivalrous citizens. The idea is now finding favor in America. In order to become a second-class scout a boy must be able to do the following things: Tie four of the following knots in less than thirty seconds each knot: bow-line, fisherman's bend, reef knot, clove hitch, sheet bend; track a deer's *spoor* or a horse's track for a quarter of a mile in not more than fifteen minutes, or, in a town, describe satisfactorily the contents of one shop window out of four observed for one minute each; go at scout's pace for one mile in not more than thirteen minutes; know the scout's law and signs. To become a first-class scout, a boy must pass the following tests in addition to those described above: Point out the direction of different points of the compass from where he stands; make a journey alone of not less than fifteen miles from point to point by walking, riding, boat, or bicycle; describe or show the proper means for saving life in case of accidents; be able to read and write; have at least something in the savings bank; show that he has brought a recruit to the "boy scouts," and has taught him to tie the principal knots; lay and light a fire, using not more than two matches, and cook a quarter of a pound of flour and two potatoes without cooking utensils.

It is considered certain that the chief measure to be discussed during the coming session in the Australian commonwealth will be the progressive land tax. The income to be derived from the town lands will, it is hoped, go far toward refunding the money expended on the defense scheme. The tax imposed on country lands, on the other hand, is intended to be of such a nature as to force the owners either to make use of their land, or divide up the vast tracts of country now used for grazing purposes or not used at all. In this way a considerable amount of extra land will be rendered available for a large number of immigrants.

The Parliament of New Zealand will shortly be asked to sanction the expenditure of a sum up to two million five hundred thousand dollars to enable the government to develop the scheme whereby the control of the water-power services throughout the country will be in its hands. The present system of leasing the water-power results in higher rates, it is believed, than will obtain under government control.

Through a tripartite offer of mediation on the part of the United States, Brazil, and the Argentine Republic, the war crisis between Peru and Ecuador respecting boundary lines is believed to have been averted. It is understood that both countries are ready to accept the offer.

The bomb is no longer the weapon of the orthodox anarchist. At the international anarchist congress at Halle, Ger., last week, at which fifty-seven delegates, representing sixteen countries, including America, were present, a resolution was enthusiastically adopted "abjuring violent terrorism."

The Russian government is preparing a favorable reply to the proposal of P. C. Knox, secretary of state of the United States, for a permanent court of arbitral justice, through an extension of the jurisdiction of the international prize court authorized in 1907 by The Hague peace conference.

The new Tientsin-Pukow railway loan of four million pounds has been signed at the German legation in London. It is divided between German and British syndicates. The railway linking these two points will be one of the most important trunk lines in the Chinese empire.

Secretary of State Knox of the United States has for months been quietly trying to effect an arrangement whereby the perennial boundary disputes of the smaller countries of South America may be settled by diplomacy.

The bill providing for universal manhood suffrage in Japan was rejected by a large majority. Assumed incapacity on the part of the masses to grasp public affairs is the argument advanced.

An international congress in celebration of Argentina's centennial anniversary of freedom was opened May 18.

Industrial and Commercial.

Commercial conditions in every city and town in the western grain-growing states will be changed before 1915 as the result of increases in farm production, if the plans of the dry farming congress, which has headquarters in Spokane, are carried out as planned by the national officers. Experiments in the states where dry farming is practised show that an increase is possible of five bushels per acre at least, and upon the basis of the present acreage this means a total of 166,175,000 bushels additional yearly in the western states alone.

Twenty varieties of Grecian Skyros marble, which has a commercial value of thirty dollars a cubic foot, have been discovered, according to report, in Stevens county, Wash., fifteen miles northeast of Colville. Three of the largest veins have been explored at depth, the colors ranging from deep purple to pure white, other hues being brownish gray and pale gold.

The shipment of seed-oysters from Connecticut waters to the Pacific coast has assumed large proportions. One concern has just consigned eight thousand bushels to a company at Puget Sound. It took twenty-nine freight-cars to transport the shellfish.

The Standard Oil Company, which has approximately seventy thousand employees, has increased the wages of its workmen from six to ten per cent, adding, it is estimated, from six to ten million dollars to its annual pay-roll expense.

A gathering at Chicago of national shippers demanded that the question of proposed advances in railroad freight rates be arbitrated before the interstate commerce commission.

The 9700-foot breakwater which is building at Hilo, Hawaii, will inclose three thousand acres of water and make one of the finest harbors in the world.

Orders for two thousand steel freight-cars have been placed with a Chicago concern by the Grand Trunk railroad.

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CHRISTIAN SCIENCE SENTINEL

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

"JUSTIFIED BY FAITH."

WILLIS F. GROSS.

WHEN the keeper of the prison realized the power of Truth to deliver those who had been unjustly deprived of their liberty, he came with fear and trembling and fell down before Paul and Silas and earnestly asked, "Sirs, what must I do to be saved?" The reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved." No doubt most people have at some time in their lives asked this same question, and perhaps they have pondered these words of the apostles, wondering what was the true interpretation thereof. The doctrine of justification by faith has been preached for centuries. It has appealed to some as offering an easy way of escape from sin and the effects of wrong thinking and doing. To others it has seemed impossible that the mere fact of believing on the one who is justly considered as the best man the world has ever known, should be sufficient to atone for sin and deliver those who have spent the greater part of their lives in bondage to evil.

No one will deny that there is good authority in the Scriptures for the doctrine of justification by faith. Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Through faith we are justified in the sight of God and begin to dwell in harmony with the divine Principle of all true being. On the other hand, there are many familiar texts which show that something more than faith, as that term is generally understood, is necessary to salvation. For example: "Faith without works is dead;" "Be ye doers of the word, and not hearers only;" "For not the hearers of the law are just before God, but the doers of the law shall be justified;" "Ye see then how that by works a man is justified, and not by faith only." Many other similar texts could be cited, showing what is necessary to meet the divine requirements.

In favor of the teaching that a man is saved by faith and not by works, may be quoted such texts as these: "A man is not justified by the works of the law, but by the faith of Jesus Christ;" "That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith;" "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." If there seems to be an apparent contradiction in these passages of Scripture, it is only apparent, and it disappears in the light which Christian Science is throwing on the inspired Word.

It must be evident that spiritual being is real and eternal, since God is Spirit. It must also be true that the evils which are a constituent part of mortal existence can have no place in the true consciousness of being, wherein all is harmony and discord is unknown. Salvation in its fullest sense means more than to escape from sin, sickness, and death; it means to gain real being, that which rejoices the heart and satisfieth "the desire of every living thing." Salvation is defined in Science and Health (p. 593) as "Life, Truth, and Love understood and demonstrated as supreme over all." To gain this salvation is not only to be delivered from evil, but to come into the conscious possession of good. The true consciousness of being is not something that man has evolved. It is born of God and has no existence apart from Him. Neither can it be said that the good works man has been able to accomplish have earned for him the salvation he desires. He is saved through faith, but the faith is "the gift of God." That which saves from evil is received from God, and this might seem to indicate that all that is required of man is that he believe and accept that which is so graciously bestowed.

Without that activity for good which results in the destruction of evil and so delivers from bondage and lifts thought higher, men cannot have the faith that is required, neither is it possible for them to receive the blessing of good even though it has been lovingly bestowed without measure. Mrs. Eddy writes, "Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness" (Science and Health, p. 15). The faith that really saves is a living faith, and the expression or manifestation of this faith in human experience is in part the works which are necessary.

Mortals believe that man has existence apart from God, and this error is at the bottom of all erroneous theories regarding salvation and what is required of humanity. The belief that man is separated from God makes possible the belief that he is able to work as he will and that to himself alone is due all the credit of whatsoever he may accomplish. It is also believed that whatever measure of faith he may have in God, it originates with himself. When such erroneous beliefs regarding faith and works are entertained, it is not strange that the teaching of the Scriptures should appear to be contradictory. Works of this character do not save, and such faith as this is not sufficient to meet the divine requirements.

The teachings of Christian Science and the demonstration thereof are based upon man's unity with God. If Christian Science were in harmony with the mortal belief that man has intelligence and being apart from God, it would be as helpless to save humanity as have been the various material theories about life and mind which have absorbed the attention of mortals throughout the centuries that have passed. As the understanding of man's relation to God dawns upon human thought, one gains a truer sense of that faith whereby man is justified and he also comprehends the nature of the works which testify to the efficacy of faith.

All Christian people must admit that Jesus had the true thought of God. His concept of man was also correct, and he knew that man's relation to God is harmonious and eternal. Man's absolute dependence on God at all times is one of the vital points of his doctrine. He said, "I can of mine own self do nothing." If the world's greatest demonstrator of God's power to save humanity from all forms of evil, was constrained to speak of himself in this manner, how feeble must be the claim of independent action that is made by those who have utterly failed when their life-work is compared with that of the Nazarene.

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Of his works he said, "The Father that dwelleth in me, he doeth the works." Because he understood the nothingness of the belief that man has being apart from God, and because he realized man's absolute dependence upon God at all times, he was able to show forth the intelligence and power of God as it has not been revealed to humanity before nor since. We are justified by the faith that made Jesus of Nazareth the Saviour of the world. It is as impossible to separate this faith from the works that were wrought through him, or to perform these works without the spiritual understanding which he possessed, as it would be to separate the light from the sun or to have an effect without a cause. The faith that truly saves is not born of human consciousness. It is the illumination of spiritual understanding, and spiritual understanding is the gift of God. The things that mortal man appropriates to himself prevent him from seeing the eternal realities of being, but in proportion as the false sense of man is denied and put off, real being is recognized and it is seen that man is indeed "justified by faith" (spiritual understanding).

Spiritual understanding reveals the eternal realities of being, and the appearing of that which is real and good demonstrates the unreality, nothingness, of that which is the opposite of good but claims both reality and power. When evil is seen for what it is, man's deliverance therefrom is accomplished and he is at peace with God. It is as natural for faith to manifest itself in works as it is for the sun to shine. One is not saved by reason of the good works that are accomplished in him or through him. The works testify to his deliverance from evil and his obedience to the law of God. He is justified by faith, and his demonstration of Truth is the proof of his justification.

MOTHER-LOVE.

ANNIE DINSMORE MC CLURE.

In puzzling out the problems of human relationships and trying to disentangle "the interlaced ambiguities of being" (Science and Health, p. 114), it has taken the writer years of sincere study to arrive at a reasonably satisfactory sense of human mother-love and its relation to spiritual reality. Very early in my study of Christian Science circumstances compelled the particular consideration of this department of human life, and it was discerned that much—or, as it then seemed, all—of this boasted sentiment was, in fact, self-love. The creation of another mortal in one's own likeness being the self-division of mortal thought, the love or preference for this offshoot of self was merely self-love, and was shared by all the lower animals up to an age in the offspring where individuality is manifested to a degree offensive to this self-love. This was as far as the solution progressed for some time, and it was obviously inadequate.

Next came the step involved in the work of mentally undoing the seeming links of material creation and relationship, and of rendering to Spirit, God, what is His alone, namely, creative power. I saw that my child was safe only so long as she was held in right and true relation to the one Father-Mother. Lately, through conscientious effort to separate error from my thought of man, I am grateful to have taken another step. Again I was forced to the problem. (How sweetly Love gives us our lessons, until they are sufficient to advance us.) It was a case which demanded unselfish, impartial love, and it was at last given me to see wherein human mother-love reflects the divine, and wherein it fails in this reflection. This passage from Science and Health (p. 286) gave me the leading: "The divine Principle, Love, creates and governs all that is real." The human mother-sense clings to the good, and refuses to recognize evil as in reality belonging to the true selfhood of her offspring,—denies it mentally and audibly. We often hear of human mothers the criticism that they are unable to see any fault in their children. God cannot see faults in His children. Did not Paul say, "Love . . . taketh not account of evil" (Stand. Ver.)?

To deny error and hold as real only the good, is what brings to light the manifestation of the sons of God. It is in this that human motherhood most nearly resembles the divine; and for this reason many a vice-worn man carries in his heart's core the sweetest and most perfect ideal ever held in his darkened sense of life, and finds the sole impulse to better living in the thought of his mother's love. Add to this pure gleam of divinity the universality and impartiality which characterize the divine parenthood, and we shall shed upon each of His little ones who is wandering in a sense of motherlessness, the same vivifying regenerating ray, and bring each orphaned thought back to his mother's breast,—to the Father-Mother God. Then we shall be in the way of bringing to pass God's kingdom on earth, "as it is in heaven."

This breaking of limitations is possible only to those who have learned in Christian Science to separate error from truth, and to accept as real only the perfect image of a perfect Father or creator.

MENTAL PRACTICE.

DENNIS L. ROGERS.

On several occasions our Leader, Mrs. Eddy, has called attention to the new paragraph in Science and Health (p. 442), which reads as follows: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Recently, one not instructed in Christian Science (but assuming to be) undertook to discuss it in public, before a large audience; this particular paragraph being specially singled out and held up to ridicule. This circumstance came to the writer's notice, and led to a careful study of the paragraph which may be of interest to others.

In studying the lines the first thing which the student will note is that it is addressed to Christian Scientists, and that it is admonitory; in other words, it is a message from our Leader, which to loyal Christian Scientists is equivalent to a command, in that it enjoins upon us that we should do something. Now what is it we are to do? We are to "be a law" to ourselves. What does this mean? The sense of the verb "to be" is, according to Webster, "To be fixed, to exist; to have a real state, or existence, for a longer or shorter time." The word "law," is here used in the sense defined by Webster as "the invariable tendency or determination of species toward a particular form with definite properties." To be a law to ourselves, therefore, means simply to remain fixed, to exist, to continue, with an unvarying tendency or determination toward a particular form with definite properties. It may here be asked, What particular form? what properties? To understand this we must get back to our Leader's reasons for sending us this message. The reason why she sends any message to Christian Scientists is because she sees their need of it. She knows that no harm can come to Christian Scientists, either sleeping or waking, if they maintain an alert and obedient attitude toward divine law.

What is mental practice? Mental practice, is thinking; in other words, taking note of the thoughts or ideas manifested to consciousness. *"Mal"* is a prefix of Latin origin, meaning "bad;" therefore malpractice is bad practice. So "mental malpractice" is the thinking of bad thoughts, expressing bad beliefs. Now, if thinking bad thoughts and expressing bad beliefs is harmful both waking and sleeping, who can doubt that a law which would keep such thoughts and beliefs out of consciousness would be of great benefit.

Is there, then, such a law? Mrs. Eddy bids us be this law to ourselves, and to a Christian Scientist the "ques-

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tion as to how we can be a law to ourselves is easy; but the one who undertook to discuss it from a material standpoint, found it a "hard nut to crack." A Christian Scientist would understand that to be a law is simply to be in obedience to or in harmony with the law; and to be a law unto ourselves, which would keep bad thoughts out of consciousness, would be simply to exist, to remain, to continue, with an unvarying tendency or determination toward good thoughts, good ideals; and by holding steadfastly to the "form of sound words" as Paul says, "in faith and love," we exist in such a state of consciousness that mental malpractice, or bad thoughts, can harm us not at all, because they cannot find place or expression in our consciousness. Mrs. Eddy's message, then, which is equivalent to a command, requires much of those to whom it is addressed, and only those who are really trying to be faithful know how much.

To be faithfully obedient to this message of our Leader, is to dwell "in the secret place of the most High," and only those who therein abide can know what this means. To all who do not dwell in that place, our Leader's message is given in an unknown tongue; and ridicule of it is equivalent to ridicule of a rule or law of mathematics by one who has never studied arithmetic. A Christian Scientist can feel nothing but compassion for those who know nothing of the divine protection which Christian Science reveals to all those who desire to be taught of God and to reflect the harmony of His laws.

DREAMING AND WAKING.

RUTH INGRAHAM.

A YOUNG girl, the circumstances of whose life had called her far from home and kindred, suffered much, a stranger in a strange land, from homesickness. She used often to dream of being once more among her loved ones, only to find the awakening to the hard facts of her daily existence increasingly bitter. At last the sense that she was dreaming entered into her dreams themselves, and she disbelieved the reality of these experiences. One night she thought she picked a rose from the bush which grew in her own garden. "Surely now I can prove whether this is real," she said to herself. "If the thorn pricks and gives me pain, I shall know this cannot be a dream rose, but that I must truly be at home again." In an anguish of hope and doubt she pressed the thorns into her hand, and the pain was so genuine that she awoke; but only to find that she held in her hand a pincushion which she had somehow laid hold of in her sleep. How often do we, "heavenly homesick looking away from earth" (Science and Health, p. 365), demand proof through the senses that our poor dreams are real! And as often are we harshly undeceived, for error has no continuity or proper sequence; it lures and deceives itself, and is powerless to fulfil its own glittering promises. We wake from one sense of error to find ourselves in another, often more bitter, seemingly more hopeless of home and heaven; but the pains of sense are more salutary than its pleasures, since they drive us to spiritual things, to the only realities.

As the day dawns through the drawn curtains of his chamber, the sleeper gradually awakes. First his slumbers become lighter, his dreams less fantastic, more nearly in accordance with what he knows as the reality of his waking hours. Presently the growing light completely rouses him, and the fancies that peopled the dark are gone; his consciousness has become that which he has been taught to consider normal. So does the light of Truth, shining steadily, illuminate and rarefy our mortal dreams. Clearer and clearer it dawns on material sense, dispelling illusions with its divine radiance, until that perfect day when we wake in His likeness. Then, in the radiance of "the new heavens and a new earth," "the former shall not be remembered, nor come into mind." False consciousness shall have faded into its native nothingness; and no longer homesick, weary children, seeking to be satisfied with vain dreamings, we shall find ourselves—here, now, and forever—in the home that none can ever really leave,—the very heart of Love itself!

REASON RIGHTLY DIRECTED.

JOHN CARVETH.

THE worldly belief that mind is both good and evil, or that consciousness can possess or partake of the nature of both good and evil, is seen to be erroneous and impossible when examined in the light of rightly and scientifically directed human reason. It is self-evident that whatever is composed of given elements must possess the nature and character of these elements; therefore, if the qualities or elements of both good and evil enter into the entity we call mind, it must partake of and possess the nature of both. It is also self-evident that whatever is unlike and therefore contradicts the nature of the elements of mind, must also contradict the nature of mind, and whatever contradicts the nature of mind contradicts the very existence of mind. Hence it inevitably follows that if good is an element or quality of mind, this mind must possess the nature and character of good. Every rational thinker will admit that evil, in its every essence, element, operation, and nature, is the very opposite and antipode of good, and as effectually denies and contradicts the nature of good as darkness does the nature of light. Then, since evil contradicts the nature of good, it contradicts the nature of mind and therefore contradicts mind and denies it.

From the supposition that both good and evil are real elements or qualities of mind, the conclusion is irresistible that, as good is the antipode of and contradicts the nature of evil, so it would also contradict the nature of the mind of which evil is an element; hence, on the supposition of the reality of both good and evil as elements of mind, we see that both these elements contradict mind or consciousness, and that from this standpoint there could be no mind, no consciousness, and universal and total oblivion would be the only state or fact. As, however, oblivion is not a universal state or fact, so both good and evil are not and cannot be real elements of mind. Even human experience and observation prove this, and clearly elucidate the eternal truth that good is the only real element or quality of mind or consciousness; that, as the sense of good is developed and enlarged in the human mind, this mind is improved.

Who will question the proposition that the mind of the man most imbued with and governed by wisdom, purity, peace, patience, harmony, holiness, honesty, morality, meekness, kindness, gentleness, charity, love of humanity, and kindred qualities,—all elements of good,—is the mind that not only does the most to advance and uplift mankind, but brings to him who has it the highest earthly blessings. Again, if evil is allowed to develop and grow in a human mind, that mind is impaired. The human mind imbued with and governed by hate, envy, jealousy, greed, passion, appetite, selfishness, dishonesty, and kindred traits, is devoid of that wisdom which distinguishes man from the lower animals. Since mind is intelligence, these qualities of evil are the veriest contradictions thereof, and when they are developed to their seeming limit they degrade mentality and dehumanize men.

Thus we discern that good is the only real element of mind or consciousness, and that the belief in the reality of both good and evil is neither mind nor man. As the belief in evil is cast out of human consciousness as a quality of being, the sense of good is correspondingly enlarged and improved, and this process of growth must and will, in the light of Christian Science, continue until

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good is found as the all and only of intelligent existence. In this Christianly scientific reasoning we learn that as good can be the only element of divine Mind, good and Mind are one; having the same nature, they have the same being. This Mind, or good, is the one infinite consciousness. A limited sense of Mind is ignorance thereof, and ignorance denotes the absence of Mind in human thought. As the light is impaired or limited, darkness appears to the exact extent that the light is withdrawn; but this darkness does not possess a single ray or element of light. There is but one process by which darkness can be removed, and that is by the increase of the light.

As good and Mind are one, the impairment or limitation of the human sense of Mind is the impairment of good, to this human sense. As lack of Mind is ignorance and the lack of good is evil, it is clear that ignorance and evil are also one, and both are gradually eliminated by the same process—the improvement of the human sense of divine Mind, which must go on until the falsity of human sense is wholly extinguished through divine illumination. This improved sense or understanding of divine Mind, or God, can be gained in a demonstrable degree at this hour by an intelligent, honest, and patient study of the Bible in the light of its spiritual interpretation as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Christian Science unmistakably proves that evil has no real substance or existence, and that what it seems to have is given to it by the belief in the limitation of Mind or good. This scientific apprehension is gained only as the absolute correctness of Christ Jesus' statements is proved in the healing of sickness and sin and the moral and physical regeneration of men. This spiritual healing, as practised by our great Master, is seen in Christian Science to be not a supernatural exhibition of divine power, but an eternal manifestation of divine law.

THE ADVANTAGE OF KNOWING.

ALEX. ALDERSON.

WHILE traveling across the desert from Khartoum to Wady Halfa, a party of us were chatting together, and one man seemed to be particularly interested in the mirage which presented itself before us. Illusion though it was, it certainly was exceptionally beautiful, representing as it did, water, palm-trees, and hills, and especially so by contrast with our surroundings, as the only things visible on the desert from our carriage windows on either side were a few large mounds of a rocky nature. At last I asked this passenger what made him so interested in the mirage and why he wanted to know so much about it. He answered, "I made this trip up to Khartoum not ten days ago, and in passing this part I saw all this water, etc., and never knew that the appearance was false. Had I not met you this time and had the phenomena explained, I might have lost one of the most interesting features of the trip."

It came to me at once what an advantage this man had in being able to accept the truth when it was explained to him, for at first he had been quite incredulous about the water in the mirage not being real. Many of us were in a similar position when the truths of Christian Science were first presented to us, and what advantages those of us have reaped who have been able to accept them! The lesson conveyed by this incident of the desert gave me food for thought for some days; so I "pass it on," with the hope that it may be equally useful to some reader of the *Sentinel*.

It is the big acts in life that round it out in its fulness, but it is the wee acts that make it sweet.

PHILLIP O. PEIRCE.

SELECTED ARTICLES.

[Judge Clifford P. Smith in *The Christian Science Monitor.*]

Christian Science has now been known and taught long enough for its effect on a second generation to be observed. When this Science is grasped by an adult, displacing beliefs to which he has long been accustomed, it gives him a new world; the world of the material senses is exchanged for the world of spiritual sense. The quickness and completeness of this change vary with different students, but any one who has formed the impressions of childhood without the teachings of Christian Science must have accepted as truth much that Christian Science rejects as error; and this must be in large part uprooted and cast out before the spiritual view of things becomes more natural to him than the material. In his talk with Nicodemus Christ Jesus likened this process to being born again.

On the other hand, children who develop with the knowledge of Christian Science learn less which must be unlearned. Having the understanding of Christian Science by which to test everything offered as knowledge, they learn the lessons of human life for what they are worth in the eternal scale of values. To them heavenly things are normal and natural, and they can therefore say or think, when confronted by earthly things, "We speak that we do know." This enables such children to obtain an education of the most practical character.

Human life appears to be mainly the pursuit of happiness. Those who seek it in wrong-doing have no right to find it; and they find none that lasts. Those who seek happiness in right-doing are entitled to find it; and they do find it when they know how to do right. The amount of happiness that enters one's life depends much on one's estimate of joy. It depends also on his philosophy toward that which threatens his happiness. These depend chiefly on his understanding of reality; and this is given by Christian Science. As this understanding deepens and widens with the third and fourth generations, error will have fewer witnesses, and it will be progressively easier to be overcome "until," as Mrs. Eddy writes on page 67 of "Retrospection and Introspection," "the false claim called sin is finally lost for lack of witness."

This scientific prophecy hints at the meaning of a statement which occurs between the second and third commandments of the Decalogue, "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Finding these words along with the Ten Commandments, adults as well as children wonder what they can mean; for no one who has not been taught to do so will believe that divine Love can make one person suffer for the sins of another. Christian Scientists accept the Ten Commandments and they do not ignore these words, but they interpret them consistently with the true idea of God as revealed throughout the Scriptures, especially in the New Testament.

In human experience it does seem that an individual may suffer without any fault on his part. What is responsible for this? The only enmity against God and the only adversary to the human race—the only devil or evil—is the false claim and false thoughts that Paul referred to as the carnal mind or the mind of the flesh. Mrs. Eddy has defined the same error as mortal mind or animal magnetism. She says in "Science and Health with Key to the Scriptures" (p. 103): "It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful." Now this unreal mind is composed of all the false or bad or material thoughts in the world; and when nobody can be deceived into such a thought there will be no mortal mind. When that time comes everybody will be in the mental state that is spoken

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of in the Bible as heaven, or the kingdom of God. Of this condition of thought Jesus said, "It is your Father's good pleasure to give you the kingdom." God gives us His kingdom or consciousness by giving us good thoughts, and in so far as we receive or accept these true thoughts we are saved from sin, disease, and death. Any individual is in heaven or harmony whose thoughts are purely spiritual. When a person's every thought is a true thought, is from the divine Mind, he will be one with God as Jesus was; his individuality will be "born of the Spirit;" and we need to remember Jesus' prayer for all, "that they may be one, even as we are one."

Then why does any one have a single bad thought? Especially why do material or sinful thoughts enter the consciousness of one who wants to be spiritually-minded? Paul said, "We are members one of another." It would be easier to be spiritually-minded if other people were. The aggregate of unspiritual thoughts forms our temptation; it constitutes evil or mortal mind; and it is in this way that the iniquity of one person or generation is visited on another. Nevertheless, unspiritual thoughts are not true nor real thoughts, and the understanding and practice of Christian Science enables its students to detect and exclude or expel them, with their evil consequences. This is the way of salvation from all evil, not only for individuals but for the human race; and by her discovery of it Mrs. Eddy has rendered a greater service to mankind than any one except the Master whose faithful follower she is.

From this explanation of the words attributed to Moses, it follows that we need to watch our thoughts, not only for our own benefit but for the sake of the whole world. By admitting and harboring none but right thoughts, we shall not only do right ourselves but we shall help everybody else who is not beyond temptation. This is doubtless what Paul meant when he said it was our "reasonable service" to make ourselves "holy, acceptable unto God."

The eighteenth chapter of the book of the prophet Ezekiel shows that he perceived, long before Christ Jesus came to teach the true concept of God, that it was not God who visited the iniquity of fathers upon the sons. Ezekiel declared the divine law to be this: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. . . . In his righteousness that he hath done he shall live." As the Bible must be read as a whole, this statement by Ezekiel and the statement attributed to Moses must be read together, and both must be interpreted in the light of the fact that God is Love, the divine Principle which, as Mrs. Eddy has written on page 140 of Science and Health, "causeth no evil, disease, nor death."

[Charles K. Skinner in *Lansing* (Mich.) *Journal.*]

It was certainly kind of the critic to go out of his way to "warn the unwary souls of Lansing lest they fall into the errors of Christian Science." Although many Christian Science lectures have been delivered in the Detroit Opera House to crowded houses, although many sinners and drunkards have been reclaimed and regenerated, although thousands of sick have been restored to health through the beneficent work of Christian Science in Detroit, he has neglected all these years to lift up his voice in protest at what he is pleased to call "wiles of the devil," in his home town. Does he think the Lansing people more helpless than those in Detroit, or that the latter are less worthy of his efforts?

The critic made the same mistake in discussing Christian Science teaching that others who are opposed to advanced ideas on any lines have made. It was easy for such persons during the past to decry the steam-engine, the Morse telegraph, and later the electric car, the wireless telegraph, simply because their limited vision said that what it did not take in could not be accomplished. Is there any one so narrow as to believe that infinite Mind, God, will express Himself through the human mind for material advancement, and limit it to a starvation point spiritually? If this is true, what did Jesus mean by these words, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? That a child does not assimilate and put into application certain mathematical rules, does not prove these rules false; that one cannot understand the spiritual teaching of the Scriptures sufficiently to put it into practice, gives him no right to condemn those who prove their understanding by their work.

We are taken to task for saying that "God is All. God is good. God is Mind." What is more reverential than to speak of God as infinite Mind, intelligence, and wisdom? St. Paul speaks of that Mind "which was also in Christ Jesus." The Scriptures speak of God as Love, Spirit, Life, Truth, and the Westminster confession of faith defines God as Spirit, infinite, eternal—wisdom, power, holiness, goodness, Truth. All churches have similar expressions for Deity, why then should exceptions be taken to the terms used in Christian Science?

The statement which our brother quotes from Science and Health (p. 40), "Another's suffering cannot lessen our own liability," seems to excite his indignation. Is it possible that he or any other Christian believes that because of the marvelous self-sacrifice of Jesus upon the cross, a man may go on and wilfully sin up to the last, and through a death-bed repentance escape the penalty for his sins? Could there be any greater selfishness, any more cruel perversion of the great Exemplar's teaching, than such a belief? Christian Science teaches that Jesus came to show men how to live, and do their life-work, not to do it for them. (See Science and Health, page 18.) This is in perfect accord with St. Paul's words, "Work out your own salvation with fear and trembling." "Getting something for nothing" seems to be one of the tricks of the devil to deceive mankind, and is not only used in the daily experiences of human life, but is attempted along spiritual lines. It is no more possible to gain heaven or harmony through the goodness of others, with no effort on our own part to live aright, than to work out a mathematical problem, while giving no heed to the rules governing it.

In closing let me call our brother's attention to Jesus' words, "Judge not, that ye be not judged;" "If ye love me, keep my commandments,"—not a part, but all of them.

[Gray Montgomery in *La Junta* (Col.) *Democrat.*]

Cultured and deep-thinking men and women of all professions and ranks of life are accepting the teachings of Christian Science and enjoying its benefits. Any one who has practised Christian Science knows that it is the opposite of mental suggestion or hypnotism. Hypnotism is the erroneous influence of the carnal mind. Christian Science healing is the effect of pure exalted prayer, the result of a realization of God's presence, power, and love. The practice of hypnotism is a complete departure from the teachings of Christian Science, hence it would be an utter impossibility for any one to practise hypnotism and be a Christian Scientist.

The teachings of Christian Science are based wholly upon the Scriptures. The old Greek philosophers were pagans, and their teachings were at variance with the teachings of the Bible; hence Christian Science could not have been "borrowed from the old Greek philosophers," as our critic declares. Mrs. Eddy's discovery of Christian Science came to her as the result of many years of earnest

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study of the Scriptures and of consecrated search for Truth. Through the practice of Christian Science, sickness is healed and the patient is morally reformed and cleansed of his sins. In fact, sin causes disease, and must first be cast out before the sick person is healed. It is emphatically the purpose of Christian Science to destroy sin; and every genuine Christian Science healer shows his patient the necessity of overcoming sin in order to be healed. Mrs. Eddy says (Science and Health, p. 404); "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth."

[John L. Rendall in *Dubuque* (Ia.) *Herald.*]

It is very clearly recognized by Christian Scientists that to the human sense of things pain exists and suffering is very real. There is, however, a God-given means whereby pain, suffering, disease, discord of every name and nature, may be scientifically overcome. It is the means provided by our beloved Master, Jesus Christ, which is amplified and emphasized in the teachings of Christian Science as contained in its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Our critic erroneously places Christian Science under the category of "religious freaks." He cites the methods of various classes of religionists, and by inference attacks the validity of Christian healing as practised by Christian Scientists by introducing hypothetical cases. It is manifestly unfair to attack any one's religion by implication and innuendo. It has been my experience during a number of years that when these supposititious cases attributed to Christian Science were ferreted out, they proved to be not Christian Science cases at all or to have no existence whatever save in an overfertile imagination. Those who know what Christian Science is, know it to be an exact, satisfying, and reasonable religious teaching, embodying and making practical the highest ideals of Christianity.

[W. S. Morris, Jr., in *Farmville* (Va.) *Herald.*]

All Christian Scientists are prepared to put to practical test the teachings of Christian Science in so far as they may apprehend and understand them, but this test of their knowledge of Christian Science does not consist in attempting foolhardy feats, but must be earnest, honest efforts to lift the burden of sin and suffering for themselves and others through obedience to the commandments of Jesus Christ, and in a spirit of humility and meekness endeavor by their lives to bring to this sin-sick world a fuller knowledge of the teachings of Jesus Christ, whereby men may obtain present salvation from sickness and suffering as well as from sin. It is recorded in the New Testament that the devil took Jesus up into the holy city and set him on a pinnacle of the temple and tempted him to cast himself down, and that Jesus said to the devil, "It is written again, Thou shalt not tempt the Lord thy God." Would it be wise for any body of Christians to forget or ignore this example of the Master, and in opposition to the same attempt to do that which he put from him as a temptation from the evil one?

[Alfred Farlow in *Everett* (Mass.) *Republican.*]

It has been said that the best way of opposing Christian Science "is by helping men to see how much more desirable is the faith of the church." As a matter of course, if one's religion is true and practical it is possible to show this fact by one's works, and thus win a following by perfectly legitimate means, for the Master said, "By their fruits ye shall know them." However, before declaring any particular form of religion to be an "imposture," it is well enough to make sure that one's standard of measurement is correct. Christian Science may with safety to itself be tested by God's Word. Its premises are the exact words of the Bible and all its deductions are consistent. It is not claimed that the Christian Science text-book is "actually superior" to the Bible. It is what its name indicates, a "Key to the Scriptures;" *i.e.,* it is the Christian Scientist's commentary. Our critic comments upon the Scriptures, but does that signify that he considers his writings "actually superior" to the Scriptures? Such a claim would be on a par with that which he brings against the Christian Science text-book.

Our critic declares that Christian Science "uses Christian terminology, professes reverence for Christ and the Bible," but with "fantastic errors." How does he account for the fact that Christian Scientists have a more lively interest in the Bible than they did while members of other churches. They love it more than ever before and they are now able to heal sin and sickness through the increased knowledge of Truth which Christian Science has afforded them.

[Frank Bell in *Meadville* (Pa.) *Messenger.*]

If it be true, as stated in the printed summary of a recent speech, that seventy thousand persons believe in Christian Science, the opinion of one man to the contrary is not necessarily conclusive. There are, as a matter of fact, many times that number of persons who not only believe in Christian Science, but who know that it is true, because they have not taken the word of somebody else either for or against it, but have tried and proved for themselves its efficiency in the overcoming of sin and disease.

I note that at one point in the speech Mrs. Eddy is referred to as the "sole inventor" of Christian Science, while later on it is averred that "the whole system was cribbed" from some one else. One of these assertions must be untrue, and the fact is that both are. Mrs. Eddy does not claim to have invented anything, but to have rediscovered to this age the Principle by which disease and sin were healed by the Founder of Christianity, who said: "He that believeth on me, the works that I do shall he do also." Whether or not she has done so is not to be proved or disproved on the platform, but in the hearts and lives of those who stand in need of the healing and saving "works" of Christians imbued with the Mind that was in Christ Jesus.

The best evidence of the effectiveness of Christian Science treatment is in the growing army of those who use it. Parents who have been healed in Christian Science of diseases pronounced incurable by physicians, naturally prefer to have like treatment for their children. If the fact that a few children have died under Christian Science treatment is an argument against this form of treatment, what must be said of the innumerable thousands who die under the treatment of *materia medica?* Certainly more children have died as a result of blundering administration of drugs than as a result of failure to apply effectively the methods of Christian Science; yet that fact is not held up as a ground of indictment of the medical profession. Our clerical friends would resent the suggestion that their system of theology is all wrong because now and then they fail in their efforts to "save a soul."

[Editorial in *Greensboro* (Ind.) *Graphic.*]

The best way to make the Cause of Christian Science grow in this community is to attack it after the style of the man brought here by the Protestant ministers to "expose" it. There are many steps in the process of reasoning followed by the adherents of Mrs. Eddy, and there are many things in the teachings of modern Protestantism that are yet unexplained and must be taken by faith or not at all; but it does not argue that a thing is false because we do not understand it or are not able to explain it. We do not know why the sun shines, and only theory tells why its

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heat produces certain results, but are we justified in denying the existence of the results because we do not understand?

The belief in Christian Science produces certain results in those who believe in it and in those who practise it, and they have occurred right here in this city. It is only the wilfully blind who do not see. The intolerance of others who do not believe will not destroy Christian Science, and persecution of the band of women in this city who compose the local branch will raise up for them friends of whom the persecuting ministerial association dreams not.

[James D. Sherwood in *Eagle Pass* (Tex.) *News-Guide.*]

Our critic cannot measure Christian Science accurately by his yardstick, for if he only understood the teachings of Christian Science he could make proof of his understanding by following Christ Jesus in doing the works of healing the sick, and recall the words of St. James: "But wilt thou know, O vain man, that faith without works is dead?" Humanity today is demanding a return of the demonstrable faith which accords with the promise of the blessed Master, who said: "He that believeth on me, the works that I do shall he do also." Christian Science is accomplishing this today. By its healing ministrations sin is abandoned and disease is demolished, and men and women everywhere are getting to know God aright, and are giving thanks for His unspeakable gifts and loving-kindnesses.

A gross materialism cannot correctly fathom the meaning of the record of creation given in the first chapter of Genesis, wherein it is declared that God made man in His image and likeness, in the likeness of Spirit; that God made all things, and saw everything that He had made, and pronounced it "very good." God finished His work, and He left nothing to be made. Matter, sin, disease, and death are not mentioned in the Elohistic record of creation, and therefore they are not of God, nor for man made in God's image and likeness. St. John has said: "All things were made by him; and without him was not any thing made that was made." Christ Jesus was engaged in healing the sick, reforming the sinner, and raising the dead, and of him it was said that he had come to destroy the works of the devil.

If there exists between Christian Science and other organizations such a great difference as our critic declares, and if Christian Science is seen to be doing the works of healing that were required by the great Master, would it not seem advisable for our opponents to come to us, in a friendly spirit of brotherly kindness, to make inquiry into the teachings and practices of Christian Science, and thus learn how closely they conform to the teachings of the great Teacher, Christ Jesus? If Jesus had followed the teachings of the Pharisees, he would not have been stoned and maligned and crucified; but then the earth would have been deprived of Christianity and its healing Christ, and there would have been no progress made heavenward. Christ Jesus openly rebuked the Pharisees and suffered martyrdom, and his true followers may expect the world of materialism to differ with them even as it differed with him; but they will not become discouraged, nor faint beside the way, because others do not believe their report, which is attested by thousands of instances of the healing of bodily infirmities and mental distresses.

[Editorial in *Advertiser*, Blackpool, Eng.]

The Christian Science Monitor, which is published in America and localized for English reading, is a really wonderful publication. Both in quantity of matter and in quality of printing and get-up, it is highly creditable to the movement

AMONG THE CHURCHES.

LA GRANGE, ILL.

First Church of Christ, Scientist, dedicated its edifice, corner Cossitt boulevard and Catherine avenue, last Sunday [May 1]. The building is of red brick with colonial pillars, the interior being finished in ivory and gold. It has a seating capacity of four hundred and fifty. Services were held at 10:45 in the morning and 3:45 in the afternoon. There was a large attendance at both services, many from out of town being present. The dedicatory address, prepared by the board of directors and read by Avery Coonley, First Reader, was in part as follows:—

On Dec. 27, 1896, after holding services six months as a society, the students of Christian Science in this vicinity organized as First Church of Christ, Scientist, of La Grange, Ill. Services were held in Conservatory Hall for four years, when the new Town Hall was leased. Here we remained until our church edifice was completed. On April 2, 1898, the Sunday School presented to this church the sum of ten dollars "to form the nucleus of a building fund." To this amount was added forty dollars from the church treasury. This fund gradually increased, and in May, 1902, the lot was purchased on which this building stands. Building operations began in April, 1907, and the opening service was held Sunday, Jan. 5, 1908. Many contributions to our building fund were received from friends and coworkers in Chicago and elsewhere. To these friends we return our sincere thanks. The entire indebtedness upon the building at the time of the opening has been paid by the members and congregation of this church. The total cost of this property was $32,000.

As we dedicate this edifice today to our Father-Mother God, we are reminded that, while this building stands as a testimonial of gratitude for blessings received through Christian Science, the real temple must ever be the love for God and their fellow-men manifested in the lives of its members. Christian Science brings to light the fact that God is Love—the eternal divine Principle. Thus God is ever present, and we may become acquainted with Him now and be at peace, as the Bible declares. Through this understanding of God, as gained in Christian Science, the activity of infinite Mind is found to be healing all manner of diseases, and lifting the burden of sin from the life of humanity. Through the operation of this Science man is awaking to his liberty as a child of God, and is entering into the joy of living.

Christian Scientists everywhere are filled with deepest gratitude to their beloved Leader, Mrs. Eddy, who through the discovery of Christian Science has opened the gate of heaven, and who is proving that "the tabernacle of God is with men, and he will dwell with them, and they shall be his people." Her example of unswerving faith in and loyalty to God is an inspiration to the world. May the members of this church, though today rejoicing in some measure of progress, cling to the watchwords watch and pray; may they remember these words of their Leader (Miscellaneous Writings, p. 155): "All power and happiness are spiritual, and proceed from goodness. Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity. While pressing meekly on, be faithful, be valiant in the Christian's warfare, and peace will crown your joy."—*Suburban News.*

Give every man thy ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
SHAKESPEARE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"PROVE ALL THINGS."

THE statement, "Evil is not power" (Science and Health, p. 192), has become to Christian Scientists one of the most familiar phrases of their text-book, and like another statement, "Divine Love always has met and always will meet every human need" (*Ibid.*, p. 494), it has given them great comfort and reassurance in times of stress and trouble. They must not, however, think that mere familiarity with these words is all that is needed in order to enable them to set straight every crooked way, and heal the sick.

On this point, Mrs. Eddy writes in Science and Health, "Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick" (p. 452). Again, she writes (*Ibid.*, p. 350), "To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind." From this teaching we can rest assured that Christian Science is and must be a religion of demonstration, rather than one of supine drifting.

The great deficiency in connection with most religious thought has been the failure of its followers to make practical use of the great teachings which they have received, and it certainly behooves Christian Scientists not to repeat this mistake. Christian Science is founded on the Scriptures, and there is not one of its postulates which cannot be proved, otherwise they would not be scientific; and it is in the proving of these statements of truth that Christian Scientists are of service to their fellows.

Mrs. Eddy in all her writings has insisted with Paul that it is necessary to "prove all things; hold fast that which is good;" and to "pray without ceasing." She is ever urging upon her followers the necessity to be doers of the word, as well as hearers of it; and the apostle James says of such, "He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." It is incumbent, therefore, upon all who truly desire to receive the benefits of Christian Science, as well as to be able to impart these benefits to others, that they not only know, but by demonstration of the Principle and rule of Christian Science prove, that "evil is not power."

ARCHIBALD MCLELLAN.

"MY PEACE."

No characteristic of the present time is more proverbial than that tensity of life which has rendered satisfaction and content well-nigh obsolete, not only in the realm of business, but in the haunts of recreation and the retirement of home. This is particularly true in the domain of thought, where faiths and opinions are undergoing such rapid and revolutionary change. The great deep of human belief is being broken up, and the disturbance of the waters is reported in the surf that thunders upon every shore. With very pertinent interest, therefore, do we recall the fact that the birth of the Bethlehem babe was announced by one of many who sang, "On earth peace;" and that near the close of his ministry Jesus said to his disciples, "Peace I leave with you, my peace I give unto you."

Other creatures seem to find a full measure of satisfaction in their living, but men are ever plunged into the turmoils of discontent, even by their so-called successes. Their empty palms are always extended. They are continually longing for an unnamed fruition, and this speaks for the unfathomed capacity of a higher order of being. True poets are ever voicing this yearning. Says Richard Jeffries, —

> There lives on in me an unquenchable belief that there is yet something to be found, something real, something to give each separate personality sunshine and flowers in his own existence now: . . . something to shape this million-handed labor to an end and outcome that will leave more sunshine and more flowers for those who must succeed. Something real now!

It is the cry of human sense, seeking if haply it may come to its better self; and it is quieted by Love's voice alone.

As understood in Christian Science, Christ, Truth, ministers to all our needs, whether physical or mental. This means life and peace, and these are gained through the faith of Christ Jesus, his apprehension of the divine nature, manifestation, and government. He could say, "My peace," for he knew in whom he believed; and as we follow him we come to know that spiritual serenity is the sequence of spiritual understanding.

Just here, however, we need to remember that the resultant gains of spiritual realization are not in themselves communicable. The Master could convey to his disciples his own apprehension of Truth, and in this way, and no other, could his power and peace become theirs. The belief that by some inexplicable means the fruit of spiritual demonstration can be acquired as a direct gift from God, is rebuked in Christian Science. Christ Jesus could say, "My peace I give unto you," because he was transmitting that knowledge of the truth of being, and that meekness and lowliness of spirit, which lead on to loftiness of life and rest of heart. Indeed, every least disclosure of the divine presence and power, wisdom and beauty, however homely and commonplace the avenue of its approach, may add to our realization of that peace which Christ Jesus assured to his faithful followers.

This is one of the secrets of fine living, that we may find the nourishment of our content and growth in the unnumbered little every-day expressions of the ideal, in every experience that lets in a glint of heavenly light and beauty, for all these serve to enlarge and establish that gladdening consciousness of good to which God's peace pertains. Said the Master, "We will come unto him, and make our abode with him." This is the one peace-bringing event, for it dispels doubt and stills the tumult of the heart, and the latch may be lifted for its coming by so simple a fact, perchance, as the remembrance of a mother's unfailing love, the glint of a star from out the summer's twilight, or the quiet hum of a busy bee as he gathers his honey and "harmless gold." However trifling the circumstance, if it give us a new sense of the nearness of the all-wise, all-loving, all-beautiful Father, we have gained another increment of peace and joy.

JOHN B. WILLIS.

TRUST.

IT is deeply interesting to study the many exhortations to trust which are to be found in the Scriptures, and the wonderful examples of trust in the divine power which appear along with them. The psalmist says of God, "Blessed are all they that put their trust in him," and there are doubtless many who would be glad to know how this trust and its attendant blessedness are to be attained. Say

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what we may, no person can trust one whom he does not know; or one whom be believes to be bad. The one whom we trust must possess qualities which justify our confidence; all the qualities, indeed, in order to justify perfect trust on our part; and here we are told, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee."

Jeremiah says, "Cursed be the man that trusteth in [mortal] man, and maketh flesh his arm." How often do men bewail their misplaced confidence when they do this foolish thing against which the prophet warns us, and find that in their hour of trial they have leaned upon a broken reed which pierced the hand; not that a brother would wilfully harm one, but that reliance on aught less than infinite divine Principle must fail sooner or later. The prophet who gives this solemn warning does not leave us, however, with the gloomy thought that doubt must be the guardian of our consciousness. On the contrary he says, evidently quoting from the 1st and 2nd Psalms, "Blessed is the man who trusteth in the Lord," and he compares this blessedness to the perpetual verdure of a tree which draws its strength from hidden springs, and ceases not to bear fruit even in seasons of drought. The all-important consideration, then, is to know God, and to know Him better each day.

A splendid example of true trust is to be found in Paul's letter to Timothy, written when the former was awaiting sentence under Nero. He says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Paul's course had not been an easy one, but he had proved that his trust was not misplaced,—when deliverance came to him in the Philippian dungeon, in shipwreck, in many perils; the crowning proof being the healing work which he himself did by the Christ-power. The process involved the disappearing of the Adam-man that never trusts God but believes the serpent, and the appearing of the Christ-man who trusts God because he knows Him.

Our revered Leader has much to say about trust in God. She tells us that Abraham "illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (Science and Health, p. 579). This recalls the psalmist's words, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Again, she tells us that "to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness" (*Ibid.*, p. 20). The greatest unfoldment of trust in good is usually reached through the severest tests and trials, as witness Daniel, when he was thrown to the lions, his companions, who were cast into the fiery furnace, and all those who at a later day refused to make matter their trust, but chose instead to place their entire reliance upon Spirit and spiritual realities.

This unfoldment of trust includes reliance upon spiritual law, in maintaining health as well as in overcoming disease and discords of every name and nature; it includes trust not only for ourselves, but also for those we love, for it is based upon the recognition of God, omnipotent Mind, as everywhere present, governing all by the law of universal harmony. Well may the Christian Scientist say, as did the psalmist, "He is my refuge and my fortress: my God; in him will I trust."

ANNIE M. KNOTT.

UNAUTHORIZED LITERATURE.

WE again call our readers' attention to the fact that authorized Christian Science literature, whether books, pamphlets, or periodicals, is published only by Mrs. Eddy's publisher and by The Christian Science Publishing Society. Christian Scientists should not be misled by books, etc., which claim to be expositions of "advanced" Christian Science, since they are harmful in their tendency as well as unauthorized.

LETTERS TO OUR LEADER.

New York, N. Y., April 17, 1910.

Beloved Leader:—"Love is the fulfilling of the law," and surely gratitude is the first-born of love. I write to express to you gratitude for your life, teachings, and writings, which have for the past six years been all to me. At that time I had reached the place where I did not wish to live, and yet feared to die. This condition was not the result of ill health, but of a life wasted and ill spent, that of a prodigal son in every sense of the words. I had separated myself from my family, and wandered far from home and friends in England. A friend used to speak to me of the truth, but I did not hear him, and he left me alone, feeling, as he told me afterward, that the seed had been sown. About a year later a blow came that sent me directly to him, and he advised me to see a practitioner. I went, although little understanding what for; but a short conversation convinced me that the practitioner had something worth while, and I began to hunger for it. Our text-book was put into my hand, and from that day to this it has been my constant companion.

At once the skies began to clear, and I found that life was indeed worth living, but that it was for me to learn how to live, and that Love was the only way. Within a few weeks a sense of hatred, so bitter that it was even then abhorrent to me, but which held me tightly in its grasp, was absolutely wiped out, and so effectually that not one unkind thought has ever passed since. To me this has been the most wonderful experience, and one for which I am most grateful. Right along it has been a constant and beautiful unfoldment of Love, and of Love's all-power to help, guide, and sustain in the hour of need. Although the way has not been strewn with flowers, by heeding your loving counsel and refraining from counting my bleeding footsteps, I have pressed on, "trusting Truth, the strong deliverer" (Science and Health, p. 226), striving by my life to express true gratitude to God and to His messenger, yourself, by faithfully and obediently adhering to the Principle revealed to us, and by at all times living love in my daily way and conversation. Accept my deep gratitude and love.

Sincerely yours,

WILLIAM R. BEST.

New York, N. Y.

Dear Mrs. Eddy:—May I tell you of a pleasant experience of Sunday last? Two audiences, comprising more than six thousand persons, gathered at Carnegie Hall in this city to hear Bicknell Young lecture. You know what he says and how well he says it; hence you know that every one went away with an increased understanding of reality —God. It was a notable occasion, for the lecture was given jointly by all the Christian Science churches and societies of Greater New York; that is, all in existence when the lecture was planned, as another society has been organized since. The occasion was rendered notable also by the fact that the *Herald,* one of our great metropolitan dailies, devoted three columns to a synopsis of the lecture.

The best of all was the adequate and satisfying statements by the lecturer of the reason which we have for gratitude to you, and of how that gratitude grows in us as we realize more and more how great has been your gift to us and to the world.

Lovingly,

EUGENE R. COX.

Bembridge, Isle of Wight, England, April 3, 1910.

Dear Mrs. Eddy:—I feel I must send you a few words of gratitude and love, for my heart is full of both. Through your wonderful teaching I have been able to overcome what otherwise would have been an unbearable

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trouble and loss; but your inspired explanation that God is Life, and that "Life is not in matter. Therefore it cannot be said to pass out of matter" (Science and Health, p. 289), also these words of yours, "The Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven" (*Sentinel*, Sept. 4, 1909), have given me such a glimpse of the truth about Life and man that, instead of sorrow, I have found great peace. My dear husband was always very grateful to you, and all your writings were his great joy and interest. For all this I feel very grateful, and though words can never express my deep gratitude to you for all that Christian Science has done and is doing for me and my dear one (and indeed for all the world), I feel I must send you this little line.

Yours lovingly,
ETHEL DONNE.

Chicago, Ill., May 3, 1910.

Dear Mrs. Eddy:—I do not know how to express my gratitude to you for Christian Science. I know you will say that I can prove it by living and demonstrating the truth, and I am trying daily to overcome my belief in sin, sickness, and death, and to overcome evil with good. It is an ever-present help and has never failed in time of need. I was healed of a so-called incurable disease, and at the time was staying with the practitioner. The healing was accomplished through seeing her live the truth every moment; her pure loving thought lifted me out of the shadows, and taught me a lesson I have never forgotten. As one of our hymns expresses it,—

'Tis in deeds we serve the Master,—
Words are idle, empty prayer;
All our Christian life a pretense,
If the deeds are wanting there.

Sincerely and gratefully yours in truth and love,
EMILY H. GARDNER.

[Telegram.]

New York, N. Y., May 8, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—We, the ushers of the united Christian Science churches and societies of Greater New York, assembled at Carnegie Hall, New York, do praise God and thank you for this great opportunity to be of service at the lectures given today by Bicknell Young. We pledge ourselves to maintain that uprightness of character and faithful service which is the true spirit of every loyal Christian Scientist, and to express the joy we feel in taking part in this great movement of unity.

THE COMMITTEE.

Chicago, Ill., May 9, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Please accept our gratitude for the wisdom manifested in establishing, maintaining, and extending the truth. Among our manifold blessings, we are grateful for the Lincoln day service. George Shaw Cook, publication committee for Illinois, delivered the address at Third Church to an attentive and appreciative audience. Feeling sure that you will be interested to read this loving tribute to President Lincoln, we send you a copy with our dearest love and loyalty.

Faithfully and lovingly,
Board of Directors,
(MISS) M. BELLE BRADY, *Clerk*.

Birmingham, England, April 26, 1910.

Beloved Leader:—On behalf of our society we wish to tell you of the progress made in individual lives and in the work of this young branch of the Vine. Last week Bicknell Young lectured for us in the Town Hall to a most interested audience, that listened with appreciation to his able explanation of Christian Science. Through this demonstration we are encouraged and inspired to press on and to prove more fully "that Christian Science heals the sick quickly and wholly" (Manual, Art. 30, Sect. 7).

We thank you for the rules and by-laws, which steadily lead us away from personality to Principle, and for the periodicals which you have provided for us. We are learning to love the *Monitor*, which in its purity is blessing mankind. Our aim is to be a worthy branch of The Mother Church, by bearing much fruit and giving out intelligently the message of Truth and Love to humanity. We love you and thank you for all you have done, and are doing, for us and mankind.

Loyally and lovingly yours,
LOUISA HARRIS,
WILLIAM G. WESTLE,
Committee.

St. Joseph, Mo., April 25, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Teacher:—I have just read your beautiful words "A Pean of Praise" in the *Monitor* and the *Sentinel*, and I thank you most sincerely for such an expression. Like everything else you do, it is timely and in the right place. As I read these lines I thought how you have set an example for every household, and through Christian Science this can be duplicated everywhere. Then I thought of the wonder, to mortal sense, that one lone woman should discover, formulate, and establish such a mighty reformation. And how can any one doubt that you have been divinely governed? And how can we help loving you more and more for making it possible for us to live above self and sense?

Ever yours above material sense,
CHARLES M. HOWE.

Minneapolis, Minn., May 6, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with great joy we inform you that we have tonight completed the organization of the Christian Science Society of the University of Minnesota. We feel very grateful to you for having given us this privilege of helping to establish the truth about Christian Science. Yours in loving obedience,
Christian Science Society of the University of Minnesota,
JENNESS B. FREAR, *Secretary*.

Valparaiso, Ind., May 2, 1910.

Mrs. Mary Baker Eddy.

Beloved Leader:—First Church of Christ, Scientist, Valparaiso, Ind., in annual meeting assembled, wish to send you heartfelt gratitude for blessings received through your unfaltering guidance of our Cause.

In loving appreciation,
The Board of Directors,
MRS. JESSIE S. LETHERMAN, *Clerk*.

[Telegram.]

Grand Rapids, Mich., May 16, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Have just left Powers Theater, where Bliss Knapp lectured to an audience of eighteen hundred or more. Among numberless good things, the lecturer said, "The everlasting arms are never tired." I want to thank you, dear Leader, for sending these lecturers to us with their healing messages of truth and love.

AGNES F. CHALMERS.

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THE LECTURES.

LA JUNTA, COL.

A lecture upon Christian Science was delivered by Frank H. Leonard Thursday evening, March 24, at the Opera House to an audience of three hundred people. He was introduced by Attorney Paul M. North of Rocky Ford, a member of the city council of his city, who said in part,—

Modern Christianity came to this world about nineteen hundred years ago with the birth of Jesus Christ, who came to a world that was under a spell of materialism, to a people given over to egoism, self-desire, and sensuous allurements. He came with the simple message, "On earth peace, good will toward men." He taught sublime truths; he taught moral idealism; he also healed the sick and told others to do the same. But those people could not understand him, and because they could not understand him they crucified him. However, a few did understand him and did do as he taught, and during all the years since his crucifixion some of those truths have been taught by some people. But many of Christ's teachings became actually forgotten and obsolete with the passing of the centuries, and it was left for the present generation to witness the reestablishment of Christ's teachings in the Christian Science religion. This religion was rediscovered only forty-four years ago. Its growth has been marvelous. Its teachings are based absolutely upon the teachings of Christ Jesus. This religion has met with a great deal of opposition and criticism, but it has met this opposition and criticism with dignity, with charity, with no sensationalism, with no attitude of persecution, and standing entirely upon its own merits.

Many of you are here tonight because you have been helped and healed by reason of Christian Science, and you are grateful. I became interested in this religion on account of a healing in my own family, a condition that doctors doing all they could had not relieved in ten years' time; but it was absolutely healed in three weeks under Christian Science treatment. That was six years ago. Many of you are here because you want to know about this organization and its doctrine, an organization that only sixteen years ago did not own a church edifice, but which today owns hundreds of church buildings and includes over one thousand branch organizations throughout the world.

Correspondence.

PUEBLO, COL.

Judge Septimus J. Hanna of Colorado Springs lectured on Christian Science at Pantages Theater Sunday afternoon [March 27]. He was introduced by Ezra W. Palmer, who spoke in part as follows:—

The majority of mankind accept theoretically the proposition that the universe is governed by a beneficent creator who is the source, cause, and inspiration of all true being; that this creator is omnipotent, omniscient, and omnipresent; that in Him is centered all power, all true knowledge, all presence; and furthermore, that in knowing rightly this infinite, divine One is the true aim of man's life and the measure of his most sublime ideal. I say the majority of mankind accept theoretically this concept of God, for it is a lamentable fact that the practical application of this concept of the nature and attributes of the divine Mind to the affairs of daily life is so small, that so far as the great mass of mankind is concerned it amounts to a virtual repudiation of the government of the universe by a loving, all-wise, all-knowing creator.

That God is a saving God, and that through His agency men are saved from all the ills of mortal existence, from the effects of sin and from disease and death, is the message of the Bible, and this message has been the inspiration of prophet and apostle, and especially of that meekest and mightiest of men, Jesus of Nazareth. But, because the true teachings of the Bible in its saving and healing effects upon all mankind have in great measure been lost sight of since about three hundred years after the ascension, it became necessary in the providence of God that a restatement of the fundamentals of Christianity should be made, so that the healing power of God should be again manifested and men could again look to God as a pillar of cloud by day and of fire by night, guiding man upward to unity with the infinite Mind and defeating every claim of sin and every ill of the flesh.

This restatement of the message of the Bible to mankind, a great and ever increasing throng of Christians believe has been made by Christian Science, through whose gentle ministrations literally a great multitude have been healed and saved in every civilized land of the globe.

Pueblo Star-Journal.

ST. LOUIS, MO.

A lecture on the subject of Christian Science by William D. McCrackan, M.A., was delivered in this city March 28, at the Odeon, under the auspices of Second Church. He was introduced by William E. Morgan of First Church, whose introductory remarks were in part as follows:—

The coming of Christian Science has served to awaken a new and genuine interest in matters pertaining to religious belief and practice. One of the main reasons for this renewed interest is that it promises returns here and now. It offers to the world a present salvation. In this material and practical age Christian Science is presented to us as a spiritual and practical religion, meeting the needs of mankind, comforting the sorrowful, healing the afflicted, purifying the affections, and lifting the thought of mankind Godward. No serious fault can be found with a religious teaching which endears the Scriptures to its votaries. The declaration of the Christian Scientist is, "Thy word is a lamp unto my feet, and a light unto my path." And the prayer of the Christian Scientist is also well rendered in the words of the psalmist: "Create in me a clean heart, O God; and renew a right spirit within me."

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Chicago, Ill. (Sixth Church).—Hon. Clarence A. Buskirk, Market Hall, Pullman, 3 p.m., May 29.

Malden, Mass.—Rev. Arthur R. Vosburgh, Malden Auditorium, 7:30 p.m., June 5.

Concord, N. H.—Bicknell Young, Church Edifice, June 7.

Canajoharie, N. Y.—Lecture for June 7 canceled.

Warren, O.—Hon. Clarence A. Buskirk, Opera House, 3 p.m., June 12.

Belleville, Ill.—Clarence C. Eaton, Liederkranz Hall, 3:15 p.m., June 12.

Orange, Mass.—Prof. Hermann S. Hering, Town Hall, 3:30 p.m., June 12.

Newburyport, Mass.—Bliss Knapp, Orpheum Theater, 3 p.m., June 12.

Haverhill, Mass.—Bliss Knapp, Unitarian Church, Main street, June 12.

Hamilton, O.—Frank H. Leonard, Smith's Theater, 3 p.m., June 12.

Chicago, Ill. (Fifth Church).—Bicknell Young, Church Edifice, 4840 Madison Avenue, 3:30 p.m., June 12; 8 p.m., June 13 and 14.

Springfield, Ill.—Clarence C. Eaton, Majestic Theater, June 13.

Macomb, Ill.—Frank H. Leonard, Universalist Church, June 13.

Junction City, Kan.—Clarence C. Eaton, Universalist Church, 5th and Adams streets, June 14.

Kenosha, Wis.—Frank H. Leonard, Carpenter's Hall, Park street, June 14.

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TESTIMONIES OF HEALING.

[Translated from the German.]

I have been an adherent of Christian Science for the past four years, during which time I have received many blessings. I came to Christian Science through the healing of my son, who was suffering from a severe nervous affection and heart trouble. Previous to this I was physically and mentally a broken woman, through the death of my dear husband in 1901, and I looked toward the future with great anxiety. Before coming to Christian Science I was almost constantly under medical treatment, but it brought me only temporary and partial relief.

I asked a Christian Science practitioner for treatment, was healed within two months' time, and was physically and mentally a changed woman, looking forward to the future with trust in God. In March, 1908, while visiting my children in Berlin, I was taken with a severe attack of illness, with fever and severe pain in the whole body. My son immediately sent word to a Christian Science practitioner. In the afternoon I felt no better; but suddenly I was able to sit up in bed, and asked for some Christian Science literature to read. This was on Friday, and on Saturday afternoon the Scientist came to see me, and found me sitting up in bed and much better. I kept on improving, and I was able to go out for a walk on Monday. My children and I have experienced the blessing of the truth in many other instances, and have recognized that God is the only helper in every need. As I live out of town, it is not always possible for me to attend the Sunday and Wednesday evening meetings, but I read the Bible and *Der Herold* diligently. It always gives me great joy when through attending the services I have an opportunity to acquire more understanding of divine Truth.

I am thankful with all my heart to God, and also to our dear Leader, Mrs. Eddy, for having been freed from the troubles mentioned, and that I and mine have received these blessings through Christian Science.

FRAU PAULINE STRUBE, Kremmen near Berlin, Germany.

I wish to express my deep gratitude for all that Christian Science has done for me. I first heard of it about two years ago, when a very dear friend wrote to me about the healing, as she knew I was then suffering from a return of an internal complaint for which I had undergone an operation in one of the London hospitals. My friend also sent me a copy of Science and Health, begging me to study it, which I did occasionally but failed to understand its meaning.

In August, 1908, I was taking a night journey to Scotland and had a bad fall, severely injuring my right arm. The doctor who saw it said I had narrowly escaped breaking the arm in three places. For weeks I was unable to use it and it was most painful. I had to have my hair done for me, as the arm was practically useless. One Sunday morning in November I felt impelled to attend a service held by Christian Scientists in Sevenoaks, and I left that service feeling a different woman. I spoke to a practitioner there, and she treated my arm. At the first treatment the pain was relieved, and at the second I could swing my arm any way I liked, and use it as I did before the accident. This led me to study Christian Science more deeply. I recovered in a short time from bronchial trouble without the help of any doctor or medicine, and what to me is more than all, I have lost all the symptoms of the internal trouble, and am perfectly well and strong. Formerly I was continually saying that I must have stronger glasses, as I could scarcely see. Now, I can sit from early morning till late at night at the finest needlework.

I would not give up Christian Science for anything. I know that "God is Love," that He is "a very present help in trouble," and that we have only to "rest in the Lord" and "be still." I am deeply grateful to our dear Leader, Mrs. Eddy, and to all who have shown me this beautiful Science, which has made me a happier and better woman. I long for all around me to know it.

ELLEN SEWARD, Sevenoaks, Kent, England.

Words seem to fail me as I try to think how I may tell of many years of wilderness wandering, ere I finally embraced Christian Science. After courses of medical treatment, a year spent in Colorado for change of climate, etc., one day a friend said to me, "There is some one in Hartford, Conn., who heals without medicine. Why not try that?" I did so, was benefited, and then wishing to know the unseen cause of such effects I went to New York and took a two-weeks course in metaphysical healing, and later one in physics and one in ethics. Still a sufferer, I tried so-called "mental science," reading books by different authors, seeking this way and that for a solution of my misery, or a way out of it. Finally, when "Science and Health with Key to the Scriptures" was offered to me, I refused it, saying, and thinking, that there could be no more in that book than in the others, for me.

In time the thought presented itself to me, that I was making a stumbling-block of this book; that I had better read it; if it was good I needed it, and if not I could forget it. So I read it, curiously and comparatively, but seemed to get little help from it; yet I was unwilling to give it up. Another friend advised me to take it up with the Lesson-Sermons. I did so, and circumstances led me to Jersey City, where I became a regular attendant at both the Sunday and Wednesday evening services, and also applied to a Christian Science practitioner for help. While the specific conditions which took me to a practitioner have not yet been met, I am sure they will be when I can more clearly apprehend the truth. Other ailments have been overcome, and the continual spiritual growth is more to me than all else. Again circumstances brought me to Minnesota, where the passing on of a sister and father caused me to search diligently for more light. Realizing there could be nothing for me but Christian Science, I united with The Mother Church in Boston, in November, 1908, and I rejoice in being numbered with God's children there. Upon arriving in this town I asked whether there was a Christian Science church or any Christian Science people. There was no church, but I sought out one who had been healed, and we began to read the Lesson-Sermons together at intervals. We now meet every Sunday, and our number has grown to twenty, including seven children. My husband attends the readings with me, while still an active member in another church.

One morning I found myself seemingly very ill. I worked hard to overcome the condition,—would read a few lines from Science and Health, then lie down a little while. I knew there was no one near upon whom I could call for help, and all the texts I could recall did not seem to meet my need. Finally, I cried out mentally, "I am alone with God, and He cannot—will not—leave His child alone." At that moment the "still small voice" said, "I will not leave you comfortless; I will come to you." I repeated these words twice or more, and within ten minutes I was resting quietly. A little later I was able to go about my neglected duties.

Each day I am more and more grateful for the understanding of the Bible which comes to me through the study of Science and Health. I have been a Bible student from childhood, but never understood it as I now do. Thanks be to God, and to Jesus the Christ, also to that friend of the whole world, dear Mrs. Eddy. I have written this, both because I wish to add my thanks with those of others, also in the hope that some part of my

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experience may help another wayfarer who seems to be journeying slowly onward.

MRS. EMMA L. R. REVELL, Stewartville, Minn.

About fourteen years ago I was taken ill, and the physician upon whom I called said I had serious uterine trouble, and that it would be some time before I would be well again. After about three months I was able to go to my work again as teacher in a district school, which of course necessitated my being on my feet a great deal. About a year and a half later my old trouble returned with greater force, and I also suffered from a bowel disorder. I was unable to work, walk, or ride without suffering greatly. I employed another physician, who agreed with the first as to my trouble, and said that mine was one of the worst cases he had ever had. After treating with him about three months, with little relief, I went back to my first physician, hoping to regain my health; but with the same result as before. I then took medicines recommended for such cases as mine, with like results. Other ailments came upon me, and I gradually grew weaker and thinner and became utterly discouraged with *materia medica*.

Having heard of Christian Science, I decided to try it for myself, with the result that after the first treatment I rode twenty-six miles, and walked quite a distance without suffering. I continued treatment for six weeks. This was in April, 1898. The female trouble was gone, and I did my housework and walked and rode anywhere I pleased. One serious ailment did not yield as quickly as the weakness, and I had treatments occasionally during the summer. I was said to have inherited this trouble, but September, 1898, found me rid of it also. It is now eleven years since my healing in Christian Science, and I have never had a vestige of the old difficulties. I am indeed grateful for my physical healing, and yet more for the spiritual understanding of the Scriptures gained from the study of Science and Health. I have learned through my healing that the Scriptural promise, "They shall run, and not be weary; and they shall walk, and not faint," is demonstrable. God bless Mrs. Eddy for having shown us the way.

MRS. LIZZIE W. BALL, Chesaning, Mich.

It is over six years since I became interested in Christian Science, and for over five years Truth alone has been my help. There have been several ills to meet,—malaria in different forms. At first the attacks were severe and I was obliged to call upon a practitioner, but each time the illness was quickly met. I have had many beautiful demonstrations. Some time ago I was obliged to have five teeth extracted. I first asked a practitioner to help me, and then I asked the dentist not to apply any drugs or give me any anesthetic. The five teeth were extracted without pain. Christian Science helps me in every way, spiritually as well as physically. I am learning slowly how to reject old beliefs which bring inharmony; I am learning that consciousness should be filled with true thoughts, which bring peace and happiness. Christian Science is an inspiring religion, and I am thankful to God, and to Mrs. Eddy for this truth.—MRS. IDA D. FLANDERS, Dallas, Tex.

Like so many others, I had my own opinion of what Christian Science is, but two years ago I learned that all my views about it were wrong, for only that which is good and true is Christian Science. I came to Christian Science for physical healing. I had worn glasses for more than twelve years, and for several years I read very little besides my correspondence. I could do no fine sewing, for I suffered greatly when using my eyes, but after receiving the second treatment in Christian Science I took my glasses off. I have felt no need of them since that time, and I use my eyes with perfect freedom. After this healing I was especially happy, because I could embroider all my Christmas gifts, and each one of these gifts was a testimony of God's healing power.

I am most grateful for this healing of my eyes, though it was only the beginning of many blessings that have been added, one of which is peace of mind. I suffered greatly from nervousness, which made me unjust to those who were dearest to me; but as these errors have passed away, good has taken their place. I now know whence cometh my strength. Christian Science is wonderfully beautiful. Those who are healed by it are not only physically healed but are taught to be better in every way. I know the truest gratitude for these many blessings is to help others gain a knowledge of Christian Science.

REBECCA JANE STROBRIDGE, Los Angeles, Cal.

My first Christian Science treatment overcame neuralgia from which I had suffered for several days and nights without receiving any relief from material remedies. Soon after, our little son, two years old, was healed in four weeks' treatment of a rupture from which he had suffered intensely. About the same time my husband's old enemy, a throat affection, reappeared, and grew steadily worse under the application of the usual remedies and medical treatment. When my husband became unable to eat or sleep, we telegraphed for Christian Science treatment for him, and also for myself, as I was suffering from an attack of illness, with acute stomach trouble. Immediate relief came to us both. In an hour's time all pain had gone from my husband's tortured throat, and I was about my neglected household duties.

These cases of healing in our household occurred in the spring and early summer months of 1908. Through the summer a fever raged in the town, and in September my husband was taken ill with its symptoms. We at once telegraphed for Christian Science treatment, and that evening the fever disappeared in profuse perspiration. The other symptoms did not yield so readily, but each day he was dressed, and walked to and from his office a mile distant. In three or four weeks not one ill effect remained. Later our two little children were freed from malaria by Christian Science treatment, and we are very grateful for these and many other evidences that Truth is with us "alway."

Although I only came to Christian Science for physical healing, I found in it that peace with God for which I had longed, and all my darkness of doubt and unrest has been banished by its light. It has been such joy to find that while we are yet "a great way off," Love meets us on our way back to the Father's house, and to prove the truth of Mrs. Eddy's declaration that "Truth has a healing effect, even when not fully understood" (Science and Health, p. 152).—MRS. HOWARD I. SHAW, Rawhide, Nev.

[Translated from the German.]

Christian Science came to us at a time when we were seemingly engulfed in error and disease, and after my wife, who had constantly tried to find relief through medical skill, had failed to obtain it. We attended the services at the Christian Science church, and found that the world is entering into a new sense of life which makes it realize the truth, and this means health, not only physically but also spiritually. We bought *Der Herold der Christian Science*, also the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which we studied, and thereby began to discern the power of divine Love, and man as created by God.

I would like to give a brief account of the healing which we have experienced through Christian Science. For

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eleven years I had suffered with severe hernia and upon medical advice had worn a truss. I tried repeatedly to do without it, but was unable to do so, as the pain would set in the next day. I then tried Christian Science, in June, 1908, and applied the truth, with the result that I improved daily. After two weeks I was free from pain, and since that time have neither worn a support nor have I had a return of this trouble. I awoke one morning with what seemed a serious eye affection. I treated myself in Christian Science, and the healing was accomplished within ten days. Later, I had an attack of illness which lasted three days; a present treatment, however, was sufficient to overcome that error. I have also overcome irascibility, and my wife envy. With our dear children the healing through Christian Science has been especially quick. One of the children was stricken with deafness and was unable to understand a word, even when we talked very loud; but the child was fully healed within a week. Our little boy was taken with rickets in a severe form, and this disease was completely overcome through Christian Science. In three instances the children were healed of measles within two to five days, the greater part of the healing being accomplished through absent treatment.—HERMANN MÜLLER, Berlin, Germany.

It is with deepest gratitude that I wish to tell what God has done and is doing for me and mine through Christian Science. I was healed in one week's treatment, six years ago, of a severe and almost constant pain in my side, from which I had suffered for over ten years. Through this treatment I was also healed of stomach and bowel trouble. My little boy of three months at that time was also healed in one treatment of rupture, which has never returned. Before taking treatment in Christian Science I was not able to do my own housework, but after the first week I did the washing for our family of four and was not in the least tired. I commenced to read the Bible, together with Science and Health by our Leader, Mrs. Eddy, and I knew I had found the truth which makes us free from sin and disease. I also learned at once that a sinful, sick mortal is not the image and likeness of God, but that the Bible declares that God made man in His own image, and that all He made was good. I questioned myself, and found I was very far from that likeness; then I commenced at once to cast out my wrong thoughts of God and man, and these words came to me from "Miscellaneous Writings" (p. 341): "By that, you may know you are parting with a material sense of life and happiness to win the spiritual sense of good. O learn to lose with God! and you find Life eternal: you gain all."

I have yet many things to overcome; but I am striving, and I know that in time I shall overcome them. I am glad I have found how to overcome evil with good. I thank God with all my heart for Christian Science, and our dear Leader, Mrs. Eddy, for showing us the way. I am one of those who are striving for the Mind of Christ.

MRS. DORA E. TANNA, Montarilla, Ore.

During the summer of 1907 I was almost bedfast from a nervous breakdown and other complications. I had a great deal of business to attend to, and my strength had completely failed me. In despair I wrote to a Christian Science practitioner of Canyon City, Tex., for treatment. The next day (while she was treating me, as I afterward learned) I had a wonderful experience; such joy and peace came suddenly to me, and I realized that I was well! My appetite came to me (I had not been able to eat anything for some time), and I gained strength and flesh rapidly. I shall always feel thankful for this realization of God's allness, and it seems to me we cannot love and revere Mrs. Eddy too much for searching out this glorious truth for us.—J. E. RHEU, Roswell, N. Mex.

From the time Christian Science was first presented to me it has been a continual help and comfort. When used at childbirth it destroyed all my fear, which had seemed great, and saved my life and that of the child. In cases of headache, fever, cough, and severe bowel trouble, Christian Science treatment has been most successfully used for me and my children. We also have cause to rejoice in that it has been a preventive against many ills. Through the teachings of Christian Science a high moral standard has been set up in my home, which is gradually becoming more and more harmonious. Through the same Truth-teaching I am learning how to forgive, to overcome selfishness, impatience, indifference, and resentment, and I know I am a better woman and a better mother than I ever could have been without Christian Science.

The example of the unselfish and loving life of our Leader continually encourages me, and calls forth my deepest gratitude. The Christian Science literature not only helps those who have already accepted its teaching, but it is also a means of bringing the light of Truth to others not yet interested in it; and I rejoice and am grateful for this.

MRS. LORENA HELDER MORSE, Olathe, Kan.

The joy, the happiness which have been revealed to me by gaining some understanding of Christian Science causes my cup to overflow, and as it does may it reach some weary searcher after the truth. Not until I had tried in various ways to find happiness and health (with no success), did I turn to Christian Science, over five years ago. I was a nervous wreck, and not only did I myself experience great suffering, but I caused all those about me to be unhappy. In the very darkest hour, without even solicitation or human persuasion, I wended my way to a Christian Science practitioner's office. In the conversation which followed these words were quoted from the Bible: "And God saw every thing that he had made, and, behold, it was very good." Words are inadequate to express what this meant to me. I immediately felt the beneficial effects of the truth, and after purchasing the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I earnestly began to study it to find out what had helped me. It did not take very long to awaken me to the conditions which had produced all the discord. I soon discovered that all the weapons I had previously used were carnal—the world's weapons—and that they must be supplanted by "the sword of the Spirit, which is the word of God."

A lively battle ensued against the beliefs in disease, against the tenacious hold which hereditary conditions seem to have on mankind, against ignorant and malicious aims and purposes, such as envy, jealousy, pride, revenge, and all the discords of the flesh,—all these were bidden to loose their grasp where they had previously held full sway. As a result of the struggle, health has been restored; there has come to me happiness, such as I never knew before, with a growing desire to know more of the good and the beautiful and to help lead mankind out of darkness. Such being the present fruits, with earnest endeavor the full fruitage must also come. Of the many privileges that have been given me, I am most grateful for the wise provision of our dear Leader for a way to receive class instruction if we choose. I have found this provision a wise protection.

MRS. ELSIE B. CARVETH, Rockford, Ill.

About four years ago, while at work one evening, some one spoke to me of Christian Science. Some literature was given me to take home, but it stayed without fruit until very recently, when my son was taken quite sick with fever, and as I had a few months before laid my youngest son to rest, I was discouraged with doctors and medicine and thought I would give Christian Science a trial. When I called upon a practitioner she responded at once, and my son was almost instantly healed, being able

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to go back to his work the next day at noon. At the same time my daughter, who had an attack of stomach and bowel trouble, was treated and also cured.

I feel that I cannot begin to express the benefit that Christian Science has been to me, both physically and spiritually, and I know my whole life has been made happier by it. I am very grateful to God, and also to Mrs. Eddy, the Founder of Christian Science.

MATILDA WERTH, Dallas, Tex.

A short time ago, I was taken sick with fever. My mother asked for Christian Science treatment for me, and I was almost instantly cured. I have been reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have been benefited in business and in health ever since. I am very grateful for Christian Science, and thankful to God, whence all good comes.

FRED WERTH, Dallas, Tex.

Some time ago I was attacked by stomach and bowel trouble. A Christian Science practitioner was called, and my ailment soon left and I was again able to resume my duties. I am very thankful for the good done me and others, and praise God for speaking to us through Mrs. Eddy.—TILLIE WERTH, Dallas, Tex.

Before April, 1908, I had attended the Wednesday evening meetings of Second Church of Christ, Scientist, in this city for over a year, but never thought of going on Sunday, and never found time (seemingly) to read that wonderful book, "Science and Health with Key to the Scriptures," as I do now, although it lay on the library table all the time. The meetings seemed to give me something to think about, as I was sure that the good people who told of their healings were speaking the truth, and I was becoming interested and began to think that Christian Science was what I wanted. Before this time I could never become sufficiently interested in any church to want to attend once a week, but now I feel that I cannot afford to miss a Sunday service or a Wednesday meeting. I love to go, and I can feel the love that surrounds me there at every meeting.

During the month mentioned above, Christian Science was given a severe test (at least in our eyes), and not found wanting, when our four-year-old boy was healed of a serious attack of throat trouble. (He had previously been healed of a skin disease, but I thought that it was just a "coincidence.") When he complained of his throat and fever was coming on, we realized that something had to be done at once, and as this was our first time to call for help since being interested in Science, I remarked to my wife, "Here is our chance to try Christian Science. Shall we use medicine, or call for a practitioner?" The latter was decided on, and how thankful we have been ever since. The child was treated in the evening and the next afternoon he was playing, the fever all gone and the danger-line passed. With a few more treatments he was himself again, with no bad effects afterward with the exception of a cough, which was overcome later. A close friend, a Christian Science nurse, with many years' previous experience in hospitals, afterward told us that this case was one of the worst which she had ever seen in her experience.

This healing was an eye-opener to us, but shortly afterward the little fellow was healed of whooping-cough in a most satisfactory way, and then came another remarkable healing of stammering and stuttering, to which he had been subject for several months, so much so that others outside the family could hardly understand him; but after several treatments he could talk as plainly as any child. For the above healings, all of which took place inside of one year, we cannot find words to express our gratitude to Mrs. Eddy, the Discoverer of this great truth, and to those who have helped us to realize this better way to live. Christian Science gives me that peace and harmony which I never understood before. I am better mentally, morally, physically, and, by far, spiritually, as I never used to think of reading the Bible; now it gives me pleasure to do so, as we have the "key" to it in Mrs. Eddy's grand book.

I now realize that the truth will make me free, and I see almost daily where God, divine Love, is showing me the way. I have learned to love those whom in the old thought I would have called enemies, and how to treat my fellowmen better and not to ridicule or criticize as before. I am trying to live as nearly as I have the understanding to what Christian Science teaches. The *Sentinel*, *Journal*, and *Monitor* are a great help to me, and I anxiously await their coming. I wish that every one had at least the small understanding of Science which I have.

B. O. BOOTHBY, Los Angeles, Cal.

I wish to express my gratitude for what Christian Science has done for me. While I did not come to it for physical healing, I have been healed of defective eyesight, partial deafness, chronic throat trouble, and constant cough and colds; also of a physical deformity. While I am grateful for the healing of all these ills, I am still more grateful for the healing of a very disagreeable disposition. Before coming into Christian Science I was always unhappy, always disagreeable, always discontented, and I had no friends. In fact, I spent much time for some months before beginning to study our inspired text-book, in figuring out the most effective method of ending my life.

All this is now changed! I am always happy, always contented, always at peace with the world, and I have hosts of friends. I am grateful to know that I am learning to love my neighbor as myself; also, that "love is the fulfilling of the law." I am grateful every moment for "Science and Health with Key to the Scriptures," and all the rest of Mrs. Eddy's books; grateful for the understanding of the Bible which I am gaining; grateful for all of our periodicals, including the *Monitor;* grateful that I am situated so that I can attend a Christian Science church; grateful for the Lesson-Sermon, and for the solos in the church I attend, for they have been of untold value to me many, many times. I am grateful for the lectures on Christian Science. But above all, I am most grateful to God because He has enabled Mrs. Eddy to make known this healing truth to all mankind, and I thank her for all she has made possible for me and for all humanity. I am daily striving to have that Mind "which was also in Christ Jesus" and to know myself.

JANE CORNELL VAN HOESEN, Chicago, Ill.

[Written for the *Sentinel.*]

SHADOW.

JOSEPHINE W. HEERMANS.

My heart was full of rapture yesterday;
Ecstatic joy my being overflowed,
For Love with me sojourned. There was bestowed
On me surcease from discords all; yea, they
Dissolved to nothingness. Ah, but today
Love seems no more to brighten my abode!
Sweet yesterday my world effulgent glowed
In Love's glad light. Whence came this shadow gray?
This blight of yesterday's ecstatic mood
Is but some fear that, cloudlike, would the light
Obscure, and fain would sever me from good—
A cloud of sense, reluctant in its flight.
Infinite Love keeps e'er its constant course;
From Love no dark, no shadow has its source.

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FROM OUR EXCHANGES.

[*Christian World.*]

The dream of a universal peace, which Lucan depicted in his "Pharsalia," which Erasmus cherished, and which scholars and kings labored for, alas! in vain, in the seventeenth century, is today a matter of practical politics, and an assured possession of the future. We are moving toward a better city, a better state, a better world. The experiments of the past, with all their story of disappointment and failure, are showing themselves as preparations for a real achievement. The New Jerusalem has yet to descend out of heaven from God.

[Rev. Charles W. Burrowes in *Christian Intelligencer.*]

It is not in reading and remembering the words of Jesus that the authority of his leadership is to be realized, but in fellowship with him in spirit. This makes him the leader of modern thought: his teaching when first given was brought up out of the depths, was brought down from the heights, and it was given in the most intimate and devoted fellowship—no greater depths have been sounded, no loftier heights have been scaled, on behalf of men, and no fellowship more intimate and devoted is offered to them.

[*British Congregationalist.*]

If men are judging themselves and others by God, and not God by man; if they are resisting the persuasions of self-interest and working for the supremacy of the supernatural in the affairs of time and sense, they are among the faith-keepers. Their doubts and divergences of belief we would tolerate, only asking them to remember that the dogmatism of unbelief is just as fallible, and practically far more deadly, than the dogmatism of the narrowest orthodoxy.

[*Watchman.*]

The truth and righteousness of our Lord drew out the fierceness of the spirit of hatred of righteousness. At any time when a good man or a good cause makes headway we can see the same malignant expression and, if opportunity offered, the same savage glee in cruel deeds. It is difficult for those of good hearts to conceive of the fierce hatred that lurks in the spirit of those who are thoroughly bad.

[*Zion's Herald.*]

It is easy to see that some other man should help to make the world better, and to send him about his business, but to do our part—to lift our burden, to bear our end of the yoke, to expend our quotum of energy, to sacrifice our share of pleasure—that is hard; and that is blessed, if done in a Christly spirit.

[*Christian Work and Evangelist.*]

The man who does not know the Bible simply does not know the greatest thoughts that have ever been thought: does not know the best words God has ever spoken through human lips; does not know the most inspiring, comforting, sustaining truth of the ages.

[Lyman Abbott in *Outlook.*]

Immortality is a present possession. We are now immortal and living with the immortals. And he who forms the habit of looking on the invisible realities veiled behind the visible symbols, will not lose the vision when the veil is taken away.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XII. No. 40.

BOSTON, JUNE 4, 1910

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

The measure providing for the acceptance by New York state of the splendid gift of one million dollars and ten thousand acres of land along the Hudson river for park purposes, offered by Mrs. E. H. Harriman, has passed both Houses. This is gratifying to the friends of conservation, as it guarantees advantages to the inhabitants of New York city and residents in the valley of the Hudson, and a pleasing prospect to the traveling public. With the purchase of twenty-five thousand acres more by the Palisades commission, and the probable gifts by owners of large local estates, the tract may become one of the most extensive and beautiful parks in the world.

New Orleans and San Francisco both desire to hold the World's Panama exposition in 1915. The matter is now being considered in Congress. New Orleans claims that sixty million people reside within a radius of one thousand miles of that city as against six million for San Francisco, and that the average railroad fare to New Orleans for over seventy-five per cent of the people of this country to visit an exposition there will be $12.50 against $37.50 to San Francisco.

The United States court of claims has handed down its decision in the Ute Indian case, entering judgment for the Indians for $3,508,611.40. It seems that from time to time lands have been practically confiscated by the Government by minor treaties, which, while ratifying the immediate transfer, have never given just compensation to the Indians.

Thumb-mark signatures by Indians who are not able to write are now required on all checks, receipts, and other official papers, which were formerly signed by a cross-mark by Indians and others. These are then witnessed, to make the identification certain and thus be an infallible method of identification in case of dispute or attempted fraud.

The American Single Tax party, a new political organization, has been formed in New York city by the advocates of the Henry George system of economics, and a call will be issued "to all opponents of special privilege to unite with them in restoring to the people the opportunities that belong to all the people."

The reform administration in New York city, under Mayor Gaynor, has effected a reduction of $21,814,887 in the amount of money required to finance the city government, and a consequent saving of $240,600 in interest charges alone, during the first three months of 1910.

Declaring that the state should be compensated properly and such conditions be imposed as will secure proper returns for the privileges granted, Governor Hughes of New York has vetoed the bill relative to the grants of land under water.

Figures given out by the Pennsylvania railroad show that in 1908 and 1909 its various lines carried a total of 299,762,058 passengers on its twenty-four thousand miles of track, and that only one passenger was killed as a result of a train wreck.

Governor Draper of Massachusetts has signed the "quieter Fourth of July" bill. This bill prohibits the sale of certain pistols and explosives and authorizes the making of regulations relative to fireworks and firecrackers.

Governor Hughes of New York has signed a bill providing for the licensing of private bankers who do not operate under the provisions of the banking law. The bill is designed to protect the savings of immigrants.

The New York Assembly has passed an automobile bill which provides for a speed of from fifteen to thirty miles an hour, and for an annual registration fee graded according to the horse-power of the machine.

Princeton University is the recent recipient of an estate estimated to amount to at least ten million dollars. This will assure that university probably the most handsomely endowed graduate school in the world.

Edward Payson Weston, the famous long-distance pedestrian, now seventy-two years old, who left Los Angeles, Cal., Feb. 1, reached New York, a distance of 3,483 miles, in seventy-seven walking days.

About thirty-six per cent of the area of the United States has been mapped in detail by the geological survey, whose topographers covered more than twenty-four thousand square miles last year.

Investment funds of Harvard College amount to $22,716,759, producing an annual income of $966,113.

International.

An edict has been promulgated establishing national decimal coinage throughout China and ordering the cessation of all coinage by provincial mints. The new currency is to consist of coins of the following denominations: Dollar, fifty cents, twenty-five cents, and ten cents minted in silver; five cents minted in nickel, and copper cents minted in copper. The establishment of national decimal coinage is in compliance with the treaty signed following the Boxer troubles and according to the terms of which the Chinese government pledged itself to adopt universal decimal currency. For centuries confusion has existed throughout China in regard to both internal and external commerce, owing to the many district standards of value in the various provinces.

The international boundary between the United States and Canada along the southeast coast of Maine has been fixed, according to a treaty signed by Ambassador Bryce and Secretary Knox, as running from a point in Passamaquoddy bay between Treat island and Friar head and extending through the bay to the middle of Grand Manan channel. The exact location of this boundary had been in dispute ever since 1783.

About fourteen hundred and forty million postcards were transmitted in Germany last year. The United Kingdom came next with eight hundred and thirty-three million, British India four hundred million, Russia two hundred and ten million, while France, where it is just as cheap to send a letter as a postcard, had only eighteen million.

The Russo-Japanese agreement on Far Eastern affairs continues to be a subject of exchanges between the two governments. The compact has gradually narrowed down until now it embraces only the question of the Manchurian railroad. The status of Korea and the future of that kingdom is not involved.

The Hankow-Sze-Chuen railway loan agreement has been signed. The signers are representatives of financial groups of the United States, France, Great Britain, and Germany. The agreement provides for a loan to the Chinese government of thirty million dollars for railroad construction.

France and Great Britain have submitted to the governments of Russia and Italy, the other two protecting powers, a proposition to invite Crete to restore the *status quo* prior to 1908. According to this plan Crete would retain its autonomy under the suzerainty of Turkey.

The public debt of France amounts to more than seven billion dollars and exceeds that of any other country.

The National Gallery had 738,795 visitors last year, including 67,452 on Sundays.

Industrial and Commercial.

The recent signing of the contract between the Mexican government and the Vera Cruz, Tobasco & Campeche Railway Company for the construction of that line between Santa Lucrecia, on the National Tehuantepec railroad, and Campeche, where it will connect with the United Railways of Yucatan, marks the last of the subsidized railroads authorized by an act of Congress of April, 1900. The road will pass through one of the richest portions of tropical Mexico, and will penetrate vast forests of virgin hardwoods.

The Standard Oil Company may be ousted from Minnesota as the result of a decision handed down by the state supreme court. The case was brought to revoke the license of the Standard to do business in Minnesota, on the ground that the company was guilty of unfair competition by charging lower prices at competitive points for the purpose of destroying business rivals.

An admitted inaccuracy in the court's opinion in a Government suit against the Standard Oil Company of New York, for violations of the Elkins act in accepting concessions from railroad companies on shipments of oil, was held by the United States circuit court of appeals to be insufficient ground for the granting of the company's petition for a rehearing.

Robert A. Millikan, associate professor of physics at the University of Chicago, announces that he has isolated and studied a single ion, the "atom of electricity," and has accurately measured the ultimate electrical charge and observed the actual structure of the charge. The announcement follows an investigation of four years' duration.

The department of justice is investigating the price of lumber in the United States with the view of determining whether or not the so-called lumber trust may be reached by the Sherman anti-trust law on the ground that it is a combination in restraint of trade.

The state regulation of railroads in Wisconsin has already effected an annual saving to the people of one million nine hundred and seventy thousand dollars in the reduction of rates and has brought an improved service in equipment, trains, schedules, mileage, and net earnings.

The Durham Textile Mills, the only hosiery mill in North Carolina run by negroes, has met with such success that it has doubled its capital, working quarters, and machines.

More than a quarter million dollars has been paid by motorists in fees and fines since the first of January toward the maintenance of state highways in Massachusetts.

Orchids to the estimated value of over five hundred thousand dollars were on exhibition last week at Horticultural Hall, Boston.

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CHRISTIAN SCIENCE SENTINEL

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

THE SEEKERS OF THE LIGHT.

BLANCHE HERSEY HOGUE.

"THE seekers of the light are one;" so reads the loved hymn of Samuel Longfellow, and this thought finds honest response in the heart of the Christian Scientist, for he is engaged in discovering those things in which he is at-one with God and with his fellow-men. The primary element of Christian Science is unity; man's unity with God and man's unity with man. The brotherhood of man practically demonstrated on earth is the ideal of Christian Scientists; yet they are not looking for brotherhood in the instincts and habits of the fleshly mind. Because they have learned that the human mind has been from the beginning the destroyer of brotherhood, they are striving to rise from it into the spiritual manhood which God creates and knows, in order to find unruptured relationship between all men.

The Christian Scientist becomes a "seeker of the light," knowing that as he sees God he will see God reflected in his fellow-men; as he loves God, he will love God's goodness manifest in men; as he becomes at-one with God, he will find himself at-one with all which springs from God in the hearts of men. Christian Science reveals the basic truth that God is one with His manifestation and that spiritual man and the universe are at-one in their reflection of God. And so it is learned that oneness is not something to be brought about by human beings, but an eternal fact to be discovered and enjoyed in the right understanding of God's relation to His creation.

For this reason it is well for Christian Scientists to find and to keep with them the real and essential matters in which they are at-one, and to recognize that the things in which they differ are the things which pass away. It is also well to cherish those things in which they are at-one with all mankind, for here again the differences belong to that which perishes. To point out intellectually the difference between Christian Science and the theologies of the world at large does not give bread to the hungry nor the cup of cold water to the thirsty. Let the seeker find in Christian Science those essential elements of Christianity which the Master proved as he walked in Galilee and which heal men, mind and body; then he will discover for himself wherein Christian Science differs from the human theories which do not heal.

If Christian Scientists in their work together dwell upon those things in which they concur, their diverging viewpoints concerning non-essentials will soon slip into secondary importance and unity will prevail. Upon this matter John Ruskin in "The Mystery of Life and its Arts," uses words both plain and strong. He writes: "Whenever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong, and in the devil's power. That is the essence of the Pharisee's thanksgiving—'Lord, I thank thee that I am not as other men are.' At every moment of our lives we should be trying to find out not in what we differ with other people, but in what we agree with them; and the moment we find we can agree as to anything, that should be done, kind or good (and who but fools could not?), then do it; push at it together; you cannot quarrel in a side-by-side push; but the moment that even the best men stop pushing and begin talking, they mistake their pugnacity for piety and it is all over."

"But," the student of Christian Science may ask, "are we not to uncover error? Are we not to detect evil? Should we not warn the innocent against danger?" By all means, yes. But, before undertaking such important matters, we should note well wherein divine action differs from human will in uncovering and destroying evil. "I have naught to say to thee about thy brother's error," said a wise old philosopher; "bring him to me;" and whoever heeds this sweet example is most in accord with divine law. Human nature runs to another person to rehearse the brother's error; divine Love prompts the heart to keep silent concerning it, or to speak only under sacred necessity. Human nature betrays; divine Love protects; and whoever marks and applies this difference is dealing with others constructively, not destructively. Whatever thing among us has not become a matter of church discipline can very generally be disposed of in quietness and kindness by this one simple rule that is divinely enjoined upon us, "Go and tell him his fault between thee and him alone." Heeding this, we "push together;" and so we prove "the seekers of the light" one, for loving-kindness binds into one even the human efforts toward righteousness and minimizes personal differences until the real spiritual unity of God and man shall appear.

Differences of opinion do not heal; differences do not increase our store; differences do not build our churches. Spiritual thought-processes which reflect God's thinking make whole; give the increase; rear our outward temples. Whatever Christian Scientists may appear in their matters of difference, they are surely one in their reflection of God, for spiritual thinking is scientific, true, exact; and all who dwell therein will of course find themselves together. By fair logic, then, to abandon human opinions and to abide in the spiritual understanding which Christ Jesus revealed and which Christian Science repeats in this age, makes Christian Scientists one. And in the measure that they think the truth and cease to think error, they are at-one.

Christian Scientists know well the things in which they are at-one. In the understanding of God and of man's relation to God; in their adherence to Christ Jesus as the Wayshower and Saviour; in their daily study of the Scriptures and their text-book; in their gratitude and loyalty to the Leader who discovered Christian Science for them; in their support of church organization; their obedience to the Manual of church government; their conduct of church services; their erection of church buildings,—in all these things the students of Christian Science are truly at-one, even in their present immature growth. It may reasonably be asked, "In what, then, can they possibly differ?" And by way of answer it must be admitted that only in their con-

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clusions as to method, only in their judgment concerning how they are to "push together" in their common interests, can they differ; for in loyalty to the vital issue they are indissolubly at-one.

It is evident, as well, that the less these personal viewpoints of ambition, self-will, caution, fear, criticism, and opinionated beliefs in general color individual thinking, the less divergence there will be. One church-member cannot, perhaps, in church matters, yield his opinion to that of another; nor is he expected to, for the question is not a conflict of opinions. But every member can and should surrender his opinion to the law of God, and in doing this all members will draw together in God, and the way that is nearest right will logically come to light and will prevail. In this process every honest worker will be set right and comforted, for where unity abides peace and good will abound. What is true in the church life is equally true in the family group, the social circle, the business world. Divine Love holds all men at-one; and the growth of loving-kindness in human thought, springing from Love's activity, is fast proving them to be at-one.

Christian Scientists, then, know what they have to do. They are to "push together" in their enterprises, and they are to do it by serving Christ; by resisting the "Beelzebub" of self-interest that would weaken their hands and scatter their forces. They cannot all always have their own way in all that they undertake together—no group of people "pushing together" ever can. But they can all desire and find God's way, and forget their own in the joy of His. They may sometimes utter things better left unsaid,—who does not? But the determination to know in each other only what the Father sees and approves, and the persistent effort to cherish in memory only that which blesses, soon removes heartache and exalts thought above the personal. And always Christian Scientists can classify their thinking into two kinds, that which separates and scatters, or that which makes them at-one. As the good hymn reads,—

> One in the freedom of the truth,
> One in the joy of paths untrod,
> One in the heart's perennial youth,
> One in the larger thought of God.

TRUE PHILANTHROPY.

ELIZABETH EARL JONES.

THE psalmist said: "Cast thy burden upon the Lord, and he shall sustain thee." Never was there a wiser and kinder saying than this, and we do well to heed it, especially when we are tempted by false pity to shoulder the burdens of others for them. The only helpful sympathy is to encourage those in need to avail themselves of the ever-present help of God, and lovingly instruct them to work out their own salvation according to divine Principle. Some helpers are wise enough at the start to discern the real need of humanity, but some have to learn by experience.

If we shoulder a brother's burden in a kindly but mistaken effort to help him progress in the way of perfect liberty, we first of all betray our own lack of faith in the impartiality and all-sufficiency of divine wisdom and Love to meet the every need of His every child, and to be able to do this more quickly, thoroughly, and permanently than we could ever hope to do it. Secondly, we do the needy one a vast injustice, for we thereby foster in him human dependence, laziness, and selfishness, and thus deprive him of the very foundation stones of progress, *i.e.*, the mighty wrestlings with and victories over temptation which are absolutely necessary to insure safe and honest growth in Christian Science. Dwarfing one's growth in this manner spoils his mental perspective, and blights his realization of gratitude.

When mortals pay for themselves the full price of spiritual dominion, then, and not until then, do they properly estimate its priceless value and manifest true gratitude to God, the giver of all good, and to the human helper who has pointed the way to the one infinite source. Paul said, "When I am weak, then am I strong;" and so it is that our own experiences make us truly strong, and no other's can. The Christian Science practitioner finds that he has constantly to remind himself of the psalmist's admonition in order to guard his consciousness against the subtle mesmerism of false pity. How he may best bear his own and another's burdens, "and so fulfil the law of Christ," is the subject of his most earnest prayer, and its answer involves an understanding of how to help himself and others to find in God's Word the truth which Jesus said would make us free.

However much he loves and serves, no individual is large enough and strong enough to carry even his own burden without constant recourse to divine help; much less is he able to supersede God and carry another's load. If he attempts it, sooner or later he will find it absolutely necessary to unload, and then—well, unless his circle of beneficiaries are far more generous and just than are the average type of mortals, there is apt to be some murmuring, misunderstanding, bitterness, and estrangement going about under the name of disappointed friendship. Much as we long to do so, we cannot share our birthright with others, but we can always so live that others in need can find the desired proof of God's infinite bounty and blessings for all, and gain courage to press on and avail themselves of their own birthright as children of the same good God.

When firmly grounded, individually and collectively, upon the rock of demonstration, mortals will have gained enough experience to be too meek, too thankful, too keenly appreciative of good in its every manifestation, and too charitable to have any further inclination to lean or be leaned upon, and will therefore no longer bruise, weary, disappoint, and jostle another. There is and ever will be a superabundance of good to go around, when each one claims all that divine Love has provided for him.

"GLORY TO GOD IN THE HIGHEST."

FLORENCE E. B. DONALDSON.

A WELL-KNOWN preacher once said in a sermon that he did not believe that life after death would be "an eternal sitting in damp clouds, playing on harps, and singing praises to God," as so many people seemed to think. This may have been a blunt way of expressing what he had found to be latent in the thought of many of his parishioners, but the reproof was none the less needed. Even now one is constantly confronted with the shadowy outline of some such materialistic and uncomfortable belief among professing Christians. Such a mental picture may perhaps be regarded as a mere reflex of medieval religious art. But when crude thoughts, such as these, are in possession, even if partially unrecognized and unavowed, we can hardly wonder that the modern world has shown increasing disregard of the teachings of those who, if they have not fostered such beliefs, have neither been able to prove their absurdity nor to substitute higher and loftier conceptions of the objects to be kept in view when obeying the apostolic injunctions to work out our own salvation, and to seek "an inheritance incorruptible, and undefiled, and that fadeth not away."

Perhaps there is no line of thought in which Christian Science lifts us into greater awakening light than in the view it opens out to us of what glory to God really means, and how it must necessarily fill heaven, to its widest echo, with enraptured strains of ceaseless praise. Just in the degree in which the true child of God, the expression of His being, is realized and demonstrated, thereby manifesting that spiritual sense which our Leader defines as "a conscious, constant capacity to understand God" (Science and Health, p. 209), shall we apprehend that song of

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praise to Him which rises in glad spontaneity in "the perfect rhythm of head and heart." To give glory to God is as necessarily a part of our being as to reflect the selfless Love which is the divine Principle thereof. The glory of sunlight is reflected in and by everything it rests upon, and it thus typifies the sunshine of Love. As one of our hymns voices it,—

God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

Thus it is only as we rise to "newness of life," turn away from material beliefs to the spiritual facts of being, that we dimly feel the beauty of holiness, the wonders of divine Love, and stammer forth our gratitude. As we do so in sincerity and in truth, we catch something of the meaning of those songs of praise which rise continually to the throne of glory, and we aspire to demonstrate that state of consciousness in which, like the beloved disciple, we shall hear that new song which no man could learn but the hundred and forty and four thousand who were redeemed.

The understanding of the metaphysical teaching and practice of Christ Jesus which comes to us in the study of Christian Science, enables us to see how the great Teacher's whole life and ministry was one continuous expression of glory to God. Born when the angels' song of "Glory to God in the highest" resounded through the skies, this song was heard throughout his entire earthly career. From the "Wist ye not that I must be about my Father's business?" to the baptism in Jordan, we know how rightly his preparatory work must have been done. Did not divine Mind declare, "This is my beloved Son, in whom I am well pleased"? It enabled him to meet each concentrated attack of error with reiterated asseveration of the allness of God. Self surrender to Principle was the key-note of every word, of every act, in our Master's life-work of demonstrating the omnipotence, omniscience, and omnipresence of God, good. To the young man who could not see beyond the human personality, he said, "Why callest thou me good? there is none good but one, that is, God." To the impetuous but receptive disciple who saw and acclaimed the Messiah, he said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." At another time we find him declaring, "I can of mine own self do nothing;" and again, "I seek not mine own will, but the will of the Father which hath sent me."

One point which cannot fail to attract the attention of the Christian Scientist, in connection with the healing work done by Christ Jesus, is the manner in which his clear thought eliminated the sense of personality and lifted the recipients of the blessing to the realization that God had healed them. Again and again we read that they "glorified God." It would seem that the complete abandonment, in his hour of trial, of the one to whom so many thousands were indebted for physical as well as spiritual blessings, is explained in a measure by the fact that while his understanding had lifted their thought to the divine Principle he demonstrated, they had not understood that, if they could not hold thoughts of gratitude to the one who had been the channel for the truth-healing, neither would they continue to give glory to God.

This should teach us something of the meaning of that endless song of praise which rises like incense to the throne of glory. Let us be careful to nourish and preserve our gratitude to Christ Jesus, "the Saviour of the world;" then this gratitude will embrace our beloved Leader for her heroic, self-sacrificing ministry, and flow on, with ever-increasing purity, to swell the angels' song. To this end every thought and every act of our lives must echo the apostle's words: "For of him, and through him, and to him, are all things: to whom be glory for ever."

SERVICE.

ROSS H. MAYNARD.

CHRISTIAN SCIENTISTS are often confronted with the question, "How can I serve the Cause of Christian Science?" To answer this it is imperative to know that there is no unimportant service in Christian Science, no matter how humble or simple our station in life may seem; but, in order to render true service, we must have a clear understanding of just what the Cause is. Contemplating that, we find it to be the establishment of the kingdom of God upon earth; the demonstrable realization that God is All; the complete elimination of the material sense of selfhood.

Mrs. Eddy says (Science and Health, p. 201), "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." Just so, the best service we can render the Cause is the demonstration of the positive knowing that God is All. The definition of positive as given by Webster reads: "Not admitting of any doubt; indisputable; positive truth; positive proof." The task before us as Christian Scientists is stupendous, and the opportunities to serve the Cause are consequently innumerable. Let us be very sure that our motives in service are right motives, lest the effort weigh for hindrance rather than help. Service inspired by belief without understanding, or from a cold sense of duty, does not always help the Cause. Service based upon the positive knowing that God is All, is of itself a demonstration of the truth of our Cause. We cannot choose other than work for that which we know to be the truth.

Three essentials necessary in our work are equipment, obedience, and activity. Equipment is necessary for service of any kind. Demands are made upon us constantly to prove our position as Christian Scientists, and we must be ready to stand fast, equipped for demonstration. To do this, we must obey the teachings of Christian Science. There is no true service apart from obedience, and both service and obedience demand activity. When we realize that there is no true activity except that which is caused by divine Mind, we can see that nothing can touch or injure the Cause of Christian Science; and when we are confronted by any phase of the seeming activities of mortal mind, we then prove, under fire as it were, whether or not we have been active in our preparation, whether or not we have equipped ourselves so that we can stand calm, and render service with the spirit of Love, which is always merciful and wise. Then we can so speak and act that our light will shine before men, and they will see our good works and glorify (turn unto) our Father in heaven.

Christian Science is no less applicable to business than to the healing of sickness and disease. As a matter of fact, there is no phase of mortal life more sinful, sickly, and diseased than the so-called business life, or methods of doing business. The large majority of business men who are members of churches do not apply the teachings of the church to their business, or their business methods to the management of the affairs of the church. Why? Because they say it is not practical. Statistics from a mercantile office of recognized standing show that ninety-five per cent of those who enter business with a capital of five thousand dollars or less, make a failure. This condition certainly was not created by God, good, for we know that man was not made to be a failure. Man has been given dominion, which certainly means success for us in every right endeavor. Mortal mind always has been and always will be a failure. Why? Because it is a house divided against itself. Jesus surely taught that mortal mind government is a divided house. We know, or should know, that if Christian Science is anything, it is practical and demonstrable when applied to business, and that no man can fail when governed by Christian Science.

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The writer's twenty-five years of business experience enables him to state intelligently that there is not a business man or woman on earth who is opposed to what Christian Science would give to them; neither are they in reality opposed to its Leader, Mrs. Eddy, or to any of her teachings. They are opposed to what they think Christian Science is,—their concept of it and of her teachings having been formed from hearsay, or what they have been told by unwise students or by opponents of Christian Science. The writer can also state from experience that a business education guided and governed by Christian Science is the education every business man wants for himself and his children. Think what wonderful service each Christian Science business man or woman can render the Cause by proving this to the world!

Every Christian Scientist can render the Cause an important service by remembering that our Leader instructs away from personality to the behests of God. Impatience or argument with opponents never destroys antagonism, but always tends to intensify the belief that the opponent has cause for opposition. When presenting or explaining Christian Science to another, we should heed the Master's counsel, "Be ye therefore wise as serpents, and harmless as doves." Every Christian Scientist needs to know that it is necessary to be alive to our opportunities and put into practice what we have been taught. True gratitude is expressed in deeds not words; and Jesus said, "By their fruits ye shall know them." In "Miscellaneous Writings" (p. 110), Mrs. Eddy says, "What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

SUNDAY SCHOOL WORK.

CLARA M. DARLINGTON.

SOME years' experience in Sunday School work has led to the desire to express my gratitude for the by-laws in our Manual governing Sunday Schools. This is particularly true with reference to the by-law which outlines the subject for lessons, and more particularly that part described as "first lessons;" that is, the Ten Commandments, the Lord's Prayer and its spiritual interpretation by Mrs. Eddy, and the sermon on the mount, as it has become so evident that this study supplies the foundation and necessary preparation for the work to follow.

After working with a class of small children for a short time on the "first lessons," I found myself looking forward to the time when I would be given a class old enough to study the Lesson-Sermon, or as stated in the Manual, "the next lessons," thinking that in this work would be found the great opportunity for the pupils' advancement as well as my own. As I, however, had been asked by the superintendent to remain with this class until the first of the year, which was some months hence, I found myself under the necessity of making a deeper research in the Bible and Science and Health for the spiritual interpretation of the commandments, beatitudes, etc., being told that there was much in these which would unfold when prayerfully studied. It was with this thought that I took up the Concordance, and starting with the question on page 465 of Science and Health, "What is God?" I found in addition to the answer to this question many clear, concise statements which brought out the thought of God as Mind, Love, Principle, etc.; and I saw that, first of all, the pupil entering the Christian Science Sunday School should be given a correct concept of God, even though this concept might be quite limited in the beginning. It was then that I began to comprehend something of the reason why Mrs. Eddy in her great wisdom had provided the commandments as the first lesson for every pupil entering our Sunday Schools, and also why this work is just as important for the young people in their teens who now enter our Sunday Schools as it is for the smallest child, since nothing else could be given to the pupil intelligently until this foundation is established and the pupil has gained some glimpse of the one creator, the infinite Mind that is good only.

Then, in taking up the word "idolatry," which was suggested through "graven image," I found (Science and Health, p. 146) that "the first idolatry was faith in matter;" and since idolatry is the attributing of power or being to some other source than the one true God, it is plain that the second commandment strengthens the first one by declaring that man shall not make unto himself another creator, that is, believe that matter is a creator. Here, then, is the thought that came: Thou shalt have (know) one God who is Love, Mind, good. Thou shalt not have (not know) matter, evil, sin, disease,—anything that is unlike God; and that to fail to have the active thought which declares the reality of good and denies the reality of evil is to "take the name of the Lord thy God in vain." Invariably the claim is presented that there is evil and matter, because mortals seem to see it with their eyes; an argument which may be met with the question, What are you honoring in your thought,—your Father-Mother God, who created all things spiritually, or are you believing in another creator? This line of thought continues to unfold throughout the Lord's Prayer and its spiritual interpretation by Mrs. Eddy, and then follows the comforting beatitudes, which add to these commands, or divine laws of life, the preparation of the heart so necessary for true obedience.

This last part of the "first lessons" showed me that thought needs to be emptied of all preconceived opinions of God, man, and the universe, to be "poor in spirit," in order to know the truth of being; that mortals need to be mindful of this all along the way, so that they may have one Mind, one God, and keep the First Commandment; also, that it is true meekness to know that man is nothing of himself; that we can only have true peace on one basis, namely, the knowledge of the allness of God and the nothingness of evil. Through obedience to the commandments we find that there is only one way by which we can be "pure in heart," and that is through honoring Spirit and not matter; and that "the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (Science and Health, p. 28). It was at this point that I saw why the order in the Manual places the commandments before the beatitudes, and why the First Commandment is first in importance.

It is now nearly three years since my thought turned longingly to the "next lessons," and since that time I have found so much to learn in the "first lessons" that I do not yet begin to see the end. The awakening which comes as this work continuously unfolds, fills me with gratitude to our Leader for by-laws that give us what we need, long before we have the understanding to appreciate it; that it is only through intelligent obedience we are led to where we can see, and are then filled with rejoicing through this vision.

From the love of liberty and, from what is rarer, the ability of organizing liberty in institutions, sprang the America of which we are so fondly proud. Our popular or democratic idea is associated with the religious instinct, so that our political has always rested upon our religious liberty. Democracy is the declaration of a brotherhood of rights, and therefore, with a sublime propriety, forecasting its destined liberty, the first articulate words of America were, "All men are born free and equal,"—the echo in the mouths of legislators and the hearts of a people of the song the Syrian shepherds heard from celestial singers, "On earth peace, good will toward men."—GEORGE WILLIAM CURTIS.

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SELECTED ARTICLES.

[Frederick Dixon in *Nation*, London, England.]

The writer of the short notice in your issue of the 16th inst., of Miss Milmine's life of Mrs. Eddy makes an illuminating remark. He says that it is difficult to understand from the picture drawn the fascination exerted by the subject. It certainly is most difficult to understand. The writer depicts Mrs. Eddy—the terms are those selected by the reviewer—as "selfish,"—yet Mrs. Eddy is known in her own neighborhood as one of the most charitable of citizens. When, not long since, after a residence of nineteen years in Concord, she moved to Boston, the mover of the farewell address, carried unanimously by the city council, spoke in these terms: "It is quite unnecessary for me to prompt your memory of the countless deeds of charity and her endless gifts. Neither is it necessary for me to call your attention to her innumerable donations to the more unfortunate ones in our midst." "Fickle,"—yet she is surrounded by workers, inside and outside her household, who have lived on terms of intimacy and the deepest affection for her for a quarter of a century. "Unlearned," —yet the Christian Science movement contains thousands of men successful in business and well known at the bar, in the army and navy, and in artistic, literary, and scientific circles, who have found their greatest intellectual and spiritual stimulus in her teaching.

Is it any wonder that Dr. Allan McLane Hamilton, himself not a Christian Scientist, but one of the most distinguished of American medical men, who was brought in contact a little time ago with Mrs. Eddy in a law case into which she had been forced, wrote to her afterward: "It is the lot of every one who is in earnest in this life to have rivals and sometimes calumniators, and you have certainly had your share." "Suspicious,"—yet she has conceived a form of church government, the most democratic in the world, in which every congregation holds and disposes of its own church property, makes its own by-laws, and governs itself literally for the congregation, by the congregation. So suspicious is she that no member of the church is permitted even to make a complaint to her about another member. "Unscrupulous,"—yet the entire organization of the Christian Science movement is, under her instructions, scrupulous to the last extent of the rights and feelings of those who do not agree with it. "Quick to make and unmake favorites the moment she suspects want of obedience," —yet she never interferes in the government of churches, but on the contrary leaves the entire movement free to work out its own salvation. No wonder that a great New York paper, absolutely unconnected with Christian Science, lately wrote, "The public is tired of the hue and cry against Christian Science, and is not a little sympathetic with the dignified lady who presides over the councils of that church."

The fact is that the book in question is the outcome of the reminiscences of people not merely without sympathy for, but burdened with prejudice and actual antagonism against, Christian Science. The only witnesses who have not been called are those who know Mrs. Eddy intimately, and have worked beside her for years. Without exception the testimony of these is absent. The original publishers claim that the greatest care has been taken to ensure correctness, yet they ignored the offer of the committee on publication in Boston to correct errors in the letterpress, and though Mrs. Eddy is by far the best-known woman in America, published as a picture of her a picture of another person. Biography is one of the most difficult of literary undertakings. Biographies of contemporaries, while the battle is still being joined over their teaching, are the most difficult forms of portraiture not to get out of focus. Imagine a biography of Charles I. written by Hugh Peters, or of Cromwell written by Laud! The true biography of Mrs. Eddy is being written daily in the healing of sorrow and sickness and sin all over the world. The Archbishop of York, speaking not long ago, though disagreeing with the theology of Christian Science, bore generous testimony to the lives of Christian Scientists. Those lives they have learned to live by reading Mrs. Eddy's books, and in the words of Jesus, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

[Alfred Farlow in *Fort Worth* (Tex.) *Record*.]

For the past forty years Christian Science has been quietly healing sin and sickness, and its beneficiaries and adherents in all parts of the world witness unhesitatingly that they are better than they were before they came under the influence of its teaching. They declare that they are better neighbors, better business men, better husbands and better wives, and as a rule their neighbors speak also of their increased goodness and cheeriness: therefore we might ask, as did the Master, For which of these good deeds do ye stone us?

The gentleman declares that "the Christian Science text-book purports to be equal in authority with the Bible, and is studied with far more zeal than the infallible Word of God." A testimonial may not be out of place here. When I became a Christian Scientist I was a member of an orthodox church and a student of the Bible. In my childhood days I won several prizes from the Sunday School of which I was a member for committing to memory verses and chapters in the Bible. As I grew older I was unable to reconcile the purely material construction of the Scriptures with my growing sense of the infinite love of God. Later on I became alarmed at my condition of mind and grew despondent and melancholy. I commenced to feel that I was a hypocrite in retaining my membership with the church under the circumstances. I resolved to have a talk with my pastor, and if he could not dispel my doubts and fears, withdraw from the church and fight it out alone. Just at this time Christian Science came into my life, and while it saved me from sickness and despondency, it also saved for me the Bible.

Thousands have testified that they have been redeemed from skepticism and infidelity in regard to the Word of God, and are now studying and defending the Bible which they once cast aside. It is quite true that Christian Scientists study their text-book with zeal, and believe that the book teaches the truth, but I doubt if any Christian Scientist has ever made a comparison in his own mind regarding the Bible and the Christian Science text-book. He regards the latter as a key to the former. He loves the Bible more than ever, and his love for it increases daily, owing largely to the fact that Christian Science has rendered it both more intelligible and more practical. It is probable that in his weekly sermons our critic says much by way of explanation of his understanding of the Bible teaching. It is probable, too, that his sermons are sometimes published. If in reading these sermons people were spiritually quickened and helped, would he consider it a great offense in them if they were to make a frank statement of the fact? I think your readers will readily agree that the mere fact that Christian Scientists love and honor and study the Word of God more than they did before they had read Mrs. Eddy's writings, disproves the gentleman's charge. It is anomalous to suppose that a great body of intelligent persons have become intensely interested in God's Word by their zealous study of a book which is opposed to the Bible.

The gentleman further says that he regards Christian Science as "subversive of all truth and dangerous in the extreme." The Master said: "God is a Spirit," and his apostle declared, "Spirit is truth." Therefore God is Truth. As we have before stated, Christian Science plants itself unreservedly on this Scriptural definition of God as

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Spirit, Love, Mind, Truth, good, and thus far no critic has ever attempted to prove any statement contained in the Christian Science text-book as not consistently deduced from these premises. The only danger that is incurred in the practice of Christian Science is the danger which Truth brings to error, which pure and holy living brings to sensualism, and I trust that the lives of consistent Christian Scientists will attest this fact.

[E. M. Deuel in *Harbor Springs* (Mich.) *Graphic.*]

In my working relations with different churches for many years, I have found none more earnestly persistent in going about doing good "in his name" than the Christian Scientists; none more fully awake to the fact that, if they expect to reign with Christ, they must also share his cup of earthly sorrow, rejoicing if they may be counted worthy to suffer shame and persecution for his name; none who take more literally his whole command to "preach the gospel" and "heal the sick," well knowing that only in proportion to their right understanding of Truth can they cast out the evil in themselves and others.

Gamaliel said, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." It seems strange that in this enlightened age, "the painful story of the persecution of every new truth goes on, and in proportion to its vitality has been the bitterness of attack."

We know that "Jesus amazed the multitude with his new ideas followed by his works, with the resulting persecution, false witness, and the martyr's crown; and his disciples were slain, save one, who was banished." We read that the founders of the Baptist and Methodist denominations received very unchristian treatment in this country from our good old Puritan forefathers. They were reviled, persecuted, and driven from place to place by mobs. In one small town Jesse Lee, the founder of Methodism in New England, was much encouraged because one or two dared kneel down during prayers, and he said, "The lion begins to roar very loud in this place, a sure sign that he is about to lose some of his subjects." Does history repeat itself in our enlightened day and country?

In Boston only one hundred and twenty years ago, Lee was refused the use of any building, public or private, where he could speak. The ground was too wet for him to preach out under the "Boston elm," where he had spoken on a former occasion, and, discouraged, he left the place amid poverty, neglect, and insults, saying, "The Methodists have no home, but their time may come," and today the historian tells us that, according to the census of 1890, the Methodist family constitute nearly one third of all the denominations in the United States. Rather a healthy organization as to numbers, considering all the opposition met by it. "But," the critic says, "numbers count for nothing," and quotes, "Thou shalt not follow a multitude to do evil."

The study of Christian Science has revealed to its followers more clearly than anything else the divinity of Jesus Christ, and the fact that through the acquisition of his faith, and in the following of his example, must come the regeneration and salvation of the world. On page 22 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God." Our daily prayer now should be one of thankfulness that Christian Science or the Science of Christ is here to give us a higher and nobler concept of God, and of man created in His image and likeness; that it teaches us the necessity of holding "malice toward none, with charity for all;" that its followers hold in due respect and admiration all noble Christians in every denomination who are fighting the good fight for the upholding of universal righteousness, and that now, if they feel the necessity of diverging somewhat from the old theological path, on account of their greater love and reverence for God, their parting message is, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

[Henry Deutsch in *Winona* (Minn.) *Republican-Herald.*]

Mrs. Eddy most decisively reiterates again and again the great fact that the Bible contains the whole truth, and she proves it by so illuminating and bringing it to the comprehension of her followers that, as a result thereof, they are able to prove it by repeating the mighty works recorded therein. Is the man who is suffering from sin, disease, and sorrow, interested in a future salvation, or in a present surcease? Were the promises of Jesus all for the future? Did he mean nothing when he said: "Behold, the kingdom of God is within you;" "He that believeth on me, the works that I do shall he do also; and greater works than these;" and "Come unto me, all ye that labor and are heavy laden, and I will give you rest"?

When the light of Christian Science came to Mrs. Eddy, she knew that the promises of the Master were for present fulfilment, and so for forty years Christian Science has pursued its stately course, lifted from the gutters the downfallen and sinful, raised the invalid from the bed of pain and suffering, restored the atheist, the infidel, and the agnostic to a present knowledge of God as our Father, as the God of Life, Truth, and Love, and brought to a sinning, suffering world the hope and the realization of a present-day redemption and salvation. Christian Science says, even as the Master said, "Be not afraid, only believe;" and to those who obey comes the ever-present and convincing assurance that God is here; that He is not a God "afar off," but a God "at hand," and that here and now we may realize the fulness of God's love and mercy, which the Master came to portray.

There are many statements made as to what Christian Science teaches, and these statements are as generally incorrect as the attitude of those who make them is critical and prejudiced. The doctrines of Christian Science are not secret. Its fundamentals and rules are fully enumerated and expounded in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and every one may for himself read and learn therein just what Christian Science teaches. Its doctrines may at first sight seem to some strange and perhaps startling; but this should not be surprising, for such is the history and experience of every new revelation of the truth, whether it be in the realm of philosophy, religion, or physics. It was also true of the Master's teachings, and because the world was not then ready to receive them, he paid the penalty on the cross; and it was several centuries before they were accepted and had attained to vitality and strength.

Human opinion at best is frail and not reliable. What we think is ofttimes very far removed from what is the actual fact, and so our impressions of religion and of truth are so often the result merely of tradition or the accident of birth, that they furnish no safe foundation for right conclusions. Christian Science fortunately is not dependent for its justification upon the mere written and spoken word or argument; nor is it dependent upon profession or the dicta of those who claim to speak with authority. The Principle and rule of Christian Science is at hand for every one, and its truth can be proven in the practical application by every one who is willing to make the earnest, fair-minded attempt, and thus prove for himself the truth of the Principle which it enunciates.

It is in this manner that Christian Science has gained its following. It seeks not to divert the followers of any

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other creed or religion. It makes no effort to proselyte or to convert, but it says to all the world, "Ho, every one that thirsteth, come ye to the waters"! If Christian Science has drawn from the ranks of the other churches, it has been not by an effort on the part of its followers, but because it offers to those poor discouraged seekers for the truth that for which they have searched in vain in their former church home and found only in the Christian Science church.

[John Galsworthy in *London* (Eng.) *Chronicle*.]

Reformation does not come from beating on the prisoner's fiber with the dull mallet of suffering. To reform one must inspire. There is a spark of good in every man's breast; the only chance lies in fanning that spark. But if we are not reforming men in our prisons, how can we be said to be protecting society by sending them there? We are endangering society; we are nurturing the spirit of crime. The fact of the matter is: revenge is still at the back of our thought. Let a man argue on the subject with whomsoever he will, ten minutes will not have passed before he makes this discovery. We still feel that because a man has hurt us, we must hurt him. And this feeling destroys all the economy and science of our law. When a crime is committed, all we should be concerned with is the application of the best possible means to minimize the results of that crime, to ensure that society shall run the least possible risk of a repetition of the crime, and the offender the least possible risk of remaining a criminal.

In doing this we cannot, so far as I can see, avoid the detention of our criminals, but we can, and should, avoid inflicting suffering on those whom we detain, beyond the suffering which is inseparable from detention; for by extra suffering we do not deter others from committing offenses, and we do foster in those whom we are detaining the disposition to commit fresh offenses when they are released. The diminution of crime in the bulk depends hardly at all on deterrent punishment, but on wide and impalpable influences, growth of social feeling, spread of education, betterment of manners, decrease of intemperance, improvement in housing, a hundred other reasons.

Crime is disease. It is either the disease of weakness or the disease of inherited taint. We have fought against this conclusion because we still harbor the spirit of revenge; but as knowledge advances, we shall, we must accept it. And the sooner we do accept it the less money shall we waste, the less harmful and unnecessary suffering shall we inflict. For a man with any sympathy in his composition it is impossible not to feel for those who, administering justice, earnestly desire to do their best, and are often, I am sure, sick at heart from the feeling that what they are doing is not the best. It rests with public opinion in this country to reanimate our attitude toward crime; to shake itself free of our muddled conceptions of the object of punishment; to scotch once for all the evil spirit of revenge; to rise to a higher, more generous, more scientific and decent conception of our duty to our neighbor, even when his conception of his duty to ourselves has been deficient.

Let us get rid of the idea that we are protecting society and reforming offenders by inflicting suffering that we falsely call deterrent. Let us detain our offenders, as it were, in school instead of sending them to prison. Loss of liberty is, next to loss of life, the most dreaded of all fates; it has in and by itself all the deterrent force that is needful; the statement sometimes made that a certain type of criminal finds prison rather pleasant than otherwise, I do not for a second believe. If it were true it would be contrary to all that we know of human nature. Let us, then, take loss of liberty as our sole deterrent, and on those whom we deprive of liberty let us use all the resources of a humanity and common sense that shall refuse to apply to criminals methods which would be scouted in the reform of human beings outside prisons. I am talking to the wind, but the wind goes round the world. May the wind carry these words into a few hearts not too indifferent and not too scornful to open to them a corner of welcome!

[W. E. Fell in *Yorkshire* (Eng.) *Post*.]

In an otherwise kindly criticism of Christian Science, the Rev. W. F. Mayer is reported in your columns as having "described the teaching of Christian Science as a strange mixture of truth and error, and its treatment of Scripture as abounding in faulty exegesis and distorted interpretations."

Now it seems to me that the only rational way of bringing home to the Christian Scientist the errors under which he is supposed to labor would be to show him a better way of destroying sin, sickness, disease, sensuality, and the drink and drug habit than that which he is practising. Such a demonstration of the understanding of a better way would carry more weight than carping criticism mixed with faint praise. Jesus did not say that it was by their religious views or professions, but "by their fruits," that the true Christians should be known. It is not words of which the world is in sore need today, but a return to the healing Christianity of Christ and his immediate followers. Christian Science is a religion of works, and that is why its success is phenomenal.

Most emphatically Christian Science does not rob "the New Testament of its Saviour," but it does unfold to the unprejudiced seeker for truth a present Saviour "at hand," bringing to sinful and suffering humanity an absolutely full salvation from sickness as well as sin—salvation from all that is unlike God, whose image and likeness the real man bears. The progress of this practical Christianity is assured, because it is the direct teaching of Jesus, from which all merely human opinion and dogma are eliminated. Why should any Christian wish to hinder or criticize that which heals the sick, reforms the sinner, and frees man from loathsome habits? "Faith without works is dead."

[James Phelps in *Milwaukee* (Wis.) *Sentinel*.]

It seems quite natural that mortals should think that those who hold a different view from that held by their own school, are poor, deluded people; and our critic is apparently no exception to the rule. He seems very much perturbed that our legislators cannot see through the specs used by his class of doctors; but sensible people are beginning to realize that the doctors are not the repositories of all knowledge, especially since they differ so radically among themselves and also because they fail so often to heal the people who trust them most implicitly.

No doubt it takes considerable breadth of mind in a physician not to feel chagrined when he sees Christian Scientists setting the so-called incurable on his feet; but our medical critic ought to know that what is deemed good theory and practice by the doctors of one generation is often discarded by the next. Christian Scientists have no objection to the doctors teaching the children of parents who believe in them, but they do insist on their constitutional rights to have something to say about the education of their own children, and it would certainly be a narrow mind which would attempt to deny this right

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

TAKE NOTICE.

MRS. EDDY has requested that as a rule no more letters to her shall be published in our periodicals.

ADAM H. DICKEY, *Secretary.*

BUILDING ARIGHT.

IT sometimes appears to those who are engaged in slowly and patiently building up a Christian Science church or society in a small city or town, that perhaps more aggressive methods than those ordinarily in use might be employed with advantage, in order to secure more quickly the desired growth in numbers of the church membership. This feeling has at times tempted some to become rather impatient, and to seek for such methods as they hope will bring about more rapid growth. To such as have felt this way in regard to their branch church problem, who, unmindful of the lesson taught by the Master,—"First the blade, then the ear, after that the full corn in the ear,"—would hasten the reaping of the harvest while the field yet awaits the seed, it may not be out of place to say a few words at this time.

In the past experience has repeatedly proven that genuine and healthy growth of the Christian Science Cause has been due to the fact that this movement is not one of words alone, but rather one of words backed up, substantiated, by works; that its preaching has not been the sum total of what it has to offer to needy humanity, but that it has been ready as well with its practical demonstrations of the healing and saving power of Truth,—the "works" which justified its "faith."

The unnumbered thousands who have identified themselves with the churches and societies of this denomination have not done so because of the pleasant things that have been spoken in regard to Christian Science and Christian Scientists, but because of the appeal made to their intelligence by the healing of the sick and the reformation of the sinful which have come within their personal experience. The one great and important thing, therefore, to be done by Christian Scientists, in order most effectually to help their branch churches to grow and prosper, is to demonstrate the fact that Christian Science is based upon divine Principle; that its teachings can be proved to be true, and that the sick and sinful are healed and saved through the practice of its "divine beatitudes" (Science and Health, p. 446).

The more healing work there is done by Christian Scientists, the greater will be the growth of the movement, and the greater will be the benefit conferred upon humanity. In "Miscellaneous Writings" (p. 206) our revered Leader writes: "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God." Surely no larger boon can come to mankind than the knowledge of God which heals and saves, and no nobler work can be undertaken by any one than that which has so effectually proved its divine basis as has Christian Science.

The literature, the lectures, the church services in all their simplicity and earnestness, the quiet poise and gentleness of Christian Scientists themselves,—all these have their place; but the Christianity which fulfils the requirements of our Master's teachings and prophecy is the one great essential, and it rests with us individually to prove to the world that we are able to meet the test he imposed when he said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

ARCHIBALD MCLELLAN.

INCREASE.

WE are often reminded in modern times of the proud boast of the Laodiceans, "I am rich, and increased with goods, and have need of nothing;" and of the stern rebuke of Spirit, "Thou . . . knowest not that thou art wretched, and miserable, and poor, and blind, and naked." There are many who have earthly possessions in abundance, yet feel themselves to be miserable indeed; and again there are millions who believe that supreme happiness would be theirs if they had all the material things which they crave. It is certainly true that no one can be satisfied with poverty or limitation, but it is no less true that no one can be satisfied with materiality, since desire for it enlarges with possession, and oftentimes he who starts out to be a ruler of men becomes in time a slave to his wealth. Yet all the while the law of increase is a fundamental law of being, and as such it cannot be set aside.

All through the Scriptures "increase" is promised as the result of obedience to God's law, and Christian Science explains how we may attain the "blessing of the Lord" which "maketh rich, and he addeth no sorrow with it." Christian Science teaches that we can find our true selves only as we reflect God. No one would ever think of God as being poor, but even with the faintest gleam of spiritual light we can see that the divine sense of possession must be wholly unlike that of mortals. God possesses all that is real, as Mind, Spirit; therefore He forever says, "Let there be." Creation is forever unfolding from the creative Mind, and even on the human plane we have a hint of this ceaseless activity, for without it the whole universe would be resolved into chaos. No one who reflects the divine activity can fail to express in some degree the divine sense of possession, and it was doubtless to this that Paul referred when he said, "All things are yours."

There are some who mistakenly think that the earthly life of Christ Jesus was characterized by poverty, but the Gospel narratives fail to sustain this belief. It is true that his early environment was lowly, but we read that as he advanced in years he "increased in wisdom," also "in favor with God and man." While he counseled his followers to lay up treasure in heaven, he also told them that all their needs were supplied by their heavenly Father, whose lavish bounty he illustrated by the lilies of the field. He taught that in order to avail ourselves of this bounty we must seek "first the kingdom of God, and his righteousness;" and that then all other things would be added. He also illustrated the law of increase in the parable of the talents, in which he severely condemned the one who charged his poverty to the lord who had supplied him with the one talent. Jesus called him "wicked and slothful," and we may well beware lest we be robbed, by the errors here indicated, of our divinely bestowed right to increase.

Mrs. Eddy's wonderful discovery of Christian Science reveals the fact that, as the heavy burden of false belief is thrown off by spiritual understanding, "human capacities are enlarged and perfected" (Science and Health, p. 258); and the recognition of this great truth blesses all mankind. The unfolding of these capacities means the rounding out of character and the consequent overcoming of all that would limit or retard progress. When one begins to

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exercise man's God-given dominion over his own thoughts and his body, he has begun to take possession of a boundless heritage of good. Error can never rob us of the real, and with this truth ever before us we press on with noble ambition to be, to do, and to possess, remembering Tennyson's estimation of Fortune and her wheel in Enid's song,—

> Smile and we smile, the lords of many lands;
> Frown and we smile, the lords of our own hands;
> For man is man and master of his fate.
>
> Turn, turn thy wheel above the staring crowd;
> Thy wheel and thou are shadows in the cloud;
> Thy wheel and thee we neither love nor hate.

ANNIE M. KNOTT.

A SIGNIFICANT BY-PRODUCT.

WHEN Christ Jesus declared that "a good tree cannot bring forth evil fruit," he enunciated that unvarying law of identification and estimate which is divine, and which Christian Science insists upon and is ready to submit to as a final test of values. Phrased in the language of the day, its import would be conveyed in the statement that not only the products of a real good, a divine idea or order, will always be good, but its by-products, its every incidental effect, will always be good also. This is a fundamental teaching of Christian Science, that there can be no fraternity or commingling of good and evil, and no transmutation or transformation of good into evil or evil into good,—that they are as finally and forever separate as are light and darkness.

The world is beginning to see this mutual exclusiveness of opposites such as truth and error, and in so far it is prepared to accept the fact that the knowledge of God and His manifestation which Mrs. Eddy has named Christian Science can bring forth only good, and that any failure or imperfection which may attend the human expression of Christian Science is not traceable to its presence but to its absence. The consciousness which has acquired but a meager apprehension of divine law may try to solve a problem of which it is as yet incapable and fail, as did the disciples in the case of the epileptic boy, but to attribute such a result to the law of Truth would be as gross a mistake as to hold the rule of numbers responsible for the blunders of an accountant. The world is also beginning to see that a system of teaching and healing which is attended by incidental results that are evil, and always so, cannot be a true or trustworthy system, though its immediate effects may in many instances seem good.

All this is very pertinent to the fact that, according to statements made by Dr. Kebler, chief of one of the departments of the government bureau of chemistry, which appear in a recent government bulletin, the "drug-habit" in America is becoming an "alarming problem." The whole world has been moved by a knowledge of the "opium scourge" of the East, and yet, according to the figures given by this government officer, there are more "drug fiends" in the United States, in proportion to the population, than in China! "Not only is there an increased consumption of opium and its derivatives," says the bulletin, "but large quantities of other habit-forming agents [nine are enumerated] are *being introduced chiefly for medical purposes*" (our italics). We are told that many of these are found in patent medicines; that many of the mixtures are concocted, directly or indirectly, by unscrupulous physicians, and that illicit sales of cocaine, morphine, etc., are also made by druggists, both wholesale and retail.

So serious is the situation, that it is named "one of the gravest of existing social evils;" and yet it is by no means so serious, surely, as the related fact that, according to the faith of many Christian believers throughout the world, these drugs are divinely provided and therefore good, and those who prescribe them are fulfilling Christ Jesus' command to "heal the sick," despite the proof thus supplied that their use is invariably attended by the debauchery, disease, and death of men. No one can fail to see that the logic of this contention makes the source of all good responsible for an unquestioned evil, and involves a direct contradiction of our Lord's statement that "a good tree cannot bring forth evil fruit."

Against this palpably inconsistent concept of the divine order, this outcome of material belief, Christian Science protests, while commending for every outcome of ignorance and sin that remedy which Christ Jesus employed, and which effects good, and only good. Those who are so thoughtful and unprejudiced as to be capable of accepting a new point of view can but recognize the propriety of this protest and its possible significance to the well-being of all mankind. JOHN B. WILLIS.

AMONG THE CHURCHES.

A GOOD EXAMPLE.

Toronto, Oct. 21, 1909.

Editor *Sentinel*, Boston, Mass.

Dear Sir:—At the last quarterly meeting of First Church of Christ, Scientist, Toronto, it was suggested that a subscription be taken up for the purpose of supplying *The Christian Science Monitor* to public institutions. As a result, sufficient funds were immediately raised to furnish the paper to fourteen of these institutions for one year.

Yours in truth,

A. LEADLAY, *Clerk.*

SEATTLE, WASH.

At a regular business meeting of Second Church of Christ, Scientist, held Jan. 4, 1910, it was decided that, as its property used for church purposes had been paid for and was suitable for the present need, a building fund should be established to assist First Church in completing her church edifice, and this offer has been very lovingly accepted by First Church. Our membership is not large, yet we realize that the little we may do, if given in love and with the right thought, will be a help to our sister church in completing the edifice which is so much needed. Our Master said, "I am not come to destroy, but to fulfil;" and we are striving to reflect the Christ-spirit, the Christ-love, which assists, constructs, establishes, and supports every work that is needed in the giving out of this truth which is doing so much for humanity throughout the world.—*Correspondence.*

ROCHESTER, N. Y.

One year ago last January former First and Second churches of this city united, forming a new First Church, meeting in the edifice known as First Church of Christ, Scientist. From the day of this union we have been looking forward to a new church building, the one now occupied being small and the congregation filling it Sunday after Sunday.

This spring the thought of the need of a new building became a very positive and general one. The expression of this at a members' meeting was followed directly by an offering of a site, meeting in every respect the requirements. This was immediately secured, with the unanimous approval of the congregation. As soon as practical after completing the financial demonstration of this property, we shall begin the erection of our church, which, built in unity of thought and purpose, will in fact be a "structure of Truth and Love." In the mean time we are, each in his individual consciousness, preparing the stones for our spiritual structure, that they may rightly fit together, demonstrating a church that shall suitably represent our great Cause in this city.—*Correspondence.*

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WILLIAMSPORT, PA.

First Church of Christ, Scientist, of Williamsport, has bought the property at the corner of Maynard and Third streets from the Third or Central Presbyterian church congregation, and will occupy the church building after the Presbyterians move into their handsome new home on Fourth street. Only necessary repairs will be made to the church structure, as the Scientists look forward to building at some future time a new church on the corner. The Christian Scientists will hold their first service in their newly acquired home on Wednesday evening [May 11]. Their regular Sunday services will begin on the 15th.

Gazette and Bulletin.

HOUSTON, TEX.

Members of First Church of Christ, Scientist, will shortly begin work on the construction of a handsome new edifice at Jefferson avenue and Hain street, which will cost between forty thousand and fifty thousand dollars, the lot being valued at eighteen thousand five hundred dollars. The work of raising money for a new building has been going on quietly for two years, and the plans were formally accepted last week. The church will be of Greek and Roman design, built of stone and pressed brick and surmounted by a copper dome. The structure will be 57 x 92 feet, the lot being 62½ x 125 feet.

Starting in 1898 with fifteen members, the church has made rapid progress. The present frame edifice at Travis street and McKinney avenue has long been inadequate for the needs of the congregation.—*Houston Post.*

WATERTOWN, S. D.

The new church building of Second Church of Christ, Scientist, at the corner of Third avenue and Oak street N., was occupied for the first time yesterday [May 15]. The church is of pure colonial design, with the massive pillars and porch effect. It is 52 x 46, and will seat over two hundred. The cost of the building was four thousand dollars, and the lot two thousand dollars. The church is situated on a very prominent corner, just out of the business section of the city, and is the only church building on the North side.—*Watertown Public Opinion.*

PUYALLUP, WASH.

The members of First Church of Christ, Scientist, of Puyallup, Wash., are now occupying their new church at the corner of Pioneer avenue and Ash street. The building is after the bungalow style, neat, artistic, and attractive, with a seating capacity of two hundred. A pleasant and convenient reading-room is provided in the front of the building, while the Sunday School class-rooms are in the rear. The members are delighted with the results and are encouraged to do better work, recognizing that "the harvest truly is plenteous."—*Correspondence.*

We long to leave something behind us which shall last, some influence of good which shall be transmitted through our children, some impress of character or action which shall endure and perpetuate itself. There is only one way in which we can do this, only one way in which our lives can receive any lasting beauty and dignity; and that is by being taken up into the great plan of God. Then the fragments of broken glass glow with an immortal meaning in the design of His grand mosaic. Then our work is established, because it becomes part of His work.

HENRY VAN DYKE.

THE LECTURES.

MARYVILLE, MO.

Prof. Hermann S. Hering lectured here on Christian Science Sunday afternoon, Feb. 20, in the Empire Theater. He was introduced by Ralph W. Eversole, First Reader of the local church, who spoke in part as follows:—

The healing work that Christian Science is accomplishing is in direct confirmation of Jesus' words, when he said, "He that believeth on me, the works that I do shall he do also." Christian Science gives us the correct understanding of God and of man's relation to God, and this is the truth that makes free. Jesus' words and works do not belong to a dispensation now ended. They are for all people and for all time.—*Correspondence.*

ALTOONA, PA.

Frank H. Leonard of Brooklyn, N. Y., delivered a lecture on Christian Science at the Mishler Theater, in Altoona, Pa., March 8. He was introduced by D. Lloyd Claycome, Esq., who said in part.—

I believe that all Christendom will bear witness to the truth of my statement that in the onward march of the Christian church, as it fought its battle against the most stubborn opposition to its final triumph, its greatest progress was most marked where it was allowed the freest and fullest discussion of its claims. And, as no truth can be injured by the fullest possible discussion of the fundamentals of that truth, neither can the Christian religion be injured by a like discussion of what it claims.

I understand that Christian Science does not claim to teach any new truths. Truth being eternal, there can be no new truth, and so Christian Science only claims to vitalize and emphasize the truth that has always existed. It has for a number of years been passing through the crucible of modern thought, and so far has survived the assaults and the closest scrutiny of the most keen and careful skeptics, and in spite of this opposition has taken its place as a recognized Science in the forum of modern Christian thought. As Christianity came when the world was under the spell of materialism, so I believe that Christian Science has come when even Christendom is passing through the throes of materialistic thought; and when I witness the Christian energy and fortitude and optimism manifested by the Christian Scientists, I am willing to accord to them the fullest discussion of their claims, so that—if I am in error in any way in my Christian thought—I may be brought to light; and I believe that this intelligent audience here tonight will bear evidence of the logic of this position.—*Correspondence.*

NEW YORK, N. Y.

On the evening of April 1 a lecture on Christian Science was given by Bliss Knapp in the church edifice of Fifth Church of Christ, Scientist. Mr. Knapp was introduced by Richard P. Verrall, of First Church of Christ, Scientist, of this city, who spoke as follows:—

In welcoming you here this evening, it is gratifying to note that the usual interest in Christian Science lectures is not lacking here tonight. Less than twenty-five years ago Christian Science was practically unknown in this great city. Today there are twelve Christian Science churches and societies in Greater New York and some two hundred regular Christian Science practitioners devoting their time to the healing ministry. Beyond and above the numerical growth and prosperity of our movement, the real cause of its success lies in the fact that

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Christian Science is meeting a genuine human need. Through Mrs. Eddy's discovery of the present value of the teaching of Christ Jesus, the world is gradually becoming emancipated from the bondage of sickness and sin. It is with the view of laying before you some of the fundamental truths of this healing gospel, that we have with us tonight a member of the Christian Science board of lectureship of The Mother Church, in Boston, Mass.

Correspondence.

DALLAS, TEXAS.

Clarence C. Eaton lectured on Christian Science at the Dallas Opera House, Sunday afternoon, April 10. He was introduced by De Witt McMurray, who said in part,—

For countless centuries the thoughtful and intelligent among men have been searching for the truth; that is, the truth as to what some one has called "the riddle of the universe," or "the mystery of life," or "the whence, where, and whither of man." It would probably be more nearly correct to say that they have been trying to recognize the truth, as it has of course been always present, for it is unthinkable that the truth has ever been absent from among men; but in their search for it men have been like the inexperienced miner who went forth to delve for precious stones, and who passed over or cast them aside because he did not know them when he saw them—they did not have the appearance he expected them to have.

Whatever may be the beliefs of those who have not an altogether complete understanding of Christian Science, we can gladly give testimony as to the splendid character, good citizenship, exemplary conduct, and we must add, too, the good health of those whom we have the privilege of knowing as adherents of this faith. Jesus said that a tree is known by its fruits. Taking that as a standard of excellence,—and it is of course a correct one,—our knowledge of those about us tells us that this is a good tree.—*Correspondence.*

RENO, NEV.

A large audience at the Majestic Theater last night [April 14] listened to a lecture on Christian Science by Bliss Knapp. In introducing the speaker of the evening, Judge B. F. Curler spoke in part as follows:—

To me has been delegated the pleasure of introducing to you tonight a gentleman who will deliver a lecture on Christian Science. I have no apology to make for appearing before you tonight in the capacity which I occupy. No matter what my preconceived notions of Christian Science were, many of you know that I have a daily illustration in my own home of what Christian Science can do and has done. Many of you have heard me privately express my opinion upon this subject, but this is the first opportunity I have had to express it in public; and it is a pleasure to me to say tonight that under the test that Jesus Christ made—namely, the test of "By their fruits ye shall know them"—I can testify that there is something more in Christian Science than many of us are willing to concede.—*Nevada State Journal.*

EASTBOURNE, ENGLAND.

A public lecture on the subject of Christian Science was given in the Pavilion, Devonshire Park, on Tuesday evening [April 19] by the Rev. William P. McKenzie of America, whose first appearance this was before an English audience. There was a large attendance, the meeting being held under the presidency of P. Martineau of Reading. The chairman, after extending a cordial welcome to the lecturer, referred to the discovery of Christian Science by Mrs. Eddy over forty years ago, and its phenomenal progress during the last few years. Personal experiences were generally more convincing than anything else, so the chairman related one. From his boyhood, he said, he had suffered from tonsilitis. Ten years ago he heard of Christian Science and determined to see what it could do for him. After one slight treatment he was permanently cured. In his investigations of the subject—Christian Science invited it—he found it was simply Christianity.

Eastbourne Chronicle.

SAN ANTONIO, TEX.

Clarence C. Eaton lectured on Christian Science at the Grand Opera House, April 14. He was introduced by Judge J. E. Webb, who said in part,—

We live in a progressive age, remarkable for its mechanical inventions as well as for its forward march in the line of research and thought. At no time in the history of the world have a people had more cause for congratulation than the people in this age, when we may freely enjoy the liberty of speech and press, as well as the religious liberty guaranteed by the Constitution of the United States. We are proud of the fact that Christian Science and the religious people who believe in that doctrine have their home and headquarters in the city of Boston, where Cotton Mather, famous for his religious intolerance but a few years ago in point of time, denounced heretics and heresies and would recognize none except those whom he considered orthodox Christians.

I esteem it a matter of joy and happiness that a religion is taught by Christian Scientists that means happiness, buoyancy, hope, smiles, and sunshine. It is far better to be happy than miserable, to smile rather than frown, to look upward not downward, to be an optimist rather than a pessimist. I know but little of the doctrine taught by Christian Scientists, and I am not affiliated with that organization, but I believe it would be a matter of moral cowardice for me to say that I do not personally believe in many things taught by them, for as a matter of actual experience I know that many of the fundamentals taught by these people are founded upon the truth.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Scranton, Pa.—Bicknell Young, Lyceum Theater, 212 Penn avenue, 3 p.m., June 5.
Painesville, O.—Lecture for June 6 canceled.
Newburyport, Mass.—Bliss Knapp, Griffin Hall, 3 p.m., June 12. (Note change of hall.)
Chillicothe, Ill.—Hon. Clarence A. Buskirk, June 14.
Marshalltown, Ia.—Clarence C. Eaton, Odeon, 8:30 p.m., June 16.
Independence, Ia.—Frank H. Leonard, Gedney Opera House, June 16.
Burlington, Ia.—Bicknell Young, Grand Opera House, June 16.
Gary, Ind.—Frank H. Leonard, Assembly Hall, 6th avenue and Broadway, June 17.
Burns, Ill.—Hon. Clarence A. Buskirk, residence Mrs. Louisia Fischer, 3 p.m., June 19.
Pine Bluff, Ark.—Clarence C. Eaton, The Elks Theater, 2:30 p.m., June 19.
Johnstown, Pa.—Frank H. Leonard, Majestic Theater, 3 p.m., June 19.
Petoskey, Mich.—Rev. Arthur R. Vosburgh, Bremmeyr's Hall, June 21.

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TESTIMONIES OF HEALING.

If these simple statements of my experience should reach some poor suffering and discouraged mortal, such as I was before I knew of Christian Science, and should afford him as great pleasure and profit as the reading of the experiences of others has afforded me, I shall feel that I have indeed found my own in another's good. I enlisted at the age of eighteen as a soldier in the Civil War, and when the war was over and I returned home, I felt the need of a better education. So I entered a district school, but though I studied hard I made very little progress. At the end of the first term I was very much discouraged, but I started in on the second term. At that time mathematics was a hard study for me, and my teacher failed to give me the necessary instructions. I related my situation to one of my classmates and told him I had decided to quit school unless I could get the help I so much needed. He said he knew of a book that would give me a start, a little book known as "A Key to the Arithmetic." This announcement gave me courage, and in a few days the key was in my possession, and it gave me the needed help. I had no further trouble in keeping up with my class, and quit school at the close of the third term with honors, which was the result of my getting help when I needed it and when I would have failed had I not received it.

There came a time, thirty years later, when I was more sorely in need of help than at any other period of my human experience. I was a weary wanderer, searching for health, strength, and peace of mind, and I had sought in vain at every known source. Physicians gave me no encouragement, medicine no permanent relief, and my church gave me no proof of its truth in health or in harmony of thought. Christian Science was then recommended to me by a friend, who told me that there was a book which contained all the fundamentals of Christian Science, and that the name of the book was "Science and Health with Key to the Scriptures," its author being Mary Baker Eddy, the Discoverer and Founder of Christian Science. He further stated that many had been healed by the reading of this book. The thought of a key which would unlock the mysteries of the Scriptures illumined my thought and gave me new hope. I felt my heart lighten at the mention of it. I ordered a copy at once, and commenced to read it, and every spare moment from that day to this has been devoted to the study of this wonderful book. Its teaching is fast revolutionizing the world, and what it has done and is doing for unnumbered millions it will do for any and all honest earnest seekers after Truth.

The constant dwelling under Truth's search-light has uncovered and destroyed all my ills, both mental and physical. I cannot tell when they disappeared, but they went—they are gone! The last to go was fear. Before I knew of this great light I was afraid of everything and everybody. I was afraid even to trust myself; I was afraid to eat for fear of my stomach, and I was afraid if I did not eat I would lose my strength and die. But I can today truthfully say that I am free from fear and anxiety respecting both these things. I have learned the spiritual origin of man and know there is no cause for fear. Christian Science is not guesswork, neither is it "faith-cure;" its practice is definite, precise, and systematic. It works according to law, and is both rational and philosophical.

The Christian Science text-book is indispensable to every earnest, honest seeker after Truth. I can advise those who are sick and heartsore to try Christian Science, and they will not find it wanting. To me it has been the "pearl of great price." Christian Science stands by the Master's test, "By their fruits ye shall know them." It has given me higher ideals in life, and taught me that their realization is possible here and now. Science and Health is certainly a "Key to the Scriptures," and the Bible is a new book to me. I find that when it is interpreted in the light of Christian Science it contains treasures not dreamed of before. I have found the true way to obtain peace, happiness, and contentment; the true way to smooth out the mental discords which constantly come up to annoy mortals. I wish to say in conclusion that I have no words sufficient to express my gratitude for this Science, or my reverence for our Leader, Mrs. Eddy, who has been good enough, self-sacrificing enough, and has known enough to rediscover and give to this age the same healing truth practised by Christ Jesus, the Founder of Christianity, so many centuries ago.

AARON S. VANVALEY, Heyworth, Ill.

Christian Science came to me several years ago, while I was looking for something to help my mother of what seemed to us then an incurable disease. My interest was first awakened by reading an article in one of the *Journals*. I had heard of Mrs. Eddy as being the Founder of Christian Science, but it was not until I had read several *Journals* through that I learned there was a book given up wholly to the subject of Christian Science. I then obtained a copy of Science and Health and began to read it, and before I had read it through once I was healed of an enlargement on my shoulder which I had had for some time; and it has never returned. As soon as I learned what the reading of this book would do, I could not help being grateful to its author for bringing this truth to the world and showing us how to apply it for ourselves.

I would like to tell of a demonstration which I made over an injured ankle when I had very little knowledge of Christian Science. I was riding my wheel one day when I fell and caught my foot in the pedal. My ankle felt as if it had been badly hurt, and I wondered if I could walk. I found that I could, and I reached my home without any one noticing anything unusual. I spent most of the afternoon in my room, reading and treating myself. At night I could with great difficulty remove my shoe, but in a week the pain was entirely gone, though the swelling and discoloration lasted a little longer. No one in the house knew that anything had happened and I did not call upon a practitioner. From that time my ankle has been perfectly well and strong. When I was a child this same ankle was injured, and for many months I could not bear my weight on the foot without a bandage, and long after that it was weak. This is only one of many, many proofs that Christian Science is the truth.

MRS. LENA URY BRAKE, Carmel, Cal.

[Translated from the German.]

About four years ago my ten-year-old son's voice became affected. We thought that he had caught a cold, though at times his voice would sound all right. This continued about a year; then he lost his voice to such a degree that we could hardly understand what he said. As my wife and I were interested in Christian Science and saw various diseases being healed, we asked a practitioner to treat the boy. A few days later his voice began to improve, and within a short time it was perfectly restored and has remained normal ever since. An acute attack of throat trouble with which my wife was taken, was completely healed in a week's time through the understanding of a practitioner.

Christian Science has led us out of darkness into light and sunshine, for which we are very grateful, and our constant endeavor is to follow the teachings of the Master as they are interpreted by our dear Leader, Mrs. Eddy.

LOUIS LOTZ, Rochester, N. Y.

After I had consulted a physician and he had pronounced my ailment a malignant growth, I decided to try Christian

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Science. The doctor said I must have an operation at once, but we called in a Christian Science practitioner instead, and after the first treatment I was relieved of pain and slept well. After three weeks' treatment the growth had entirely disappeared. I feel very grateful for Christian Science, and especially thankful to God for His loving care. This healing took place in October, 1908.

MRS. GEO. GROVER, Great Falls, Mont.

In March, 1909, my mother asked me to treat her for severe pain in her head, accompanied with stomach and bowel trouble, cold and cough. I did so, and she seemed to be better in some respects, but did not gain as I thought she should. This was on Wednesday, and on Friday morning I wrote to a dear Christian Science friend who had helped me over many rough places in my journey from sense to Soul, and asked her for help; but before the letter was mailed my mother came into the room where I was at work, and as I looked around I saw that she was about to fall. I helped her to a chair, and as I did so she called on God and began to declare the truth for herself. She then sank back, with every appearance of impending dissolution.

I declared the truth with all the understanding of Christian Science which I had. I do not know how long I worked, as I was alone in the house, and I was glad of it, for I felt that God was all I needed at this time. I managed to reach the telephone, and called my husband, asking him to come home at once. I never ceased to declare for life, and by the time my husband got home my mother had begun to show signs of consciousness though still very ill. My husband then telegraphed to the practitioner mentioned, and she responded to our call for help at once. She worked faithfully, and I reported the results every day. By Sunday my mother was much better, and on Tuesday she was able to sit up and take a bath. On the following Sunday she went to the Christian Science services, and in less than three weeks she was able to travel on the train and went to visit my sister. This was an attack of an eruptive disease, from which she had suffered before, and I have known of her being confined to the bed for many weeks under medical treatment before she was able even to sit up in bed.

Is it any wonder that we love Mrs. Eddy for showing us this blessed way to Truth and Life. I am indeed very grateful for this help, for I feel that my mother was saved from death.—MRS. LULA WALTHALL, Crowell, Tex.

I am grateful for many healings in Christian Science—surely I have been delivered from dreadful bondage; but rising above all else in thought is the knowledge that in Christian Science one may find a solution for every problem humanity ever faced. My work as a supervisor of music brought me in touch with all classes of children, and the distressing conditions were many times so extreme that I suffered intensely, because there seemed no way of permanently relieving their woes. I was sure that deliverance would come through God, but how? In searching for light I did a great deal of wandering through the various "isms," and finally it was out of curiosity that I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The sense of peace which came to me as I read the "little book" the first time will always be remembered, for as I made that first journey through its pages, the weight of many an unanswered question was lifted. I saw plainly how to give, directly and indirectly, "a cup of cold water" to all classes and conditions of men.

Previous to becoming interested in Christian Science, I was a sufferer from a peculiar throat trouble. I cannot remember of ever having two physicians give the affection the same name—ofttimes it was a question as to even relieving my distress. Each year the periods of being without the natural use of the organs grew alarmingly close together; for weeks at a time I was deprived of the ability to sing. This, with various other physical conditions left by many illnesses, worried me, but not until a form of poisoning developed did I seek the truth earnestly. It was than a choice between life and death, and immediate help was necessary.

During the last illness of my mother, I was unable to do much for her, because of my own susceptibility to the disease from which she suffered, and the physician insisted that I remain out of the room, else there would be serious results. That which he feared came upon me, and my case seemed perfectly hopeless. So changed was I that friends passed me without recognizing me. I sought a Christian Science practitioner, and in a few weeks went to a farm where I would not have to come in contact with any one outside of the family. Inside of two months the trouble disappeared, largely through my reading of Science and Health. The following winter the throat trouble was healed and my sense of smell restored.

I feel that only by following our Leader's example of usefulness, unselfishness, humility, and love, can my gratitude for Christian Science be acceptable unto God. If the testimony of my healing proves of assistance to even one person, I shall indeed rejoice, for to be of help to others in the right way is my greatest desire.

OLIVE B. WILSON, Kansas City, Mo.

During the spring of 1905 my husband and I were led into Christian Science through the healing of my father, who after many years of suffering was healed of a double rupture, together with other serious ailments, through the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the loving help of a practitioner. Since then the various members of our family have been wonderfully blessed in many ways through the practical application of the glorious truth as revealed through the teachings of Christian Science.

When Christian Science found me I had been wearing glasses from the time I was ten years of age; the physicians saying that I had a severe case of malformation, but that if I wore glasses constantly I could probably lay them aside when I grew older. Every few years, however, I was compelled to have the glasses changed, my eyes growing constantly worse. Only two weeks before I was led to investigate this wonderful truth I had got a new pair. After two treatments in Christian Science for another trouble I was enabled to lay the glasses aside, and have never had occasion to use them since. This meant very much to me, as I am bookkeeper for my husband and have to use my eyes constantly, and I am indeed most grateful for this healing. For years I had suffered with a severe backache, was constantly under the care of the physician, and finally underwent an operation, but received no benefit therefrom. Later my trouble was pronounced rheumatic. Truth was, however, equal to the emergency, and I was entirely healed through Christian Science.

In September, 1907, I had a severe attack of fever, diagnosed by a physician, who at the same time stated that our place of business would have to be closed on account of my illness; but Truth again proved its availability, and I was healed in three treatments, being confined to my bed only two days. We are also very grateful for a demonstration over blood-poisoning, which was fully overcome; and for the spiritual uplifting gained at this time, for it made clear to us the nothingness of fear, that "Life and intelligence are purely spiritual,—neither in nor of matter," and that "God is All-in-all" (Science and Health, pp. 14, 113).

We are very grateful for the revelations of Truth contained in Science and Health, which has given us such a

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different concept of what God is and a more glorious one, and also of our relation to Him. How can we help loving dear Mrs. Eddy, whose thought and life have been proved pure enough to become a medium for this great light to us? Words can never express our love to God, for what the revelation and understanding of Christian Science has done for us and must do for all mankind.

MRS. ANNIE W. GRAUEL, Baltimore, Md.

I am ninety-five years of age, and about a year ago I had a very bad case of eruption on my face and head. When a doctor came he said my age was against me, and that he dared not prescribe the usual medicines as my face was very badly swollen and inflamed. We then turned to Christian Science for healing, and through the loving, Christlike work of a practitioner I was free in two or three days. Since that time many ills have been quickly overcome, and henceforth Christ is my "great Physician."

ELIZA PARTRIDGE, Jefferson, Ia.

I feel it a great privilege to tell of a few of the blessings which I and my family have received in Christian Science. I have been healed of nervous trouble in its very worst form, among my many ills being what *materia medica* called a serious stomach disorder. There were many things I could not eat, as I was afraid of a return of the pain. I worried all the time, but these ills have all been overcome by divine Love, whose power was with me always, though I knew it not. Our daughter also was a nervous wreck. We tried many doctors, but with very little relief. Finally, an acquaintance asked us to try Christian Science, of which I had never before heard, but I was willing to try anything which would help our child. After a few treatments she was able to walk without a limp, and to go up hills with perfect ease. The many troubles from which she suffered were overcome through the truth that makes us free. My husband has been healed of a supposedly incurable kidney disease. It took a longer time to overcome his illness, as he said he had to be made all over spiritually. A skin disease in its very worst form was also healed, and many blessings have been ours by knowing that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

We have been able to help ourselves and to help others by knowing the truth, for which we are very thankful, and we cannot be grateful enough to God for showing Mrs. Eddy this healing truth.

MRS. EMMA H. HOWALD, Conway, S. C.

My first healing in Christian Science occurred about three years ago. I was then hardly able to go up and down stairs or to walk any distance, female trouble being the cause of this condition. My healing was accomplished in one week's treatment, and since that time my husband and myself have depended entirely upon Christian Science for help. Our baby was born under Christian Science treatment; and the demonstration was even beyond our expectation. In a similar occurrence under *materia medica* we lost the baby and my own life was given up by the physicians. My experience under Christian Science was entirely different, as all the conditions were perfectly harmonious. I was up the third day, and everything moved along beautifully afterward. The baby was a picture of health, and free from any inharmonious condition. To me it is a privilege to have this little one surrounded by the healthful atmosphere of divine Love, and to have as our guide and support the truth, revealed in Christian Science, bringing peace, harmony, and love. We are able to enjoy this little one without holding fear for her, knowing that our Father-Mother God is always with her.

That God is Love means much to us, as we see every day that we have an opportunity to reflect love in some way, and it always comes back threefold. I am learning more and more that when we smooth all the rough places with love the truth is ever ready and never fails. I feel most thankful to know that God is the healer of all our diseases, and I am grateful to Mrs. Eddy, who has so lovingly shown us the way to harmony.

MRS. MYRTLE PEYTON, Oklahoma City, Okla.

The first I knew of Christian Science was a little more than a year ago, when a neighbor invited me to attend a service. I had always had a desire to get all the good I could, so when my friend invited me to go to the service with her, I accepted the invitation, hoping to find the help I was seeking and of which I was so greatly in need. I went with her the following Wednesday evening, but as I had not been able to hear ordinary conversation for years, I could not follow what was said. I was, however, impressed with the service, and would have gone again soon but, as I moved to the country directly after this, I was unable to do so for some time. Fortunately, one of my nearest neighbors was a Christian Scientist, and she loaned me a copy of "Science and Health with Key to the Scriptures," which I read with great interest.

My health began to improve, but I was so interested in the truths taught in this book that I lost sight of the physical condition, and did not realize the help I was receiving until my husband, noticing such a marked improvement in my condition, asked what I had been doing to bring about this change. It was not until then that I awakened to the fact that I had been healed. I had from a child been troubled with an eruptive disease, which had affected my hearing, so that for five years previous to my healing I had not had a good night's rest on account of it, and the pain and irritation were dreadful at times. I tried many physicians and procured every remedy I could hear of, but all to no avail. I am now free from the old complaints, and my hearing is so much improved that I can hear a clock ticking across the room.

I find great joy in the daily study of the Lesson-Sermons, and I hope some time to understand better the truth revealed in Christian Science, which has made me free. At present all I can say is, "Whereas I was blind, now I see." Nor can I express in words my gratitude to Mrs. Eddy, through whom this has been made possible.

MRS. JANE SMITH, Richmond, Ky.

Having derived more benefit from the *Sentinel* than I can tell, I desire to give my mite in return. About eight years ago I was healed instantaneously of bladder trouble. Nine years previous to this I suffered periodically, and was bedfast at times. I was treated by our home physician, also by one from Butler, Pa., but was never benefited.

It was then that I decided to try Christian Science. I sent for a practitioner, and went to my room with the intention of going to bed, but was so miserable that I could not. When the practitioner arrived, she found me suffering greatly. After a few moments of silent prayer, she requested me to rise, to sit in a rocker, and join her in reading the Lesson-Sermon. She said she would treat me, and with her assistance I arose. I can truthfully say that I was healed in that one treatment, for I have never had the slightest symptom of the disease since. A year ago I was healed of an attack of cold in one treatment. Being the only believer in Science in our home, I was denied treatment. I, however, refused medical aid, and after I had suffered intensely for fifteen hours, my sister came to see me, and I told her to telephone for help. She did so, and in about twenty minutes I was comfortable; in another half hour I was up and dressed, helped to get the dinner, and also partook of it. I could tell of numerous

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proofs of the efficacy of Science for myself and children, and while there is yet much to overcome, I know this Scripture is true, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." To those who are seemingly prejudiced, as I was, I would say, "Get the 'little book;' read and understand it, for 'where the Spirit of the Lord is, there is liberty.'"

I am very grateful to God for the healing received, but best of all is the understanding that "'good is my God, and my God is good. Love is my God, and my God is Love'" (Miscellaneous Writings, p. 206). I am also grateful for such a noble Leader. Truth indeed makes men free, and brings to our consciousness the "peace of God, which passeth all understanding."

MRS. CLARA MCKEE, Pittsburg, Pa.

When I read the testimonies of healing in our periodicals, I wonder if any have greater occasion for thanksgiving than I. When Christian Science came to me I had been for eight months under a special treatment for lung trouble, and had been advised to move into the country away from the seashore. Day by day the laws of *materia medica* were holding me in heavier bondage, and when at last the doctor, after telling me that he had found traces of tuberculosis, had left the house and I was all alone, I threw myself on the floor and cried out to God that I could not have it so, and that I must stay to care for my family,—a husband and our daughter of eight years.

My prayer was truly answered, and man's extremity proved to be God's opportunity, for I sought healing in Christian Science. It came slowly and sometimes it seemed difficult to get even a glimpse of the truth; but my practitioner was patient, and at last the healing was realized, although it was three years before I could be sure that I was rejoicing in perfect health. Each one of the family has proved the power and presence of God in healing, and many problems have been worked out according to the rules of divine Principle,—in the home, in the school, and in the business life. Today we are rejoicing in the knowledge that God is our Father and Mother, the source of all the good that has come into our experience, and as a family manifest so much of the harmony and health which belong to the children of God. We look to Him in every need, "and never look in vain," to quote from our Hymnal.

Words fail in trying to tell all that has come to me through the understanding of Christian Science, and I feel that I can best express my gratitude by living each day nearer to God, in love to man and in obedience to God's laws. I am thankful to God, and grateful to Mrs. Eddy for this truth which she was brave enough to give to the world when it was revealed to her. The world today calls her "blessed."

MRS. ELIZA F. HUMPHREY, East Saugus, Mass.

When my attention was first called to Christian Science I gave it little consideration, but I am very grateful that I have since learned a little of the Principle of being as made known by Mrs. Eddy, and I am glad to make the following statement of healing through Christian Science.

One evening during the summer of 1908 I suffered a loss of consciousness, falling to the ground in a small yard. None of my family were at home at the time, and my condition was called to the attention of neighbors, who came to my assistance. Loss of consciousness was followed by hemorrhage of stomach and bowels, and this condition continued for an hour, during which I was conscious for only short intervals. The neighbors became alarmed and called a physician. When the doctor arrived I was conscious, and he diagnosed the case as one of poisoning. He left without suggesting any treatment, but instructed the neighbors to call him promptly should another attack occur, and directed that I be kept on very light nourishment for a few days and as quiet as possible. Soon after he left, my family came home, and an hour later another attack came on and I again lost consciousness. I had become so weakened that during the time of consciousness it was necessary for me to be assisted to move myself in bed. While I was unconscious a Christian Science practitioner was called by telephone, and absent treatment given, under which I quickly regained consciousness and a feeling of perfect relief. One treatment entirely removed the trouble, strength returned rapidly, and my regular duties were interrupted for one day only.

To know that there is unfailing help in any trouble is a comfort that cannot be adequately described.

SAMUEL B. CHASE, Great Falls, Mont.

The foregoing is a correct statement of the healing of my husband, through Christian Science treatment.

CLARA A. CHASE, Great Falls, Mont.

On Sept. 25, 1903, while on my way to work, I was getting on the street-car when it suddenly started, and I was thrown to the ground, receiving very serious injuries. An ambulance was called and I was taken to a hospital. I was in bed nine weeks with a weight on my foot; then the weight was taken off and I sat up in a wheel-chair. The next day the leg was found to have shortened two and a half inches, so the doctor put a weight of five pounds in my shoe, and I walked with crutches. I carried this weight until March, 1904. The following June I went to the hospital again, and the doctors held a consultation, using the X-rays. They said that the bone had not united and that it was only held together by the ligaments. Some of the doctors wanted to cut the limb open and wire the bone together; but the others objected, so the operation was not performed.

When the doctors were through with my case, the limb seemed lifeless, from the hip down, and I was unable to put any weight upon it. The whole condition was one of great distress, although I tried to walk with a crutch and cane. It was on Jan. 18, 1905, that I took my first Christian Science treatment, and about six weeks later I went to work, being able by that time to give up my crutch and to use a cane only. After a few months I could walk without the use of the cane, and have worked at hard labor ever since without experiencing any trouble whatever. I am indeed thankful to God for Christian Science, and all it has brought to me; also to Mrs. Eddy for this wonderful truth, and to my friends for directing me to the Christ-healing.—GEORGE STONEHOUSE, Detroit, Mich.

[Written for the *Sentinel*.]

THE PURPOSE.

LEBARON P. COOKE.

TAKE all thy hidden talents. Do not miss
The purposes of Life, and never wait
For coming days to overthrow thy fate.
In thine own grasp sleeps destiny. Let this
Vast truth bar out all doubt, all prejudice.
Do not procrastinate. Know thou art great—
Great with nobility; and dominate
All thy surroundings; ent'ring into bliss.

Oh, love much, hating none, keeping no aim
That does not 'cord with the eternal good!
Hear what the echoes of the silence say:
All hope is thine if thou wilt voice thy claim;
Allow the Spirit to be understood—
All lesser things must vanish, pass away.

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FROM OUR EXCHANGES.

[*Advance.*]

In spite of all the seeming overthrow of order and law in the world by such an exercise of power as that which fed the multitude, we see the action of another law which not only does not produce confusion but which brings order out of confusion. We recognize the fact that the one who performs these miracles is himself the perfect type of obedience and the very incarnation of moral and spiritual law. Jesus never does anything which by the shadow of a semblance violates moral law. Therefore, inasmuch as moral law is given higher rank in the human mind than material law, the reason is not shocked by the miracles of Jesus, and belief in these miracles cannot be overthrown by the argument that they contradict reason or that they overthrow law. They do not overthrow law, but put the highest law at the top and the lowest law at the bottom. They are in the most profound harmony with the deepest conception which the human mind entertains regarding law and order in the universe, namely, that the moral should be above the material, that the spirit is greater than matter, that the eternal is more than the temporal, that health is better than sickness, that life is more than death, freedom more than slavery, and the creator greater than the creature.

[*Congregationalist and Christian World.*]

In one sense pharisaism is a matter of true moral proportion. We are tempted to devote our whole attention to the little things, to the neglect of what is really important. Many of our denominational differences seem to sensible men an evidence of this false proportion. While vice and poverty are the outstanding facts of our social life, even in our little villages Christians are seeking to attract adherents from each other's churches, rather than to commend Christ to those who are without. Men who are active in the church are sometimes known in business as without apparent scruple in their dealings. There is a divorce between word and deed, a stress upon trivialities, a carelessness about justice and mercy which is an offense to the average man who is not a Christian. And that sensitiveness was taught and shared by Christ.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

You are expecting at once too much and too little from the life that now is—too much, if you think that any earthly good is an end in itself; too little if you do not see that everything to which you put your hand means something in the world of God's eternal light. What you are doing today will result in treasure in heaven or fetters in hell, both of your own making. God is asking you to magnify Him in the common things of common day, to magnify Him by putting your soul into them, not for their own sake, but for the sake of the life eternal.

[Rev. Frank Abram Powell in *Christian Register.*]

The church should supply the impulse toward all humane and remedial activities; but, in order to supply such impulse, the life of the church itself must be higher and more significant than any one of these activities. The remedy for the indifference and coldness of the churches is not sociology, even in its best sense, but a new awakening of spiritual life. We need new prophets of the soul and a new dispensation of genuine and fervid religious preaching. The crying need of the church today is a definite and positive spiritual leadership.

[*Zion's Herald.*]

The true leaders of men are those who can succeed and still keep the simplicity of their hearts unspoiled. They do not bluster and they do not boast. They are approachable, and their words are those of a brother and friend.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, JUNE 11, 1910

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ITEMS OF INTEREST.

National.

Owing largely to the presence of only seven of the nine members on the bench, thirty cases heard at the term of the United States supreme court just ended must be reargued next term. The fifteen involving the constitutionality of the corporation tax were heard as one case. Two involve the question whether the penalties for violating the twenty-eight-hour law for the transportation of live stock shall be determined by the individual shipments or by the train. Two suits bring up the dissolution of the tobacco corporation. Two more cases involve the validity of indictments for grazing sheep on forest reservations without permission of the Government; two others, the use of the waters of the Walker river in California and Nevada, and two more the enforcement of the Oklahoma prohibition laws in interstate shipments. Other cases to be reargued are the dissolution suit against the Standard Oil Corporation; the case involving the constitutionality of the hours of service law for railroad employees, and that arising out of the use of the water of the upper Gila river in Arizona for irrigation. Six cases argued remained without action when the court adjourned for the summer. Of these the only one of general interest was that involving the rights of forwarding agencies to demand carload rates from railroads.

Governor Hughes of New York has called a special session of the General Assembly to consider the question of direct primaries which failed of enactment before adjournment. Although he failed of securing action on this important matter he was fortunate in obtaining favorable legislation on all his other more important recommendations, which include the state's refusal to endorse the proposed income tax amendment to the federal Constitution; a resolution calling for a general investigation of corrupt practices; the placing of telephone and telegraph companies under supervision of the public service commission, second district; strengthening the laws against racetrack gambling; acceptance by the state of the Harriman park gift; the enactment of a liberal automobile law productive of state revenue; a proposed constitutional amendment looking to the development of water-power within the forest reserves; a law recognizing the principle of an employer's liability for injury to the employee; more stringent measures for the suppression of the white slave traffic; important reforms in the insurance and banking laws.

To obtain greater precision and do away with errors of compass and compass reading, the hydrographic office of the United States navy has adopted a new compass, which is simply a circle divided into three hundred and sixty degrees. On it there is no east, no south, no west, only true north. To avoid confusion in the period of transition, the old-style compass will be used, combined with the new, the letters indicating direction being taken off and the degrees being represented. By this new marking, for example, to steer northeast the order would be given to the man at the helm to make the course forty-five degrees.

The Pilgrim monument on Town Hill, Provincetown, Mass., at the laying of the cornerstone of which President Roosevelt made a memorable attack upon corporations, will be dedicated on Aug. 5, the anniversary of the sailing of the Pilgrims from Delft Haven, Holland. It is expected that President Taft will make the trip across Massachusetts bay from Beverly and attend the dedication.

A prize of thirty thousand dollars has been offered by the *New York World* to the first aviator who flies in an aeroplane from New York city to St. Louis, or from St. Louis to New York. In addition to this offer the *New York Times* has arranged with the *Chicago Evening Post* for an offer of twenty-five thousand dollars for an aeroplane race between Chicago and New York.

Attorney-General Wickersham has secured an injunction, which he hopes to make permanent, from Judge Dyer of the federal court at Hannibal, Mo., restraining twenty-five western railroads from putting into effect rate increases which were to be operative June 1. The injunction was sued out on the ground that the proposed increases were "subversive of the interests of the public."

No new irrigation projects will be started by the Government within the next ten years, says Director Newell of the reclamation service. The bureau is now bending its energies to complete the work already begun. It hopes Congress will authorize the thirty-million-dollar bond issue.

On Sunday, May 29, Glenn H. Curtiss flew from Albany to New York, a distance of two hundred and thirty-five miles, in an aeroplane and won the ten-thousand-dollar prize offered by the *New York World*.

The Senate has added to the railroad bill an amendment placing interstate telegraph and telephone lines under the supervision of the interstate commerce commission.

International.

Opposition by the gentry and other popular leaders in Hunan and Honan provinces, China, to the acceptance by the Chinese government of the Hankow-Sze-Chuen railway loan still continues. During the negotiations between the financial groups of the United States, Great Britain, Germany, and France there were occasional manifestations against the government in the two provinces, and a few weeks before the loan agreement was signed in Paris by the members of the international banking syndicate, the trouble became acute. The opposition seems to be directed toward the acceptance by China of foreign capital and foreign direction in the construction of the railroad line, which influential personages in the province wish to have built, if at all, with Chinese capital.

It is reported that the Canadian Pacific Railway Company is about to apply the ready-made farm idea, which has proved so successful in Alberta, to some large tracts of fruit lands which it has recently acquired in the Kootenay district of British Columbia. The object, it is stated, is not so much to make money as it is to encourage new settlers. A force of men are already at work clearing the land and planting trees. The property will be divided into ten and twenty-acre holdings, which will be disposed of to *bona fide* settlers at a reasonable figure.

China opened her first great exposition on June 5 in Nanking. The project started with the former viceroy, Tuan Fang, a progressive mandarin, who has presided over the destinies of the many millions in these prosperous Yangtse provinces. The original intention of the viceroy was to make this a nucleus of a model Chinese city, and to that end he stipulated that the buildings should possess a certain degree of permanence. The Chinese of the different provinces are taking a keen interest in the project and fifteen provincial buildings are in course of construction.

The scheme for the construction of the proposed line from the Mediterranean to Mesopotamia is to be pushed forward by the Turkish government with all speed. The concession has been granted to a well-known Turk, who is engaged in making the necessary arrangements for developing the enterprise. The construction of this line, in giving direct means of access to the Mediterranean, will enable the Turkish authorities to carry out the vast plans of Sir William Willcocks for the irrigation of Mesopotamia.

The general policy of the land system of New Zealand includes: Breaking up and preventing land monopoly through progressive taxation of the larger holdings; conserving public lands for genuine settlers; limiting the area of holdings and the right of transfer; buying up and dividing large estates; establishing long leases, with periodic revaluations; giving preference to the landless in sales, and aiding the unemployed and the artisan to get on the soil.

The counter cases in the arbitration between the United States and Venezuela with regard to the claim of the Orinoco Steamship Company have been exchanged at The Hague. This is the last of the five claim cases between the United States and Venezuela which several years ago caused the rupture of diplomatic relations. The four other cases have been settled by direct arbitration.

The first decennial performance of the Passion Play at Ober-Ammergau, the grand rehearsal, took place May 11, partly in a snow-storm, for the auditorium is open at one end. The part of the Christus is taken, as ten years ago, by Anton Lang. The play begins in the early morning and with one intermission continues during the day.

Tree-raising for railroad ties and for fuel is becoming an established policy of the railroads of Brazil. This is made necessary because the timber sections, in many instances, are so distant from the railroad lines and so difficult of access that the wood can be obtained only at a great cost.

Industrial and Commercial.

Forty-nine nations are now forwarding reports of their production of the raw material of commerce to the central office of the International Agricultural Institute at Rome. All these figures are assembled, and put out to the nations, making it possible for trade to be conducted on a solid basis of known quantities.

A million-dollar corporation, formed by milk producers of New England to establish a selling agency in Boston to deal direct with the consumers and thus to lower the present retail prices of milk, is a possibility, according to the secretary of the New England Milk Producers Association.

Manufactures and manufacturers' materials now form practically four-fifths of the entire foreign commerce of the United States, their aggregate importation and exportation in the nine months ending with March, 1910, having been $1,967,000,000.

Ten thousand men with four million five hundred thousand dollars' worth of equipment are working at various points along the Columbia, Willamette, and Clackamas rivers in Washington and Oregon, where the salmon season opened on May 1.

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CHRISTIAN SCIENCE SENTINEL

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

THE PUBLIC DEBT TO CHRISTIAN SCIENCE.

W. D. MC CRACKAN, M.A.

ALL loyal citizens are interested in the preservation of public health, and none more so than Christian Scientists. Perhaps these are even more solicitous about such preservation than most people, because they so thoroughly understand the *modus operandi* of disease in propagating itself in unseen ways unless it be scientifically checked and destroyed.

Mrs. Eddy explains that "disease arises, like other mental conditions, from association" (Science and Health, p. 154). The cause, process, and propagation of all disease is mental, therefore the method of mastering it must also be mental. The recognition of this fact will presently dawn upon the minds of medical practitioners, as it has already dawned upon the minds of Christian Science practitioners. In the mean time, as Christian Scientists are at work, healing sin and sickness in themselves and others, they are thereby helping the members of the communities in which they live. The protective and preventive powers of Christian Science are not generally known to the public, but they are in operation, nevertheless, and cannot fail to be appreciated before long.

Did the general public only know the salutary effect which the right thinking of a body of Christian Scientists exerts upon the health of a community, we should hear no more about attempts to interfere with Christian Science practice. Ignorance of the power of right ideas for good can alone account for such misjudged attempts. Indeed, who shall adequately repay Christian Scientists for their unseen watch and vigil over a community beset on all sides by dangers which it does not discern and subject to attacks which it does not understand? One hears a good deal about the contagion of disease, but little about the danger of diseased thinking, or about the healing influence of wholesome, healthy thinking. Yet the latter is more powerful than the former, as good overwhelms and overtops evil.

Who can measure the beneficent effect upon a body of people trained to believe in a God who sends evil, of one righteous man who knows that God is "of purer eyes than to behold evil"? Who can estimate the result of one courageous protest, based upon Science, against the awful belief that the laws of disease can defy God? Who can follow in its blessed flight through a community one act of forgiveness, one requital of good for evil, one temptation to revenge resisted, one opportunity of destroying an enemy turned into an occasion for helping him? By this constant resistance to false concepts, by this Christian warfare against spiritual wickedness in high places, carried on from day to day, from hour to hour, Christian Scientists are making themselves indispensable wherever they are established.

Christian Science stops the vagrant contagion of evil at the word of command. It challenges and examines every opinion and belief which tries to enter human consciousness. It demands that every thought shall justify itself before God ere it can be admitted to fellowship in the great company of right ideas. It sifts and weighs, assimilates or discards, and in so doing it is performing a public service which entitles it to the loyal consideration of those who are working along other lines with the same end in view of preserving the public health.

REBUKING ERROR.

CHARLOTTE PAULSEN.

IT is said that Goethe once remarked that it was easier to rebuke error than to speak truth, and so we often find the young student of Christian Science, in his first enthusiastic attempts to promote the welfare of his fellows, offering unsolicited counsel or even rebukes with a mistaken sense of doing good. After many tests, much stumbling, and further striving, he learns that although this new-found truth requires absolute perfection of every man, its present comprehension and application are still relative, and out of his own oft-repeated mistakes, his seeming defeats and humiliation, there comes to him a larger sympathy and a greater compassion for those whose faults are still apparent. He no longer places the emphasis on the rebuking of the error, but in meekness and humility consecrates himself to living the truth instead.

As we study the life of Christ Jesus and the method he pursued in his rebuking of sin, we cannot fail to be impressed with the love and compassion he reflected to the individual, though he made no compromise with the error. Either he voiced the truth so that in itself it uncovered to the sinner's consciousness a sense of wrong-doing, or he quietly asked the question which led the offender of his own accord to condemn the offense, and through the spirit of truth which accompanied the question, to awaken to an honest self-analysis and desire for reform. Only as each individual consciousness voluntarily reaches out and receives the illumination of truth, does it separate right from wrong. When the Christian Scientist can thus quickly perceive the thought of another and at the same time reflect enough of truth to meet the need of that one, he will simultaneously uncover and destroy error, and the healing will be instantaneous.

When some ethical or moral problem is under discussion it is the duty of a Christian Scientist to preach the gospel and fearlessly voice the truth in what may seem a most radical way, lest, as Shakespeare says, "if we shall stand still, in fear our motion will be mocked or carped at, we should take root here where we sit." In dealing with the individual, however, we can so lovingly voice the truth that no resentment, no sense of personal injury or distrust of our motives, can enter into that relation which we seek to sustain in the name of Christ. A successful practitioner of Christian Science can be best judged by the multitude fed, as also by the many led out of captivity. Such an one may indeed have a moral standard which seems almost impossible of realization in this day of varied human relationship, and his ideals may often meet with opposition

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from those who are not yet ready to accept one so high, but those who seek the true worker in their need, always find a patient ear and a sympathetic understanding.

This spirit of forgiveness without condemnation or even criticism, in itself inspires one with a desire for those same ideals which make a character beautiful and destroy the false belief of pleasure in evil. Such a spirit manifested in demonstrating the truth of Christian Science not only wins loyal and obedient followers to Truth, but it does even more in lessening unnecessary hostile attacks on Christian Science and its students. The poet's advice may well be heeded:—

Search thine own heart!
What paineth thee in others in thyself may be.
All dust is frail, all flesh is weak,
Be thou the true man thou dost seek.

THE CONSTRUCTIVE MIND.

DR. EDMUND F. BURTON.

THERE will be no objection upon the part of any exponent of modern ethics to the proposition that optimism is better than pessimism, that it is a power for good and leads to improved conditions; and all shades of Christian thought today will endorse and sustain the desirability of up-looking instead of down-looking. Such thinking is, however, no more than a determination to look upon the bright side of things while acknowledging that there is a dark side; an attempt, to use an old and homely expression, to lift oneself by one's own bootstraps. It is a dependence upon the power of the human will over the human mind and body, and when the human will sinks down in helplessness before the acknowledged power of matter and physical laws, this dark side is sure to appear and force itself upon the experience of every one.

Christian Science is, above all things, optimistic in its teaching and tendency, but it puts a permanent and unshakable foundation under such teaching by revealing the truth that there is no reality but good; that there is no dark side, and that in the new heaven and new earth there is no night. In Science and Health (p. 475), we read that man "reflects spiritually all that belongs to his Maker." We look upon creative power as one of the highest attributes of God, and although we are able to comprehend but partially that which in spiritual man is the manifestation of this quality of his Maker, still today as never before is it patent to the eyes of men.

In man as we know him it appears as the constructive mentality. In the commercial world today he who is endowed to the highest degree with such constructive powers of mind is most highly esteemed, and is showered with the best that men can give. The day of the apotheosis of the destroying conqueror is past. The day of the builder is here, and although there have never been produced by the hands of man such powerful engines of destruction as now, yet their real object is that peace may be preserved and that destruction may cease. It is therefore interesting and profitable to understand the particular cast of mind which possesses this constructive ability. More than anything else it seems to be the power to see a goal, and between the present standpoint and such goal nothing but a path thereto; the ability to understand as opportunities those things which to minds of less clarity and courage appear as obstacles; the inability to see failure or evil. A man so endowed looks across a continent and sees a path for a railroad, and to him the forests, streams, valleys, and mountains are but aids to his enterprise, not barriers in his way.

There are builders who are capable of seeing and of keeping in view such a vision—such a goal—far beyond their fellows, but who must use the talents of others to plan for them the details of the pathfinding and pathbuilding, lest they lose sight of the end in the difficulties of the way; while once in many years there arises a man who can conceive great enterprises and at the same time plan and oversee in painstaking detail their execution. As the plans of such men grow into accomplishment, there come to the narrow-visioned multitude not only astonishment, but also great material advantages in the way of increased opportunities for activity and gain; and those who perceive and take advantage of these offerings not only profit by *them* but, by becoming in turn centers of smaller groups, *spread* throughout the whole community the fruits of the genius of the master mind.

Things material are counterfeits and types of things spiritual. Throughout the history of the world, the great mass of its inhabitants have known nothing but that which their daily material lives have brought within the range of their vision. Either ignorant of the existence of God, or blindly worshiping, in superstition and fear, some unknown god, they have seen nothing but obstacles to life and happiness, and have gone to their graves believing sin, sickness, sorrow, pain, and death to be the sum and substance of man's life. There have been in all ages some few who have been able to look farther and higher, and who have perceived more or less clearly the truth of a good God who is the creator of all that exists; but even these theologians have been unable to hold their gaze to the vision. They have been deceived by the appearance of the daily path, have beheld lions therein, and have granted the existence of another god, if not more powerful yet more near at hand than the good God, and have worshiped this false god with more fear than they have worshiped the good God with love. Once in many generations there has arisen one with sufficient steadiness of exalted thought to behold the revelation and with unflinching faith and spiritual power to hold to it while making of all earthly experiences a path from sense to Soul. Whenever such a one has appeared in history, he has, by his uplifted and uplifting thought, drawn all men unto him—unto his spiritual ideal.

Such is spiritual-mindedness, constructive in things substantial. It sees that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and to its understanding every valley shall be exalted, every mountain shall be made low, and in the desert there shall be a highway for our God. We of this generation have the privilege of being among those who are drawn unto the spiritual idea and shown the pathway to God in detail, through the pure, steady vision of the Leader of Christian Science, and he who fails today to see both the goal and the pathway is left without excuse. Likewise he who, having eyes, sees the truth, is permitted to become a coworker in the constructive work, to reflect the light that has been brought to his own consciousness, by his own uplifting to help draw others, and so to add his individual powers to the bringing in of the day that is approaching, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

LIGHT.

HERBERT A. HUTCHINSON.

ONE of the most beautiful symbols used in the Bible is that of light. From the beginning of the first chapter in Genesis to the last chapter of the book of Revelation, light is used as a symbol of Truth and Love, and Christian Science shows the true meaning of the word, as spiritual sense or understanding. In Ecclesiastes we read, "Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine." That spiritual understanding and communion have this effect is seen in the case of Moses, on his return from the mount the second time with the tablets bearing the Ten Commandments: "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone." On the occasion of Jesus' transfiguration on the

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mount, Matthew says of him that "his face did shine as the sun, and his raiment was white as the light." When Paul was converted, on his journey to Damascus, it is related that "suddenly there shined round about him a light from heaven."

The Master constantly used the word "light" in the spiritual sense in his teachings, when endeavoring to raise the thoughts of his disciples, and all who heard him, heavenward. The 12th chapter of John's Gospel contains this saying of Jesus: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." We of this age cannot be grateful enough that the light of Truth, of Spirit, has again dawned in consciousness, and for this our gratitude goes out to our best human friend, Mrs. Eddy, for "Science and Health with Key to the Scriptures," and for all her labors for mankind. Across the rage and fury of mortal thought, lashed and stirred to its depths by the winds of Truth, the clear, steady light of Christian Science shines out as a beacon, and through the roar and hurricane of the clash of human beliefs and wills, come the tender tones of the voice, saying as of old, "Peace, be still."

It is in the book of Revelation that we get the full sense of light. John, the beloved disciple, our "brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ," has lifted the veil of human beliefs, and whoever has seen the light can get a vision, however slight, of that state in which mortal error will have flickered out, and eternal harmony reign. From the beginning to the end of this book the scenes bring to the reader a sense of transcendent light,—light far beyond the ken of mortal sense; and yet our present sense of spiritual light, as proved by our comparatively feeble demonstrations of the Christ-power, can only be as the glint of starlight compared to the sun shining "in his strength."

The wonderful chapter on the Apocalypse in Science and Health helps our thought and raises us clearer in comprehension. When the continual repetition of the mutterings and babble of the lies of the Adam-dream wearies one, it is a welcome relief to turn to the contemplation of the mental scenes portrayed in Revelation, when "the accuser of our brethren is cast down" and the earth-mists have disappeared. Then thought rises to a glimpse of the real, the eternal consciousness of divine Love, typified by that heavenly city which "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

"THE WORDS OF MY MOUTH."

M. ETHEL WHITCOMB.

CHRISTIAN SCIENCE is proclaiming anew to the world the truth that if it would ever know freedom from disease and bondage, from weight and woe, it must obey the command of Scripture, "Be ye holy in all manner of conversation." Health and joy, peace and prosperity, are unobtainable without it. "But," says one, "what relation does my conversation bear to my happiness and health?" A most important one, for our conversation is an expression of our thought, and our thought governs our bodies and circumstances. Moses declared to the children of Israel: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else." Because God is All, and has made all good like Himself, nothing really exists to talk about apart from His all-perfect creation, the joy, health, and holiness which He has ordained.

To talk of the supposititious opposite of God, good, expressed as disease and sin, discord and horror, is to dishonor Him and break the First Commandment, "Thou shalt have no other gods before me." Therefore it is a part of the Christian Scientist's religious duty to talk of that which is helpful and spiritual, immortal and true, and he knows that he is breaking a divine command when judging, criticizing, condemning, or talking of the imperfections expressed through the mortal sense of personality. Paul's injunction, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," becomes his watchword.

Through all the writings of Mrs. Eddy we find the thought expressed that it is inadmissible to repeat error of any kind, unless it becomes absolutely necessary to uncover and destroy wrong. In "Miscellaneous Writings" (p. 346) she says, "It is a rule in Christian Science never to repeat error unless it becomes requisite to bring out Truth." How seldom is it really necessary to voice error in order to bring out the truth! It is helpful, before naming any discord, to remember this rule and ask one's self if one's only thought in speaking is to lessen the trouble that should be overcome. The real Christian Scientist has but one desire, to decrease all forms of evil; he is always obedient to the command, "Thou shalt not bear false witness."

Paul writes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Conversation about disease and sin surely does not edify, nor "minister grace unto the hearers." When we realize that error has no origin in God,—the only creator,—we see that all its supposed operation is false and fleeting, and not worthy of conversation. Without strict obedience to the apostle's injunction, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," we can never hope to be "holy in all manner of conversation."

We find in Scripture this startling statement. "To him that ordereth his conversation aright will I shew the salvation of God." The dictionary defines salvation as preservation, deliverance. He, then, who orders his conversation aright shall be delivered from evil. We might turn this about and say, He that does not order his conversation aright, but talks of a supposed power apart from good, of disease and error, shall be led into captivity because of it. The wise man said, "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." And not only is it health, but life, for we read again, "A wholesome tongue is a tree of life."

Many who seek healing through Christian Science are being deprived of the blessings they so much desire because they continue to talk of the imperfect. In Christian Science patient after patient has been delivered from deepest affliction when he has ordered his conversation aright by absolutely refusing to sigh over his sorrows, or talk of his symptoms or any discord, and by faithfully declaring God's allness,—talking only of that which is beautiful, brave, and fair. Jesus was our example in this as in all other things. He said, "The words that I speak unto you, they are spirit, and they are life." Again he said, "Now ye are clean through the word which I have spoken unto you." Jesus had nothing in common with the conversation of the world. At all times he spoke the word of Life which banished the diseased mind-pictures, and thus he lifted the multitude into health and holiness. As we think of how the word of God restored the withered arm and caused the blind to see in the days of Jesus, and remember that Truth is the same throughout all time, we may see the possibilities of holy conversation, and affirm with joy, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

On no one point is humanity more tempted than on this

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matter of voicing imperfection. To keep our "conversation in heaven," as Paul expresses it, requires thought to abide in heaven; it requires constant striving and constant prayer; the striving of yesterday is not sufficient for the temptations of today. When one thinks of the burdens that would be lifted, and the joy and peace that would be known on earth if men never spake but to voice the truth of God's goodness, the brotherhood of man, the power and reality of justice, the joy and health of holiness, he can but resolve anew to be obedient to the command, "Be ye holy in all manner of conversation," and with repentance for past failures, pray with David, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

THE HUMAN PROBLEM.

MARGARET H. MAYNARD.

THE problem of supply is one which has to be met by each of us in some of its various forms and phases, and its correct solution proves the possibility of solving all other problems. If scientifically demonstrated, it proves that God is the only creator, the only Mind, the only real source of good. It therefore follows that want, sickness, and sin, which are not good, are no part of God's creation, and should not be so considered or recognized.

On page 8 of "Unity of Good" Mrs. Eddy says: "Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it." A friend to whom the question of supply was proving a very trying experience, was asked why she did not use the interest on a small sum which she had invested. She said, "Yes, I could use the interest; but it is such a little bit." The widow to whom Elijah was sent had indeed a "little bit,"—only "an handful of meal in a barrel, and a little oil in a cruse,"—but, in obedience to the divine command given through Elijah, she used what she had, and it lasted "many days,"—as the marginal reading has it, "a full year."

This question of supply presented itself to Jesus after a long day of teaching and healing in the desert, where the multitude had followed him. When his compassion expressed itself in the desire to feed the people, the disciples remonstrated that they had only a few loaves and fishes, and how could they feed such a multitude there in the wilderness; in other words, that the supply was entirely inadequate to meet the demand. But Jesus denied the material evidence, destroyed the false witness of the senses, for, looking away from matter into spiritual consciousness, realizing the perfect law of God and the abundance of the unlimited resources of Spirit, he knew there was plenty. We read that he "gave thanks,"—he did not wait to see the outward manifestation of the supply before he expressed his gratitude. He knew that in the spiritual realization was the possession; and if that same Mind be in us "which was also in Christ Jesus," there can be no fear of limitation.

One phase of this problem is lack of time. Over and over again we have heard this remark, "Yes, Christian Science may be all right, and perhaps it would help me; but it requires so much study to understand it, and I have not the time to give to the study of the Lesson-Sermon during the week." It has been truly said that we have all the time there is, but do we actually possess it? A dictionary definition of possess is "to make one's self master of; to have complete power or mastery over; to dominate, control." When a limited sense as to time is felt, is it not the "god of this world," the belief of false activities, the claim of the non-essential, that is dominating or possessing our thought?

The First Commandment is, "Thou shalt have no other gods before me;" and Jesus said, "Seek ye first the kingdom of God, and his righteousness." Not after all the social demands have been attended to, not after a fortune has been accumulated, may we give the time that is left to this seeking; but the command is, "Seek ye first," and if the seeking and striving be faithfully and thoroughly done, "these things" will have lost much of their former importance to us, and the "tyranny of things" will have been overthrown. In "Miscellaneous Writings" (p. 230) Mrs. Eddy says: "Success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing. . . . improving moments before they have passed into hours, and hours that other people may occupy in the pursuit of pleasure." As we eliminate materiality from our thought, and come to see only the essential, the good, we find that confusion is eliminated from our homes and our lives, and that time is merged into eternity.

"AS SCARLET."

JANE E. HUDDART.

WHILE trying to realize the truth about conditions which the world calls "hopeless," this text from Isaiah came into mind: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then came into remembrance the commonly held beliefs about these colors, and thus the passage took on a deeper meaning. Scarlet is commonly spoken of as a "fast color." In the East it is believed that when made with a certain dye this color will not fade, even when exposed to the full light and heat of a tropical sun. It is also spoken of as a flaunting, bold, showy color.

Standing for error, as in the text from Isaiah, whether that error be sin or sickness, thought is led to perceive that though the discord seems to be so fastened into consciousness as to be real and unalterable, it will disappear when subjected to the pure white light of Truth. Though so-called material conditions seem to be flaunting themselves boldly and persistently, they vanish as the tender, meek, pure, and peaceful Christ-spirit is perceived. If, through the dream of life in matter, mortals seem to be tainted by sin or marked by disease, yet, as the truth of being is grasped, the real man is seen in all his God-reflected purity and whiteness.

Though the error has been accepted as real by mortals, in their ignorance of its nature and origin, yet in the presence of the truth, as we "reason together" with God, its false claims are exposed, it loses its seeming reality, fades away, and in its place is seen the dazzling white of "the robe of righteousness."

[Written for the *Sentinel*.]

COMMUNION.

EVELYN SYLVESTER KNOWLES.

COMMUNION with thy God is not to stand
With eye uplifted and outreaching hand:
Communion with thy God is this—what more?
Never upon His child to close the door,
To feed the hungry and restore the blind;
The lame to strengthen and the lost to find;
To teach the foolish wisdom's word to hear;
To bind the broken, nullify all fear;
To lift the lowly to behold His face,
And cause the proud to seek a lowly place;
To lure the sinner by a loving word,
And banish wrath by hatred's impulse stirred:—

This is communion with all-loving good,
And all may be partakers of this food,—
This "bread of life" that cometh every day
To nourish and sustain us on the way.

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SELECTED ARTICLES.

[Frederick Dixon in *Battersea* (Eng.) *Borough News.*]

The letter signed "A Student" in a recent issue, exhibits in a rather remarkable way the readiness of the human mind to indulge in criticism. Christian Science is the religion of a very large body of cultivated and thoughtful men and women, who may be trusted not to have reached their conclusions without having been confronted with obvious and superficial difficulties which must occur to everybody on first reading any subject with which they are unacquainted. Yet here is a gentleman who, having "some time since looked through" the text-book of Christian Science, and "having read the report of a lecture in your columns," which report was of course necessarily curtailed, hastens to give utterance to his feelings in a criticism signed as by "A Student." Surely if we are to accept such methods we shall require a new definition of the term student.

The critic begins with a little wholesale denunciation. Christian Science, it appears, is "unscientific, unphilosophic, inhuman, and unscriptural." To feel that you are so much better trained morally and intellectually than hundreds of thousands of your neighbors, and to be able to speak of them in terms of such mingled certainty and contempt, must really almost be to succeed in adding a cubit to your stature. Some day the critic will discover that one reason for the persistent success of the Christian Science movement is that its members devote their time and their energies entirely to demonstrating the truth of their own views, and never attack those of their neighbor.

Now, when the critic explains that Christian Science is unscriptural he is merely explaining that the Christian Science view of the Scriptures is not his view; in plain English, that it is unorthodox. Orthodoxy, however, unfortunately for him, is one of the most difficult terms to define. The only thing that can be said on the subject with any certainty is that the heterodoxy of one century is quite secure of being the orthodoxy of the next. Still, whatever views may be held as to what is Scriptural and what is not, there are certain passages in the Scriptures which no amount of ingenuity can explain away, and among these are the passages expressing that fundamental idea in the teaching of Christ Jesus explained by him in the words, "He that believeth on me, the works that I do shall he do also." That is a "test" instituted not by Parliament nor by a particular church, but by the Founder of Christianity himself. It is a little remarkable that the church which insists on the application of this in its full significance, is the church whose teaching your critic elects to condemn as unscriptural.

The accusations that Christian Science is at once unscientific and unphilosophical may be dealt with together, as it is obvious that the two counts rest on the same basis. Just as the churches have set up their views of orthodox Christianity, so certain natural scientists would like to exclude Christian Science from the term science, because it fails to square with their conception of science. The word science, like the word religion, is a sufficiently difficult one to define, but a natural scientist of acknowledged authority, Huxley himself, has defined it as the answer a man makes to the question, What do I know? Now Jesus, preaching in Palestine and Judea the gospel of Christianity, made use of the phrase, "Ye shall know the truth, and the truth shall make you free." A knowledge of the truth is obviously the most scientific thing in the world, and that is why the writers of the epistles made use of a phrase, *epignosis tou theou*, which, though commonly translated knowledge of God, should obviously be rendered as full, exact, that is to say, scientific knowledge of God, and so of Truth. When, however, Jesus found that the deadened spiritual sense of the people of Palestine rebelled against any explanation of Truth other than that given through the orthodox teachers of his day, he replied that if they could not accept his teaching for the words' sake, they must accept it for the very works' sake; and so he made the miracle the demonstration of the truth of his teaching, or, as Huxley would have put it, it was his answer to the question, What do I know?

There remains the urbane suggestion that the teaching of Christian Science is inhuman, and this is illustrated later on by the declaration that remedies which bring relief to patients are withheld. Remedies which are supposed to bring relief to patients are being used every day, constantly without avail in bringing even temporary relief. Christian Science, dealing directly with cause instead of effect, destroys the origin of disease, and so brings permanent help to those who adopt its ministrations. As a matter of fact, Christian Science is perpetually destroying pain in numbers of cases where the "simple remedies" have utterly failed to produce any effect at all; while as for its practitioners being inhuman, at the very moment your contributor was making that pleasant accusation, these practitioners were devoting their time and energies in innumerable cases, all over the globe, not only to the destruction of physical suffering, but to the overcoming of sorrow and sin.

[Alfred Farlow in *Fort Worth* (Tex.) *Record.*]

Christ Jesus commanded his disciples: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Our clerical critic says that he prays daily for the sick. As a matter of course, he expects his prayers to be answered; otherwise he would not pray. In any event, he declares his belief in "healing according to New Testament teaching." It would be interesting to have him furnish a list giving "names and addresses" of those he has healed of the diseases which he has named. To be altogether courteous he should furnish testimonies before asking for them. If he does not believe that healing the sick is a part of the Christian ministry, our testimonies will be of no value to him as a means of proving that Christian Science is Christian—the question under discussion. On the other hand, if he does believe in Christian healing, he should practise accordingly, and thus he will prove the power of God for himself and so have no need of our testimonies.

Persons who do not accept the premises of Christian Science, but on the contrary are religiously, medically, or otherwise opposed to them, are not well prepared to accept the testimonies of Christian Scientists. A man who does not believe that disease is mental at bottom cannot bear competent testimony on this subject. He would be compelled to insist either that the cured person was not sick to begin with, or that he had been cured in some other way. Each individual is inclined to insist that a given cure is effected by the particular means which he believes to be necessary to a cure. For example, one who believes in medicine would insist that the medicine which he formerly took is just having effect. A man who does not believe in medicine will say it is because he has quit taking medicine. "I have always thought," he declares, "that he took too much medicine." A man who believes in hypnotic suggestion will insist that the patient has not been healed by divine power, by a Christian process, but by the "suggestion" of the human will.

[William J. Bonnin in *St. Anne's* (Eng.) *Express.*]

It is no hyperbole, but the literal truth, to say that there are multitudes of people happy and well today who, but for Christian Science, would be either in their graves or hopelessly invalided. There are hundreds of thousands of

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people who rely entirely upon Christian Science in all cases of sickness, and there are many thousands of Christian Science practitioners devoting their lives to the work. Is it not refreshing and pleasant to contemplate the enormous amount of healing work that is being thus daily accomplished, but of which the general public hears nothing? And is it a great thing that there should be here and there a failure? If it is, then what shall be said of medical science? What an overwhelming indictment the daily death-roll becomes! What a confession of failure the melancholy list of "incurable" diseases! No, in face of the successes of Christian Science, the apparent failures at once shrink into insignificance. How, otherwise, could this teaching continue to spread, as it is spreading, over the face of the earth? Forty years ago there was one Christian Scientist. Through those forty years the voice of misrepresentation, derision, and vilification has never been silent, yet today students of Christian Science may be found in almost all the countries of the world, from Scandinavia to Egypt, from Italy to the Australian commonwealth; and every week sees a new center organized. Is it conceivable that these things should be, if Christian Science were merely "superstitious"? The vitality of the movement lies in the fact that it demonstrates the truth of its teaching.

To aver that mesmerism is "the central point of the creed" is about the limit to which it is possible to go in misstating Christian Science. I cannot ask for space to show the full falsity of such an allegation, but it may suffice to say that the fundamental teaching of Christian Science is that there is but one intelligence, the divine Mind; and that, consequently, it is diametrically opposed to the belief in minds many, or in the supposed power of the human mind. Christian Science insists upon all power being ascribed to the omnipotent, all wisdom to the omniscient, and all being and presence to the omnipresent. To call the inexorable logic of such teaching fanaticism is to choose about the last word that could apply to it. Finally, to prophesy its early extermination is but to repeat what has been said year by year for the past quarter of a century. Christian Science has, however, preserved its steady progress, concerned only to demonstrate its faith by its works.

[M. S. Bruen in *Irish Times*.]

If Christian Scientists really held the extraordinary views which are attributed to them, these would, indeed, be a strange medley. In reply to some of these criticisms, may I say that Christian Science does not imply or admit that sin does not bring suffering. On the contrary, from one end of the text-book, "Science and Health with Key to the Scriptures," to the other it is reiterated that "they who sin must suffer" (p. 37). Nor does it assert, or imply, that the human mind can pardon, or has any power to overcome, sin and suffering; but "the pardon of divine mercy is the destruction of error" (*Ibid.*, p. 329). The God of Christian Science is the Almighty, the all-loving creator, who made all things good, even "very good."

Christian Science repudiates the suggestion that the Almighty, whom the beloved disciple saw to be Love, made man capable of murder, and then visited the crime with a cruelty worse than the murderer's. It does not admit the illogical conclusion that, if suffering were sent or permitted by the creator, it were either wise or possible to escape from it by the use of drugs and medicaments; but it shows that sin and materiality, being negations, the supposed opposites of good—a state of ignorance—are overcome in human experience by the perception and admission of good. Christian Science acknowledges to the full the salvation which Christ Jesus brought to mankind, knowing that sinners are saved from sin, disease, and death by the love of which he was the exponent. It does not wait for a future world salvation, endeavoring to put it off as long as possible with the aid of doctoring, nursing, and health regulations, but accepts the apostle's declaration that "now is the accepted time; behold, now is the day of salvation."

[George A. Law in *New London* (Conn.) *Telegraph*.]

The dictionary defines science as "knowledge, or a certain knowledge; the comprehension or understanding of facts by the mind. The science of God must be perfect."

From Scripture it is learned that God is the only cause and creator, that He made the completed universe which is governed by His invariable, eternal, spiritual law. Scripture also states that God is "all in all," and therefore infinite. It then becomes perfectly plain that knowledge must consist of an understanding of God, His creation, and His laws governing the universe. It is also clear that such knowledge constitutes certain knowledge, and is therefore science; wherein lies the reason for the definition "The science of God must be perfect." This might also be stated, The perfect knowledge of God must be science.

Jesus founded Christianity. He lived in accord with God's true spiritual laws, and the basis of his life, the true spiritual law, is taken as a basis for the religious faith of all Christian denominations. Since the life, works, and teachings of Jesus, upon which Christianity is founded, were based on true spiritual law, certain knowledge, the perfect Science of God, then Christianity to be Christian must be Science, and Science to be Science must be Christian. It is then obvious that the combining of the terms "Christian" and "Science" is consistent, logical, and natural.

[Howard C. Van Meter in *Portland* (Ore.) *Telegram*.]

Our critic says that the Bible "is the book of God" and also "the book of man's sin." Christian Scientists believe that the Bible teaches the allness of God, and likewise points out the evil effects that follow disobedience to Him. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin;" that is, they had no excuse for longer failing to recognize the subtlety of sin and to turn from it, and so cease to be servants of it. He also said, "Whosoever committeth sin is the servant of sin;" and to avoid doing this there must be a recognition of its claims and a repudiation of them, based upon an understanding of God as the only creator.

In "Science and Health with Key to the Scriptures" (p. 461) Mrs. Eddy writes, "To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it." The quickened sense of God's allness means, likewise, a quickened perception of the falsity of evil, and thus enables man to refuse obedience to it and avoid the suffering which would otherwise characterize his experience. Those who are believing in and proving the teachings of Christian Science give the best evidence of its verity, and it seems strange that critics overlook the general conduct of this body of people, and attribute an effect resulting from the teaching that is so well disproved in the actual experience of those adhering thereto. The Christian Scientist is endeavoring to lessen sorrow and pain in the world, and he is entitled to be so credited, even if his way is different from that of some others, and it would hardly appear that any one should object to their abolishment from human experience.

[Charles K. Skinner in *Bay City* (Mich.) *Tribune*.]

Christian Scientists know that their teaching is radically different on some lines from that of others, and that a superficial reading of the text-book, "Science and Health with Key to the Scriptures," fits no one to judge it or the practice of its followers. Some years ago an orthodox

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minister of our city attacked Christian Science from the same standpoint as has our present critic. On being interviewed, he was asked if he had ever read the text-book carefully, to know just what Mrs. Eddy taught. His reply was that he had never read it, but he had read excerpts from it in various papers, and he had talked with other ministers and different people, and he felt that he was perfectly competent to judge of the doctrine.

On being asked if he would consider such a method adopted by opponents toward his own teaching a just one, he had the honesty to say that he would not. He then frankly said that he would read the text-book carefully, from an unbiased standpoint, and if he found he was mistaken he would write a retraction. To his credit, be it said, he not only corrected his former article, but said that while he did not fully understand some of the statements in Science and Health, he was sure that Christian Science was teaching the truth, and Mrs. Eddy was doing a great work for humanity.

The present critic tells us that "the cause of the rapid spread of Christian Science is its strong appeal to the physical needs of mankind." Granting this to be true, in most instances, is it not right and proper to show the sick man that he can be well and happy, and remain so, by living a right life; and that the power of God to help him do it is here now, by healing him through that same power? The Master, who was the greatest teacher of God's word that ever lived, carried out this plan all through his life, and he declared that the only mark of his followers was that they should do the works that he did. Almost his last words were, "If ye love me, keep my commandments." It is true that Jesus reproved the people because of their material desire for the "loaves and fishes," yet there is no instance recorded where he refused the physical healing, although he always made a demand on those whom he healed either for faith, obedience, or better living. The Gospels are full of the works of physical healing, showing that Jesus considered that harmony in the physical body was a necessary counterpart of the spiritual harmony. When John, who was in prison, sent to Jesus for proofs of his Messiahship, he said to these messengers, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

[C. R. Munro in *Brantford* (Can.) *Courier*.]

Mrs. Eddy's teachings about matter are identically those of Jesus, as is shown by the fact that matter and its so-called laws, as manifested in sickness of various forms, are being overthrown through the teachings of Christian Science today in exactly the same way they were in the time of Jesus the Christ. Knowing the truth about these things frees us from the bondage of the material law, but it is evident that in the article under consideration the writer has failed to distinguish between man made in God's image and likeness, and the mortal, material concept of man. Jesus repeatedly proved that the spiritual law is actually supreme, all powerful, and ever present, and Christian Science is likewise proving that this law, when understood, is as effectual today as it was in Jesus' time to destroy sin and sickness. Jesus said: "It is the spirit that quickeneth; the flesh [matter] profiteth nothing;" and he also said of those who believed on him, "The works that I do shall he do also; and greater works than these shall he do."

The writer in question refers to the "practitioners of this black art," implying, no doubt, that the healing in Christian Science is accomplished through the agency of the carnal mind. This error has been cleared up times without number, but it becomes necessary to state again that Christian Science distinguishes clearly between the one divine Mind, or God,—the omnipotent, omnipresent, and omniscient,—which is the only healer, and the carnal or mortal mind, which is never a healer, but is responsible for the myriad ills that afflict humanity today. Christian Scientists believe that this divine Mind is the Mind which is referred to by Paul in the passage, "Let this mind be in you, which was also in Christ Jesus;" and they believe that this Mind is as all powerful and ever present to heal and save today as it ever was.

Sneers are very poor arguments, and always indicate a weak case. Moreover, they will carry little weight, I venture to predict, with the large body of your thoughtful readers, who will naturally prefer to estimate Mrs. Eddy and her critics according to the fruits which have been produced by each respectively. If Christian Science has been the means of healing thousands of sufferers of every known ailment, including the worst types of organic disease, after many of them had been given up to die, if it has been the means of reclaiming thousands from lives of sin to lives of usefulness,—and these are the works Christian Science has done and is daily doing,—then Mrs. Eddy, as the Discoverer of Christian Science, is entitled to the respect, not the sneers, of every man and woman worth the name; and she will have it.

In conclusion, if a person wishes to learn the truth about, say, the science of numbers or the science of music, he consults a recognized text-book on the subject or a competent teacher. The Science of Christianity must be studied in the same way, and can never be understood through those who have either failed to grasp its teachings and to demonstrate their understanding of those teachings by healing the sick and sinning, or who wilfully misrepresent the facts.

[George Shaw Cook in *Peoria* (Ill.) *Star*.]

The whole trend of Christian Science teaching is to lift the student above the fear of evil. If certain press reports seem to indicate that Christian Scientists are manifesting fear and superstition, it should be remembered that these conditions of thought obtain in some instances only because of a lack of Christian Science or because of a perverted sense of it. Christian Scientists do not claim to have entirely risen above the miasma of human fear, but as a class they are more free from fear and superstition than they once were, and they have a much greater sense of freedom than they had before they acquired a knowledge of Christian Science.

Christian Scientists have at least begun to understand that fear is never about anything real; that God, who is acknowledged by them as the only creator, never made anything of which they need be afraid. Therefore they are gradually coming to know that in reality there is nothing to fear. They observe that human experience is full of evil conditions which have the appearance of reality, but they do not acknowledge reality or power in these conditions, because they have learned that they are without basis in God, who is omnipotence. Mrs. Eddy says on page 563 of Science and Health: "Human sense may well marvel at discord, while, to a diviner sense, harmony is the real and discord the unreal. We may well be astonished at sin, sickness, and death. We may well be perplexed at human fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil." From cover to cover the Christian Science text-book is one mighty protest against the fear of evil.

Count that day lost whose low descending sun
Views from thy hand no worthy action done.

ANON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE ANNUAL MEETING.

THE annual meeting of The Mother Church, The First Church of Christ, Scientist, in Boston, was held in the church edifice Monday, June 6, and the reports submitted by the Treasurer and Clerk were most satisfactory and encouraging. The substantial growth of the movement was illustrated by the statement that one hundred and four more branch churches and societies were advertised in *The Christian Science Journal* on June 1, 1910, than were advertised one year previous, indicating that new churches and societies holding public services were being formed at the rate of one every three and a half days. The Clerk announced that William D. Baldwin of New York had been elected President of the church for the ensuing year, and that Stephen A. Chase and J. V. Dittemore had been reelected Treasurer and Clerk, respectively. The reports of the work that is being done by the branch churches and societies in Europe were particularly interesting and satisfactory.

Much gratitude was manifested for the wise and splendid leadership evinced by Mrs. Eddy, and as an expression of this gratitude the following letter was unanimously ordered to be sent to her.

LETTER TO MRS. EDDY.

Boston, June 6, 1910.

Rev. Mary Baker Eddy, Brookline, Mass.

Beloved Teacher and Leader:—The members of your church, in annual meeting assembled, turn to you in deepest gratitude for all that you have done for them and for the uplifting of all mankind through your inspired and inspiring teachings. They recognize day by day that the measurement of progress in Christian Science is not a matter of years or numbers, but rather of events which tend to lift human thought heavenward.

The steady stream of testimonies coming from all parts of the world grows vaster and vaster in its proportions. Unimpeachable evidence of the healing of organic and so-called incurable diseases, through Christian Science, is more abundant than ever before. Still more do we rejoice in the moral purification and spiritual illumination which accompany the physical healing in true Christian Science practice.

Your loving admonitions through many years are gradually being understood and assimilated, and as a consequence our churches are awakening to the meaning of true church government, the government of divine Principle, which means the truest and only real democracy.

We are learning that our gratitude to you can be fully expressed only by supporting all the activities which you have established for the regeneration and healing of mankind. This is especially true of the Christian Science publications, which are so ably managed and edited and which should enlist the support of every Christian Scientist. We here assure you of our deep appreciation for the faithful and effective work of the Board of Directors of The Mother Church at all times, and of our firm intention to give them our unwavering support in carrying forward its activities.

It is our earnest desire to prove by our works that Christian Scientists are loving and obedient followers of Christ Jesus. Your sublime discovery and teachings are enabling us to recognize that the kingdom of heaven is here and now. Through your words and works the centuries are bridged by the divine Christ, the truth concerning God, man, and the universe. For all this,—for all that you are today,—we thank God, and press toward the realization of the Christ-ideal, as revealed in Christian Science.

BICKNELL YOUNG, ANNIE M. KNOTT.
JULIA S. BARTLETT, *Committee.*

"LET THEM HAVE DOMINION."

THE extent of man's God-given authority is graphically outlined in the first chapter of Genesis, where man is spoken of as having "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The dynamic efficiency of this rule, as the expression of a spiritual law, is indicated in the Master's words when he said to the seventy: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you;" while its ethical and redemptive nature—that it is to be corrective, healing, and all-encompassing—is made clear in his final injunction that they should "preach the gospel to every creature."

St. Paul's apprehension of the all-inclusive, all-emancipating range of the Christ-idea is made to appear in his letter to the Romans, where he says that "the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." All this teaching presents a concept of the extent and completeness of the rule of the spiritual consciousness unto which the Christian disciple is called, that reveals a very great contrast to the thought of privilege and responsibility respecting this matter which is entertained by the average Christian believer.

The great body of Christian people are disposed to be pretty well content if they can realize a more or less complete dominion over the temptations to selfishness and sensuality, and though not a few are awakening to the thought of overcoming sickness as well as sin, this idea of realizing not only the redemption of humanity, but of so-called nature, that not only the disease which pertains to mankind, but the distress which pertains to the phenomenal world, is to vanish at the appearing of "the sons of God,"—this to the many no doubt seems altogether visionary. And yet, centuries before the Prince of Peace demonstrated his power over the so-called law and order of nature, a prophet of God had foreseen the compass and completeness of the reign of Christ, Truth, and thus pictures his vision: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea"! Moreover, while the sages of the East were singing of the coming of universal peace in the reign of the Messiah, the Greeks, that most wonderful people, were telling their children the story of Orpheus, the child of the sun-god Apollo, who lured the beasts from the control of their cruel instincts with his sweet-toned lyre, and thus actualized, as the tradition ran, that peace in wood and field of which the Hebrew prophet had spoken.

Christian Science places no limit upon the transforming and redemptive power of Truth; on the contrary, it declares that this overruling power is, and ever has been, demonstrable in the measure of the intelligent responsiveness and

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obedience of the human to the divine. Mrs. Eddy writes, "Earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth" (Science and Health, p. 202). To "preach the gospel to every creature" is so to realize and reflect divine Love as to rebuke materiality in its every form and expression. That kindly interest in creature life, the recognition of the tragedy of its experience under the rule of fear, which is substituting the camera for the gun and transforming sportsmen into sympathetic students, —this is indeed an improved belief in which we may all rejoice; but the ministry to which every Christian Scientist is called means vastly more, namely, such a knowing of God, Spirit, and His creation, as will make practical contributions to the fulfilment of the expectation of the reign of Love which Isaiah entertained, and for which Christ Jesus made provision when he said, "My peace I give unto you." Christian Science thus lifts up the standard of man's true sovereignty, and awakens a new and inspiring sense of what it is possible for every child of God to do for the world's emancipation and release.

JOHN B. WILLIS.

GOD'S LAW OUR DEFENSE

WITH wonderful wisdom and foresight our revered Leader has directed that the first lessons of the children in our Sunday Schools shall be the Ten Commandments, the Lord's Prayer with its spiritual interpretation (as found in Science and Health, p. 16), and the beatitudes from the sermon on the mount. It is seen at once that the Ten Commandments are the basis of all human law which aims to establish justice among men and to give security to human life. It is, however, very significant in this connection to remember the declaration in the Westminster Confession of faith, that "No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed." This would seem to be supported by St. Paul's words in the eighth of Romans, that the carnal mind is "not subject to the law of God, neither indeed can be;" yet we have, on the other hand, the unqualified demand of Christ Jesus, in his sermon on the mount, "Be ye . . . perfect, even as your Father which is in heaven is perfect." To this demand we may add the words from 1 John 5 : 18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

In the chapter already quoted St. Paul makes it clear that as we cease to "mind the things of the flesh," and instead come to mind "the things of the Spirit," we cease to be lawbreakers, for we become "conformed to the image of his Son," who fulfilled the law of God at every point. In "Miscellaneous Writings" (pp. 66, 67) Mrs. Eddy shows the vital relation between obedience to the law of God and the healing of sin and disease. She lifts thought above the merely material sense of the Decalogue, up to its spiritual sense and infinite demand, and shows that the one who disobeys the commandments actually forfeits his own sense of life and happiness. On the other hand, we learn in Christian Science that each commandment, spiritually understood and faithfully obeyed, becomes a weapon of defense against all the allurements or the assaults of evil. It requires, however, constant practice to use the spiritual weapons with which to vanquish every foe. The one who indulges in hate cannot say to error, "Thou shalt not kill;" nor can he who tramples upon another's rights and ignores the divine demand for entire honesty, say, when his own interests are assailed, "Thou shalt not steal."

In this age, no less than at the dawn of Christianity, there are mighty wrestlings "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and no one can "stand," to use Paul's forceful word, who does not wear "the breastplate of righteousness," which includes righteous thinking about God, man, the Cause of Truth and its God-appointed Leader, as well as holy living. Having this breastplate, and the shield of faith, we are assured that we can "quench all the fiery darts of the wicked."

We should never forget that God's law cannot in reality be broken. It remains forever the same, an eternal witness to the justice and mercy of God, while mortals vainly and blindly outrage their own sense of right in the attempt to harm others. Divine law is really summarized in love to God and to our neighbor, and this was constantly emphasized in the teaching of the Master. The spiritual man loves God and loves God's law, knowing it to be the source of his safety and his freedom, of his health, happiness, and strength. In Christian Science we learn that we must not deny man's ability to obey this law, but instead declare for the God-bestowed ability to honor it "in thought, word, and deed." The revelator says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

LONDON, ENGLAND.

Many churches of Christ, Scientist, responded to the expressed wish of King George V., that a memorial service be held by the churches in honor of the late King Edward VII. The following excerpts are taken from reports, received to date, of the remarks made by First Readers in connection with a specially prepared Lesson-Sermon.

Third Church, London:—

Friends, we are not gathered together today to grieve as the world grieves at the passing of a great king, but rather to show, as Jesus also showed, our human sympathy with a nation's sorrow. The teaching of Christian Science respecting the unreality of death and the glorious reality of Life, has led us to understand that all good is eternal. Hence we know that the thoughts and hopes for "peace and good will to all men" which marked the life of him whom we call "Edward the Peacemaker,"—these thoughts and hopes cannot die; they have not passed away, but will live eternally. They will bring forth fruit in due season, yea, even to the utmost parts of the earth. The desire for peace is the aspiration of love, and we who are daily striving to forget "those things which are behind," and who are reaching "forth unto those things which are before," may well meet to honor those ideals which have lifted up a standard of peace to the people. We may well assemble in solemn sympathy, in loving recognition of a king whose reign has helped to herald the thought of "a new heaven and a new earth," where "there shall be no more death, neither sorrow, nor crying;" a king through whose earnest example and work has been brought nearer to men's minds that "great city" of which it is written, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

First Church, Leeds:—

"The King is dead, long live the King." Not so do we as Christian Scientists regard our dear and honored sovereign. He is not dead, but is entering upon a higher sense of life. Most truly we mourn our King, but not as those who mourn without hope, for we know that not for one single instant has the infinite Life and Love been separated from the object of His love and care. To human sense King Edward has passed through the shadow called death, but in this experience he has surely awakened more fully

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to the fact that man never dies, and is finding his real imperishable selfhood which is God's reflection, the Christ-man, the "I AM" expressed. King Edward set an example of practical Christianity that all might follow with advantage,—as a man, in kindly deeds, in unfailing courtesy and cordiality, and in sympathy for all those, whether rich or poor, high or low, whose sorrows or sufferings came to his knowledge. To his lasting honor be it said, that it is not so much as a king, but as a man that he has fairly won and holds the affection of "this so great a people." His name will descend to posterity as the peace lover, the peace maintainer, as Edward the Peacemaker.

And what of the chief mourner, the Queen mother! With her we tenderly sympathize in this her dark hour. As she has gladly and dutifully shared her husband's joys and sorrows, so divine Love will assuage her grief, will comfort and sustain her. As Christian Scientists let us not forget for one moment, while this mighty wave of sorrow sweeps the empire for the passing of a great and good king, that the time draws on, yea and now is, when there shall be but one shepherd and one King, even as it is written: "they shall all know me [God], from the least of them unto the greatest." It rests with us to hasten this realization through a better and quicker healing of sickness and sin, through the example of loving and blameless lives, through a broad-minded sympathy with others, and a direct refusal to regard man, even though to our finite sense the subject of our contemplation may be a cause of disappointment, otherwise than as God regards man. The world stands poised in breathless expectation, waiting for its salvation, which it knows is at hand. Whence it comes, it knows not; but we know, and in that knowledge we rejoice. "If we live in the Spirit, let us also walk in the Spirit," for therein there is no death.

Second Church, London:—

Our service today is being held to bear grateful and loving witness to the life and reign of King Edward, who has governed our noble empire with that prudence, wisdom, and foresight in which we recognize the loving guidance of our Father-Mother God. As Christian Scientists we admit neither the might nor the majesty of death. We are met here not to pay any tribute to its reality, nor to mourn over its seeming power; but by helping to destroy its reality, we are destroying the sorrow that the belief in death seems to cause. In this way we think we are best fulfilling the wish of the Queen mother, when she said in her message to the nation, "Give me a thought in your prayers." *Correspondence.*

THE LECTURES.

SAN JOSE, CAL.

An audience that taxed the seating capacity of the Victory Theater listened for an hour and a half last evening [April 18] to an impressive address on the subject of Christian Science by Frank H. Leonard of Brooklyn, N. Y. The lecturer was introduced by Francis J. Hambly, one of San Jose's most prominent attorneys, who said,—

The large audience assembled is but another proof of the great interest there is in Christian Science, and of the desire of the people of the world to ascertain the actual facts and learn the truth about this great movement, from sources that can be relied upon. Since the days of Jesus the Christ, the Christian world has accepted as true the Biblical accounts of the healing of the sick by him and by his disciples, through spiritual means alone. It has accepted as true the fact that for three hundred years after his ascension his followers likewise healed the sick, and that down through the succeeding centuries there have been occasional healings as the result of an uplifted spiritual consciousness and prayer. In the year 1866, an American woman, the Rev. Mary Baker Eddy, was so healed,—raised from the bed of death when material means had failed,—and she came to the conclusion that her healing, and the healing work of the Master and his followers, were the result, not of the mere pleasure of an anthropomorphic God, but of a great spiritual rule or law, eternal, infinite, and universal in its application, and thereafter she devoted herself to the discovery of that rule or law, the method by which the healing work had been and could be done.

That rule or law was subsequently discovered by her, revealed to her, proven and demonstrated, and published and given to the world in her great work, "Science and Health with Key to the Scriptures," the Christian Science text-book. That rule or law, through and by its Principle, God, heals the sinning as well as the sick. This, in part, has been the precious contribution of Mrs. Eddy to the human race. Through and by it the lives of countless thousands have been saved and blessed, and the great healing work goes on daily, and must continue to go on, redeeming human consciousness through the power and activity of Truth, until man's freedom from sin, disease, and death has been wholly demonstrated.—*San Jose Mercury.*

SALINAS, CAL.

Bliss Knapp delivered a lecture on Christian Science April 21. He was introduced by ex-Mayor W. J. Hill, who said,—

While I am not a Christian Scientist and do not profess to understand the philosophy of its teachings, I nevertheless believe that the time has come when the public, and especially the Christian public, ought to give the subject a candid, careful, and impartial hearing. It is the faith of thousands and hundreds of thousands of our people, who in point of intelligence and standing in their respective communities are not below the average of the membership of any other religious denomination. Among its adherents are successful business men, shining lights in the learned professions, on the bench and in the halls of legislation. Whether we believe in the doctrine of Christian Science or not, there is no gainsaying the fact that it has many wonderful cases of both mental and physical healing to its credit, and that it exercises a most beneficent influence over the lives and destinies of its large and rapidly increasing number of disciples, who seem to be the most optimistic people on earth, ever ready with a word of cheer, a kindness for every situation, and who look upon the brightness of life, rather than its shadows.

I remember when the Christian Science movement first started, over forty years ago, that the great mass of humanity were doubters and even open scoffers, but prejudice, misrepresentation, and criticism were met with patience and dignity, until from the modest home of Mrs. Eddy in Lynn, Mass., Christian Science has spread to the uttermost ends of the earth. The truth has nothing to fear from the freest and fullest investigation. Let us give to others the thoughtful, careful, kindly consideration that we ask for ourselves, exemplifying the golden rule of doing unto others as we would have others do unto us.

It is little short of marvelous, the hold that Christian Science has taken on the minds of men and women throughout the whole civilized world. In a San Francisco newspaper I recently read an article from the pen of an eminent minister of the gospel in that city, who declared that by far the largest church congregations in New York, Boston, San Francisco, Los Angeles, and other great cities, are made up of the followers of Mrs. Eddy, who seem to find in Christian Science something that satisfies their longing for better things.—*Correspondence.*

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BIRMINGHAM, ENGLAND.

Bicknell Young lectured on Christian Science in the Town Hall, Birmingham, England, on Friday evening, April 22. There were over a thousand people in the hall, who listened to the lecture with close attention. The lecturer was introduced by Colonel Hobart, of Liverpool, who said in part,—

In such a gathering as this there must be many who have attended from various motives: there are those, no doubt, who have already accepted the teachings as given to this age by the Discoverer of Christian Science, Mary Baker Eddy, who is also the author of the Christian Science textbook, "Science and Health with Key to the Scriptures." There are others who have come here earnestly seeking for Truth, and an understanding of its saving and healing power. Then, possibly, there are those who have very little acquaintance with the subject, who have formed their opinions from criticisms against Christian Science. This is what Mrs. Eddy named the Christ Science, which she said was the divine law of Life, Truth, and Love. Whatever may be the individual mental attitude of our friends here tonight, we would ask their cordial and respectful attention to the lecturer who, in the limited time at his disposal when dealing with an infinite subject, will tell you some little of what Christian Science is, what are its promises, and what it has done and is doing for mortals since its discovery by its Founder, Mary Baker Eddy, in 1866.

Now I could not, even if I were desirous, overlap the lecturer, because it would be quite impossible to trespass on any ground over which he may travel in this unlimited subject in which the infinite, omnipotent, omniscient, and omnipresent God is the All-in-all; but as one of over a million who have accepted this new-old religion, which Jesus lived and practised nearly two thousand years ago and which he commanded his followers in every age to pursue in these well known words, "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick, cleanse the lepers, raise the dead, cast out devils," I would like again to bear public testimony to the blessings I have received since hearing of Christian Science, just a little over seven years ago. Prior to that my family seemed to have more than its share of sickness and the consequent heavy expense when trying to combat the ills to which flesh is supposed to be heir; and although all available material means and human wisdom were brought to bear, particularly in one case of sickness, there was no effectual result. Then, when all these had failed, and in our extremity we turned as a last resource to God,—sought the divine source of all good, and applied for metaphysical treatment,—there was such a complete cure effected as proved positively that God is "a very present help in trouble;" that in Him "we live, and move, and have our being;" that He is the author and giver of all good, and of good alone; that He is not the author of sin, sickness, and death, and also that He is all-power.—*Correspondence.*

GUERNSEY, CHANNEL ISLANDS.

There was a large attendance on Thursday evening [April 21] at the St. George's Hall to hear the lecture given by the Rev. William P. McKenzie of Boston, U. S. A., on Christian Science. The chairman, the Hon. Donough O'Brien of London, introduced Mr. McKenzie in a short pleasant speech. He explained that the lectures were intended to remove misunderstanding and misconception as to what Christian Science really teaches. Mr. O'Brien spoke of the growth of the movement in its beneficent work for mankind, and illustrated by his own case, for several years ago he had been healed of distressing conditions of long continued suffering. Since that time of healing he had enjoyed good health and had never been absent from his professional work through sickness.

Guernsey Advertiser.

FORT WAYNE, IND.

Prof. Hermann S. Hering lectured yesterday afternoon [April 24] in the Majestic Theater before a very large audience, his subject being "Christian Science: The Science of Salvation." He was introduced by Jacob S. Shield, formerly of Warsaw, Ind., now of Chicago, Ill., who said in part,—

We may differ on many questions, but I dare say that on at least one we are all united, and that is that there is but one God, the Father of all. If that is true, then we are one universal family, and we are not divided in any sense of the word, except as humanity has taken it upon itself to divide itself; and so the interests of one are the interests of all; and if any of us have anything that is good for another, it would be gross selfishness if we would not give it to the brethren.

You are asked to be here today because we have something very, very good to give you. Christian Scientists are always glad to make known their doctrines as best they possibly can to others, hoping that thereby they may release some poor sufferer who has been unfortunate enough to come under the difficulties experienced in the world, and who has not found the desired healing. Now, because we have found that Christian Science is the best healing method in all the universe, because we have tried it and found it all that is required for man's health, harmony, and peace in the world, because we have learned something more about God in that experience,—these are the reasons that we offer it to you today. We do not expect that the whole world will immediately accept Christian Science; in fact, we do not expect that a single individual will accept Christian Science until he is positively convinced that it is the absolute truth as taught by the Master on the shores of the Galilean sea. But we have tried Christian Science, and we hope that we may also lead you to try it, if you have anything in the world that makes you a sufferer.

The difficulty that we encounter is to make people believe that there is indeed such a wonderful thing as a healing power altogether different from anything known in the world. Just as each one of you, if you could go back one hundred years, with your present knowledge, and meet the great men of that time and explain to them about the transmission of the voice from one end of the continent to the other, and say to them that you could converse with your friends, they would at once brand it as a fairy tale, or say that you were not mentally responsible. So with Christian Science today. We tell you something so marvelous, so wonderful, that it seems almost incredible; and the world is full of doubting Thomases.

Fort Wayne Journal-Gazette.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Topeka, Kan. (Second Church).—Hon. Clarence A. Buskirk, Grand Opera House, June 16.

Minneapolis, Minn. (First Church).—Rev. Arthur R. Vosburgh, Auditorium, 3 p.m., June 19.

Highland Park, Ill.—Bicknell Young, Ravinia Park Theater, 3:30 p.m., June 19. (Joint lecture for Highland Park, Evanston, and Wilmette.)

Huntington, W. Va.—Frank H. Leonard, Carnegie Hall, June 20.

Paris, Tex.—Hon. Clarence A. Buskirk, Peterson's Theater, June 21.

Indianapolis, Ind. (Second Church).—Bicknell Young, Tomlinson Hall, Delaware and Market streets, June 23.

Milford, N. H.—Mrs. Sue Harper Mims, Town Hall, June 27.

Philadelphia, Pa.—Bicknell Young, Church Edifice, 40th and Walnut streets, June 26 and 27.

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TESTIMONIES OF HEALING.

I came into Christian Science about two years ago. For over twenty years previous to that time I had never known what it was to be free from pain. Operations, sanitarium treatment, osteopathic treatment, electric baths, and change of climate were tried one after another without any benefit. During this time six physicians were consulted, but they gave no encouragement. At the time of my coming into Science I was partially paralyzed, had spinal trouble, and was said to have locomotor ataxia. For a year before my healing I had suffered intensely day and night. I never knew what it was to have restful sleep.

It would be impossible to describe my condition at this time; there was no position in which I could place myself that did not cause intense pain. During the winter of 1908 I grew worse very rapidly, and our family physician, who made a thorough examination and study of the case, said that there was no remedy known to medical science, and that as long as I lived I would be a great sufferer. I had been a devout Christian all my life, but could not believe that God was responsible for my suffering, that He would be less merciful than my earthly father; yet He seemed very far away, and my own prayers and the prayers of a devoted family remained unanswered. For a long time my only prayer had been, "God help me!"

At this time, when on the verge of the grave, a dear friend advised me to try Christian Science. I procured a copy of "Science and Health with Key to the Scriptures," but for some time even the thought of reading seemed a burden; but one day a great desire came over me to know what it was that brought health and peace to my friends, and with this desire I resolved to give up the medicine I had been taking daily for years and to get all the benefit I could from Science and Health. The desire grew until it absorbed every thought and I felt I could not wait for any one to help me. It seemed as though I had been starving for years and was just within reach of food, and such food! How my heart is filled with praise to God for this heavenly manna. I began to read, and for two weeks I was so absorbed that I was entirely indifferent to my surroundings. When my healing occurred I cannot say, but one day I awoke to the fact that every pain had left me; the burden I had carried so long had dissolved, and I was free.

How can I describe my joy in finding God, good, with that peace and sweet content which comes through trusting Him. What a blessed comfort it was to know that "desire is prayer" (Science and Health, p. 1); that I could pray without ceasing, and that God is not afar off, but nearer than hand or foot. For two years no medicine has passed my lips and my health has been excellent. I can walk any distance without fatigue, and I have strength for every duty that is mine to do, knowing that in God is all strength. Perhaps no one has suffered more than I did from sleeplessness. For years restful sleep was unknown to me, but from the first day of reading Science and Health I began to sleep. Instead of resorting to material means to induce sleep, I used the 91st Psalm and the Lord's Prayer, and it proved so helpful that I was soon peacefully sleeping, and for the whole night through.

Through Christian Science, life for me has begun anew, sickness has given place to health, fear to trust, and unrest to perfect contentment. I find my greatest joy in studying the Lesson-Sermons. My heart is continually praising God, and my gratitude to Mrs. Eddy can well be imagined when one realizes that without her gift to the world I would still be wandering in the darkness of despair. My greatest desire is to rise each day into a higher realization of Life, Truth, and Love.

MRS. MARY D. MOORE, Boulder, Col.

I can testify to the preceding facts, as stated by my wife, Mary D. Moore. I will also say that our physician, who is considered a peer in his profession, after a thorough examination and study of my wife's case, said she had organic trouble, which could not be cured; that cases similar to hers were very rare; that there was no remedy known for the disease; that complications would follow, and the result would be terrible. It was then, after all hope for help was gone, that she turned to Christian Science. She procured a copy of Science and Health and began to read; and as she read, she realized the peace that passeth understanding. In less than three weeks the truth had set her free. The blood began to circulate through the stiffened limbs, and the flesh, which had been fast to the bone, became normal.

During the two weeks previous to her healing, she seemed to be "absent from the body and present with the Lord." The child of Christian parents, she had devoted the greater part of her life to church work, and she could not believe that a just God would so afflict one who was ever trying to do His will. It was only after studying Science and Health that she got the true understanding of God. To say that I am thankful to God, and to Mrs. Eddy, for this wonderful healing after all other means had failed, does not begin to express my feelings. I hope the giving of these facts may be the means of bringing some one from darkness into light. It has taught me this lesson, that there is nothing impossible with God.

ISRAEL MOORE, Boulder, Col.

It was after I had taken medicine for weak lungs for over two years, that I came to Christian Science. I also had a stomach trouble, for which the doctor urgently advised an operation. To this, however, my relatives would not consent. After some weeks, when I had improved enough to walk around, I went to a Christian Science practitioner's house, where for the first time I was told of Christian Science—or "healing through prayer," as she called it. She offered to help me free of charge, and I was healed in one treatment. I was then fourteen years old, and as the laws of Norway are very strict about school attendance, my teacher, when she heard of my improved health, sent for me. A doctor's certificate now became necessary, so I went to the same physician who had for the last two years prescribed for me, and who had also advised the operation. After giving me a very thorough examination, he said, "Now you are well, lungs and all." And so it has proved.

This was more than three years ago, and since then I have spent over a year in a factory, but have never felt any reminders of the old troubles. I am at present a strong and healthy girl over seventeen. Before I was healed, I had to beg for bread; but I thank God that through Christian Science health has been restored, so that I at present can earn not only my own living but am able also to give a helping hand to my widowed mother, who has four little ones to support. My hopes are that my life in the future will bear such fruits as will prove my gratitude.

BERGLIOT KARLSON, Ostre Aker pr Kristiania, Norway.

In gratitude to God, and to our dear Leader, Mrs. Eddy, I wish to relate my experience. I had been a great sufferer for many years, in pain most of the time, and I never knew what it was to be free from a sense of weariness. I was operated upon in one of the hospitals in Boston, but the operation was not a success. I also had four operations performed at my home, without any lasting benefit, two physicians giving up my case and one stating that he thought I could not live forty-eight hours. I then set the medicine aside and gained rapidly, but was not healed.

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The doctors told me that unless I submitted to a very critical operation, with only one chance in a hundred of recovery, I could never be well.

My husband had recovered from an illness and gone away to work, and I went also. While away, my husband's trouble came back worse than ever, and we called in a physician, who relieved him for a few hours, so that he was able to go out; but he was again taken very ill in the office of the firm for which he worked. He asked some one to take him home, and this man was a Christian Scientist. He asked my husband if he might send his wife over to talk with him. She came, and through her treatment my husband was relieved, and he expressed the thought that if I were a Christian Scientist I could help him. I was willing to be a Christian Scientist if I found it to be right, so I began to study the Lesson-Sermons with the lady who had helped my husband. I was very anxious to have a copy of Science and Health, so when my husband made me a birthday present of ten dollars, I invested part of it in a copy of this book. The second morning after receiving Science and Health, I sat by the window reading the chapter on Prayer, and looking up I earnestly prayed our heavenly Father to manifest the truth to me in some way, that I might know without a doubt Immediately a most beautiful light seemed to fill the cottage, and I was healed. I also suffered from partial blindness, but was able to remove the glasses which I was wearing constantly, although I still use glasses for reading and sewing. After my healing, convulsions, a trouble from which I had suffered for years, came up again, but I had Christian Science treatment and was healed. *Materia medica* had never been able to overcome this trouble.

I cannot find words to express the wonderful peace and happiness which came to me when I realized that Christ, Truth, had set me free. It is easy to tell of one's physical healing, but I cannot express the spiritual uplifting which I received in seeking another's good. My prayer is to be ever faithful, and to do some good each day.

MARY E. GOULDING, Rockland, Me.

In 1898 Christian Science found me helpless and hopeless, physically and mentally, with only a longing to pass on to some unknown future state, to see if I could there secure one day free from suffering. Two years prior to this, while under medical treatment for a slight catarrhal affection, both currents of an electric battery were accidentally turned on my head, and from that time physicians pronounced me a nervous wreck and said they could do nothing for me. They advised my parents to keep me free from worry and excitement, and said that under no circumstances should I be permitted to study.

I suffered from stomach, liver, and bowel trouble, and the powerlessness of material remedies, together with constant travel from mountains to seashore, led me step by step to Christian Science for help. On hearing the "scientific statement of being" (Science and Health, p. 468), I knew that this was the truth. After three weeks' treatment I walked miles, when formerly to walk one block caused much suffering. The healing in my case was not instantaneous, but required two years' work. For the help so faithfully given in guiding my feeble footsteps out of darkness into light during this period, my heart is full of love and gratitude. In order to make room in consciousness for the great truth of Christian Science, my thought had to be emptied of false teaching, such as belief in spiritualism and fear of hypnotism; hence my slow healing.

To tell of the battles fought and victories won up to the present time would be joyous, but I will give a somewhat recent case of healing. In August, 1908, I was taken with fever and called in a practitioner, refusing to have a nurse. The fever was very high at times, but I was able to serve myself both day and night, being left entirely alone at night. Those who witnessed my healing were amazed at the fact that I lost very little flesh and with the exception of a few days ate anything I desired. I was conscious and mentally clear during the entire time, being able to read and study the Bible and Science and Health. I required very little sleep, and felt no exhaustion from lack of it. I was even able to get out of bed one night to put out a fire in my room caused by the overflowing of an alcohol stove, and I felt no excitement or weakness from the exertion. On the night of the day that the fever left me, I was suddenly awakened from a quiet sleep, conscious that I must have immediate help. The practitioner came to me in a few minutes, and although I was seemingly in the presence of the last enemy, there was no fear. All through the night the battle for life was waged, but when the morning came the testimony of the material senses was silenced and Truth's omnipotence revealed, proving that our weapons "are not carnal," but are "mighty through God" to the destruction of every form of error.

What can I say of the beloved woman who made this work possible through her teachings? The study of Science and Health with the Bible has given to me the only real knowledge of God as a living Principle that I have ever possessed. It has given me health, strength, and a broader sense of love. My heart overflows with joy, with gratitude and boundless love, and may I prove in works, not words only, that I am a meek and humble follower of Christ.—MISS GERTRUDE CHICK, Oakland, Cal.

One day, nearly two years ago, I was lying down with what was no new occurrence, a distressing headache. Before I became interested in Christian Science I used to stand the pain as long as I could, and then send for powders and lie down. If the headache was a bad one the powders had no effect. On this occasion I was studying an article in the *Sentinel*, and as the truth it contained was borne in upon my consciousness, the pain left me instantaneously. I noticed this at once, and after a moment got up and walked aimlessly about for a bit, to see if the pain had really stopped. I fully expected to have to lie down again, for the twinges were always unbearable, but they did not come back. I spoke of this experience not long since to a non-Scientist, who said: "Oh, that was nothing. Sometimes a jumping toothache will stop suddenly, and so does neuralgia. It only happened to stop while you were reading." I said, "Yes; but that was two years ago, and I have never since had one of those headaches, to which I was very subject. How do you account for that?" "Well, that does seem singular," said my friend. "You had better keep on reading the *Sentinel*."

I have done so, and I am very thankful to testify that I have experienced many instantaneous healings during moments of sincere study. All the literature is indispensable to me, especially "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I never merely read it—I study.—BELLE A. MUNDY, New York, N. Y.

It gives me great pleasure to testify to the benefits I have received from Christian Science. About two years ago I began to take a deep interest in its study, having known of some wonderful cases of healing among my friends and acquaintances. The study of the textbook, "Science and Health with Key to the Scriptures," has not only increased my interest in the Bible, but I find its teachings applicable and helpful in every phase of daily life. In December, 1907, I had been suffering for more than two weeks with severe pains and heartburn when I applied to a Christian Science practitioner for help. After taking the first treatment I was very much better, and after the second treatment I was entirely cured, so that

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I have had no return of the trouble. I am in perfect health and am thoroughly satisfied that the application of the truth, as found in Christian Science, is the remedy for all ills—physical, moral, or mental.

L. S. LARSEN, Camden, N. J.

In the nine years that I have been reading the *Sentinel* and *Journal*, I have often thought that we seem to have very little appreciation of what has been done for us in Christian Science. Often in reading our periodicals the help which I would get from perhaps one article was worth more than a year's subscription. Certainly no class of people have so much to be thankful for as have Christian Scientists. They realize, though it may be in a small way, that they are beginning to know something about the only true God, and to understand what the Saviour meant when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Through the understanding I have gained by reading "Science and Health with Key to the Scriptures" in connection with the Bible, I have seen the following cases healed in my own family of three. My husband was healed of a severe case of throat trouble in practically one treatment, with some talk and some reading from Science and Health. He had been subject to this disease for a good many years, but since being healed in Christian Science he has never had even a symptom of it. In a few treatments he was healed of chills and fever, also of night-sweats. In the case of a badly injured thumb, the physician made some rather alarming laws in regard to it; but all was overcome in a short time. For several years my son had worn glasses when at school, but the winter that I began to attend the Christian Science church and to read Science and Health, he only used his glasses part of two or three days, and in the past ten years he has not used or even needed them. In one treatment he was healed of an acute attack of bowel trouble, after suffering all day with it. A good many ailments have yielded with a few treatments, others more slowly. I would also like to tell of one demonstration which we had the first summer after we began to study Christian Science. This son was barefooted, and ran a piece of rusty wire through his heel. It was deeply imbedded in the flesh, and it seemed for a while that it could not be removed without cutting it out; but finally it came out, and in less than half an hour he went back to his play. The wound healed with very little inconvenience, considering the great amount of fear that I had always had about such things.

As for myself, the language at my command is inadequate fully to express what Christian Science has done and is doing for me. In the spring of 1864 I had an illness which seemed to settle in my lungs. My restoration to health was despaired of, but finally my health in a measure returned. The effects of the disease were still manifested, however, in headaches and lung and stomach trouble; and later other diseases developed, until it seemed as if I was sick both in mind and body. For twelve years before I knew anything about Christian Science these ills seemed to be aggravated; I took medicine and gave medicine to my boy until I was heartsick of the whole thing. Often of an evening, when I would look up into the blue sky, it seemed so calm and restful that I would say to myself, "Ah, if I could only go to sleep and never wake, it would be such a blessed relief." For three years, especially, the burden seemed more than I could bear—I do not think I had three good nights' rest in that time. A great deal more could be told, but I have said enough to show that I have much reason to be thankful for Christian Science. After I had read only a few pages in Science and Health, I thought, "Oh, why could I not have had this when I was a child; how much sorrow and suffering I might have been saved from!" When I see children starting on life's journey over the same road that I traveled, I think if their parents could only know that there is a better and safer way, the Christ-way that leads to peace and happiness, and that they could not give their children a better legacy than the practical knowledge of scientific Christianity, as taught and demonstrated by our Saviour, and revealed anew to us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The understanding of this book certainly does unlock the treasures of the Bible, and so illumes its sacred pages that now we read it with loving interest and benefit.

In regard to physical healing, there is one thing for which I am most thankful, namely, the healing of a so-called malignant disease. In 1903 this disease appeared on my hand and arm. I had to ask for help, until my own thought was sufficiently uplifted and freed from fear so that I could work for myself, and it was two years before I was entirely healed. I certainly was very thankful for this added proof of God's power. I am very grateful to God, and to our dear Leader, Mrs. Eddy, for this blessed truth, and that I can demonstrate it not only in my own family, but for others also. The transforming process that has been going on, in my consciousness as well as in my body, is wonderful to me. Before I knew about Christian Science, it was mere mortal existence; now it is real living, so that in the last ten years there has been a sweet song of gladness in my heart. Not all the beliefs of the so-called mortal mind have yet been destroyed, but I rejoice because of what has been done, and I know what will be done, and that I have at last found the true way to work out my own salvation, and to work for God.

I thank God that in all this wide world there was one pure enough, one imbued with enough of the spirit of the Master to receive the glorious message of Christian Science and give it to poor humanity, struggling hopelessly with sin, sickness, suffering, and death. I want to live so as to prove my gratitude, and to give me the right to be called a loyal Christian Scientist.

MRS. JOAN M. BREWER, Parsons, Kan.

I will add my thanks to those that are given each week in the *Sentinel*. I did not come to Christian Science through my own physical healing, but through that of my child, who was cured of a very severe case of whooping-cough in one week's treatment in Christian Science. This led me to investigate its teaching, and I have seen many beautiful demonstrations since coming into this truth.

I will relate a case of mental surgery which happened to me over a year ago. I was carrying a large box of flowers, and as that morning the walk was very slippery, I fell backward, striking on this box. I felt that I was severely injured, but I declared the truth, repeating the "scientific statement of being" (Science and Health, p. 468) over and over; still the pain seemed so real that I at once took a street-car and visited a Christian Science practitioner. I had a treatment, but the pain did not cease. I, however, went to my place of business and stayed till noon, when I went home and tried to lie down and read in Science and Health; but the symptoms were very serious, and in the evening I telephoned to the practitioner that she should come and see me again, as I could not lie down or even sit up except in one position. I did not sleep any that night, and was not much better the next morning, but that day I read in Science and Health and realized that error is never real, for God is All-in-all. The next night I slept some, and in the morning I got up, dressed myself, and when the practitioner came I opened the door for her. I stayed up all day, and in the evening I went out to get shaved. The next morning I went to my place of business and worked all day.

This experience showed me that God can heal anything, no matter how serious it may seem. In the epistle to the

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Hebrews we read that "the word of God is quick, and powerful, and sharper than any two-edged sword." I am very thankful to God, and to our beloved Leader, who has unfolded to us this heavenly truth that all mankind may avail themselves of its great blessings. Christian Science heals the sick and the broken-hearted. I am also grateful for the knowledge of this God-given truth, so that I can help others to find the way heavenward, for this is the command Jesus has given us.

CHRISTIAN TEXTOR, Toledo, O.

Feeling that I have been greatly benefited through the ministrations of Christian Science, I willingly add my testimony, hoping it may be an inspiration to others in need as I was, to find out for themselves that God is the "great Physician" and ever-present helper. In December, 1907, I was taken to a hospital, where I underwent a very severe operation, from which the doctors said it would take months fully to recover. Three weeks after the first operation, the doctors thought it necessary to operate again for internal trouble, as there was fear of blood-poisoning; but from this I was saved through the help of a sister who is a Christian Scientist.

Just one week later I was taken home in an ambulance, unable to sit up and with doctor's orders not to do anything for eight or ten weeks after I grew strong enough to be up. The next morning, however, I began to read Science and Health, and through doing so I was led to call for the help of a practitioner. I began to sit up the day after my first treatment, and gained steadily, even assisting in the housework. Two weeks from that time I felt equal to taking a trip to Chicago, where I visited the Christian Science churches and enjoyed myself, being quite free from my former fears; whereas, before I took up Christian Science, fear and worry kept sickness in the family almost constantly.

I am stronger and better in health than ever before, for all of which I am profoundly grateful to God, and also to our dear Leader, who has so faithfully shown us the way.

MRS. BERTHA HAWKINS, Kenosha, Wis.

Words cannot express my gratitude to God, and to Mrs. Eddy for what Christian Science has done for me since it found me, about three years ago, a physical wreck. I had what the doctors called an incurable kidney disease and gall-stones. When I took up Science treatment I was much reduced in weight, but in four months I was perfectly healed, and my present weight indicates robust health. Christian Science has brought many blessings to my home, every member of my family having been healed of some discordant condition. For all of these blessings I am very thankful.—R. H. PENTECOST, Memphis, Tenn.

When I think of the seventeen years passed in pain and intense suffering, which the doctors said was caused from female weakness and heart disease, I feel that I must tell others of my healing in Christian Science. I was told that there was no hope of my ever having a living child, as we had lost three from premature birth; and while the kindness and sympathy of the doctors were appreciated, yet not a ray of light or hope was held out to me. When finally a baby was born, it suffered as much as a child could possibly and live. My husband was then told by a friend of her having been permanently healed by Christian Science of rheumatism of long standing (while in her seventy-second year), and she begged him to have me try it, as he was constantly dwelling on my helplessness and suffering. I, however, said that I could not be helped,—that it was too late; but that, if Christian Science explained the Bible, I might get some comfort in my last hours. Thank God, I, too, have been permanently healed by Christian Science, and so has our child, who is now over ten years old.

Human language is inadequate to express my love and gratitude to our revered Leader, Mrs. Eddy, the author of "Science and Health with Key to the Scriptures."

MRS. HATTIE SHAFER, Tucumcari, N. Mex.

I have learned in Christian Science that there is but one power, the power of Truth and Love, to destroy sin, sickness, and death. This divine power, believed in and applied, enabled me years ago to lay aside glasses, after having used them for five years. My husband had worn glasses twenty-five years when the demonstration of normal vision was made. "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), Mrs. Eddy tells us, and this reflection of perfect vision proved to be the supply for his human need.

Some time ago a severe accident came to me. My neck was badly twisted, and in extricating myself my spine was hurt, causing severe pain; but the truth of being was declared, and I was enabled to attend to the duty of caring for another. The pain, however, finally located in and about one eye. One Friday evening the appearance became alarming, and my suffering was intense until the following Sunday morning. I had always gone over the Lesson at the hour of service when unable to attend, but this time every effort to read was a failure. Finally I removed the bandage, tossed it aside, and vehemently declared a part of the Scriptural statement in Romans viii. 38, 39. From the study of the Bible, and by gaining light from Science and Health, the demonstration was made, and with joy I was able to "draw water out of the wells of salvation." My weakness was replaced by strength, and the damaged eye was out of thought. By Monday evening, happily, the pupil was normal, and perfect vision was mine! I can best express my gratitude for Christian Science by carefully studying the letter, imbibing the spirit (as counseled by our Leader), and in striving to demonstrate the healing power of Truth and Love.

ELEANOR BLAIR, Chicago, Ill.

It is with the greatest joy and gratitude that I add my testimony to the many others that I have read in the *Sentinel* and *Journal*. I came into Science over a year ago, for physical healing, and received so much spiritual enlightenment that it is my greatest aim in life to try to impart some to my fellow-men. The trouble was an exposed nerve after the extraction of a tooth. For weeks the pain was so intense that, after being poulticed, drugged, and examined by the president of the Sydney Dental Board, and a well-known Sydney specialist, with no result, I at last turned to Christian Science in my extremity, and gradually the difficulty was overcome.

Since then I have had many demonstrations of the ever-presence of divine Love, some of them being instantaneous. One evening, while at tea, I accidentally cut my thumb. I instantly declared the truth, that nothing could harm God's child, and went on with my tea, but when I had finished I examined the injury closely. It was still stinging, but not a drop of blood flowed. Another almost instantaneous demonstration was help given to our maid, who came to me in tears, saying that she was in great pain. I told her that I was a Christian Scientist and would help her if she liked. Upon her consenting, I set to work at once, and in a very few minutes she told me that the pain had gone.

For these blessings, for our helpful literature, especially our text-book, "Science and Health with Key to the Scriptures," and for the life of our dearly beloved Leader, I thank God, and my prayer is that I may follow humbly and faithfully in the footsteps of our Master, Christ Jesus.

GERTRUDE E. SALTER, Sydney, Australia.

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FROM OUR EXCHANGES.

[*Interior.*]

Religion might have been revealed complete, fixed, final. The Bible might have been packed full of rigid legislation forestalling every human contingency. The Son sent to make known the Father might have put forth a symposium of systematic theology or an encyclopedia of canon law. But such is not the Bible we have. Its rigid commandments are but ten. Its supreme authority preaches not a science but a life—a life that grows. He does not exhaust truth; he tells learners that many things are left unspoken and promises them a Spirit to guide their further excursions into truth. That is to say, God has given to the world a religion whose great overrising landmarks are plain, sure, and immovable; whose Master will suffer no obedient soul to be lost from the mighty goal of the eternal fact; but, as the follower presses forward, pursuing that Master in faith and watching his great sentinel marks, many things are to be learned along the way. There is nothing to learn which contradicts or obscures the landmarks the traveler saw at the outset, but much appears to make the Master's purposes clearer, his insight into the affairs and nature of men more marvelous, and the opportunities of serving with him for the weal of the world more thrilling.

[*Christian World.*]

Prayer is a human experience whose test is its results upon the soul. Those results argue its relation to the truth of things. It supposes man's fellowship with a spiritual universe, his immediate contact with a supreme and holy personality, a supposition against which science, truly considered, brings no valid objection. It is a spiritual force which has wrought in the mightiest souls and in the mightiest movements. It demands as its conditions a true and sincere life. It is the source of man's purest joys. It is the function to which he must bring *his* best in order to receive *its* best. It is his heaven here, and prepares him for all the heavens that are beyond.

[*New York Observer.*]

Christianity is more than all measures, broader than all molds of thought, richer than all rituals. Many men today are preaching miniature Christianities which are but dwarfed caricatures of the splendid whole. Others are setting forth faiths that have received no baptism from on high. It is our duty and privilege to give ourselves more and more to a patient and profound investigation of the question, What is Christianity? and to a resolute effort to interpret that faith (while we theoretically master it) in terms of righteous conduct and loving ministry to our fellow-men.

[Rev. Charles W. Burrowes in *Christian Intelligencer.*]

This is what constitutes Jesus the leader of the times: not that he was ahead of his times in that day long ago, and that he then gave to men truths that were somehow preserved for the use of this more advanced and appreciative day; but that in his devotion to men of that day he led them to unfailing springs, to inexhaustible granaries, to loftiest heights; and that we men now can find no springs so sweet, no granaries so abounding, no mountains so high.

[*British Congregationalist.*]

Doubt and intellectual difficulties are the common lot. Every person who thinks at all, walks more or less in a mental twilight. But, if his heart be darkened, and he lose hold upon the revelation of God in Jesus Christ, his state is pitiable. If he try to lead other men, it is but the blind leading the blind, and both will fall ultimately into the ditch of despair.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

The Publishing Society has a limited number of volumes of the *Journal* and *Sentinel* bound in cloth, half morocco, and half calf and arranged in sets from four to nine volumes. These sets are now on sale at special prices, ranging from $9.20 to $21.00, according to the style of binding and number of books in the set.

These special prices apply only on sets of books, and in no case on single volumes. The offer presents an exceptional opportunity to Christian Scientists to obtain rare volumes for reading-rooms, libraries, and individual use. Detailed information will be furnished on request.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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The Christian Science Quarterly

Published January, April, July, and October

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

Vol. XII. No. 42.

BOSTON, JUNE 18, 1910

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ITEMS OF INTEREST.

National.

The "Administration railroad bill" has passed the United States Senate, fifty to twelve. The salient features of the measure are: Court of commerce, created to consider appeals from orders of interstate commerce commission; long and short haul clause provides for higher rates on lower mileage; low rates for destroying water competition are provided against; fines provided for failure of company to furnish statement of rates on written application; commission given authority to investigate propriety of any new rate or classification; authority also granted to fix through rates when carriers neglect to do so; shippers given right to designate through route over which property shall be carried; telegraph and telephone lines are placed under jurisdiction of commerce commission for interstate business; injunctions regulated in certain cases where state laws are suspended.

The political victory for municipal democracy in Denver turns out to have been of exceptional importance and against enormous obstacles. The water company was defeated in its efforts to get a new franchise, though it was supported by both political machines, and a municipal water system was authorized. The initiative, the referendum, and the recall were adopted over the opposition of both machines, and the citizens' ticket was triumphant. All through the campaign, in which Judge Lindsey was active and tireless, one paper declared editorially that if, under all the circumstances, the citizens' ticket were to win, it would mean that the people of Denver endorsed the truth of Judge Lindsey's book, "The Beast and the Jungle."

The Carnegie foundation for the advancement of teaching has issued a significant report on medical education in the United States and Canada. The report censures a number of states for not requiring a higher educational test. The foundation takes the position that the training of physicians is not a business, but a vital social function. It contends that superfluous schools, operated directly or indirectly for profit, should be closed. The report also shows that medical education has declined to a commercial basis in this country and as a result this country has now three or four times as many doctors as it needs, and a large majority of them have been trained in inferior schools.

President Taft has sent a special message to Congress in which he recommends that the clause in the new railroad bill which gives the interstate commerce commission power to investigate and suspend increased rates filed by the railroads, be modified so as to take effect immediately upon the signing of the act. The President bases his request upon the agreement he reached with the railroads, whereby they agreed to withdraw all increased rates until the new law is signed, and the Government withdraws its injunction suit against increase of rates, which were to be operative June 1.

Although it was demonstrated by practical trial on the battle-ship Indiana that what is known as the ship brake will undoubtedly stop a vessel in somewhat less time than where it is not employed, the device has been found unsuitable for naval usage. The naval board which conducted the tests holds that the brake would soon become clogged with barnacles unless constantly employed. It would also increase the danger from torpedo attack, be a grave menace in close evolutions, and retard the speed of the ship.

The old Grand Central station, for many years the only railroad passenger station on Manhattan island, closed its doors at midnight, June 4, forever. The last train to pull out from the famous terminal was the Boston express. The work of razing the great structure preparatory to the erection of the new main station, upon which many millions will be spent, has begun. The station was built in 1871, and since that date probably half a billion people have passed through it.

Congress has taken action to prohibit the excessive fees of claims attorneys, brought about partly by the situation which has arisen over the bill to pay about two hundred and eighty-two thousand dollars for overtime for letter-carriers. It passed the Senate, but the House added an amendment making it a crime for any attorney or other person to receive more than five per cent of the face of the claim for services rendered in presenting the claim to Congress.

A recent decision of the appellate court at Chicago holds that it is unlawful for members of labor unions to cooperate in refusing to work with non-union men, and that injunctions may be granted against threatened strikes on that basis.

Charging that it has been defrauded of about two million dollars on repair work, in a period of four years, the Illinois Central Railroad Company has filed suit in the circuit court for an accounting against four of its former officers.

By a vote of forty to twenty-four the Senate has taken up the Administration bill to authorize the President to withdraw public lands for conservation purposes. Former Forester Gifford Pinchot is opposed to the measure.

Through a decision handed down in the Yampa anthracite lands case by Federal Judge Lewis at Denver, Col., it is thought that the Government may recover land worth twenty million dollars.

An important consolidation of hotel interests and the organization of a ten-million-dollar concern to operate hostleries all over the country, has been announced from Utica, N. Y.

International.

An order-in-Council withdraws from settlement the vast tract of land in the province of Alberta on the eastern slope of the Rocky mountains, in addition to the lands already withdrawn by the orders-in-Council creating Jasper park a forest reserve and the Rocky Mountains park of Canada. The lands included in the tract are mostly elevated and rocky and generally not suited for agriculture, but are to a large extent covered with a forest which is of great value for the supply of wood and lumber to the prairie country lying eastward from the base of the mountains, for the requirements of the coal mines, and for the protection of the sources of the main streams of the central forest, and it is considered necessary to administer them so as to continue these benefits.

The civil list of Emperor William as King of Prussia is soon to be increased, probably to about five million dollars. The Emperor, who receives nothing from the empire, has experienced difficulty during recent years in meeting the demand on his allowances from the Prussian kingdom. These allowances amount at present to $3,925,000. The restoration or repairs upon his majesty's numerous castles are said to be in part responsible for the royal need. He is a generous supporter of the opera and of the royal theaters of Berlin and Wiesbaden Castle, having for some years made up an annual deficit totaling some seven hundred and fifty thousand dollars. He also maintains fifty-two town and country residences, some of which he has not visited since the beginning of his reign.

A complete understanding has been reached by Russia and Japan on the "open door" questions relating to far eastern affairs. While the terms of the present arrangement are not made public, it is not unreasonable to suppose that it relates to a definition of the spheres of influence of the two nations in Manchuria and in connection with the Chinese government.

The gauges in use at present on the railway system of the Australian commonwealth are three in number; of the 3 ft. 6 in. gauge 6,030 miles are open; of the 5 ft. 3 in., 3,076 miles, and of the 4 ft. 8½ in. gauge, 3,623 miles. The preponderance of the 3 ft. 6 in. gauge is cited as a reason for its adoption as the standard gauge for the four states.

The government's Russo-Finnish bill extends the authority of the Duma over the duchy. All laws of imperial importance are made applicable to Finland without the consent of the Diet. It was drawn in accordance with Emperor Nicholas' manifesto, and has aroused resentment in Finland.

The first Parliament under the reign of George V. opened June 8.

Industrial and Commercial.

Conservation and utilization of the water-power in Wisconsin is effectively done through the Wisconsin Valley Improvement Company, which has undertaken to preserve and store up to be used as needed in the seasons of drought all the surplus water flowing from over a large area of northern Wisconsin, thus maintaining a navigable volume of water in the Tomahawk, Eagle, and Wisconsin rivers at all times. Its organization has been carefully planned; its work is hedged about with restrictions; the rights of the public and of the riparian owners are carefully guarded; its privileges are limited, as are also the possibilities of personal profit to its promoters, and it is under control of the state. Its watershed covers an area of nearly seventy-six hundred square miles. Along the Tomahawk and Wisconsin rivers there are twenty-nine available power sites, of which seventeen are operated. Today there are twenty-four industrial plants using water-power. Of these, one is a sawmill, three are flour mills, seven are electric plants (of which three are operating street-car lines and one a paper mill), and thirteen are paper, pulp, or sulphite mills.

The Royal Mail Steam Packet Company has absorbed the Pacific Steam Navigation Company, which was its chief rival. The capital involved is $7,385,000. The deal is the result of the recent completion of the Andes tunnel, which has opened communication between Valparaiso and Buenos Aires.

It is announced that an immense quantity of coal has been discovered by the Australian Agricultural Company in the Great Greta coal bed, Kurri Kurri. A seam of first rate clean coal was struck at a depth of twenty-eight feet.

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CHRISTIAN SCIENCE SENTINEL

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

THE CHURCH OR CHRIST?

M. G. KAINS, M.S.

WORTHY members of all Christian churches will applaud the ring of loyalty recently expressed by a conscientious church-member in the following words: "Personally, I love my church and her sacraments too much ever to give her up, but I welcome gladly anything within her province that can be of use to any living soul in any way—spiritually, mentally, or physically." In spite, however, of the writer's evident sincerity, the thoughts expressed reveal an attitude that prompts the question: Which comes first, a church or Christ?

Analysis of the above statement would lead to the conclusion that so far as this individual is concerned the church seems to come first, else he would not feel the necessity of casting about to bring new departures "within her province." We are thus led to inquire, Is church-membership prompted by a wish to get as much as possible out of the church sacraments and other ordinances, or is it impelled by the desire to surrender self and through spiritual regeneration to attain to Truth and broaden one's influence for good in the service of mankind? Again, which is the more important, to accept the doctrines of the church of our affiliation, and never to question its teaching, or to think, to seek ever for Truth, to decide for oneself; to walk, however falteringly, in the Master's footsteps, by overcoming one's own sins and aiding others to conquer theirs, and through this spiritual growth to attain that understanding of God which alone enables us to heal the sick?

In the ultimate the question is strictly between man and his Maker, without any taint of mundane affiliation. Those who by healing the sick and reforming the sinner establish the fact that their efforts to live the Christ-life are not without at least some "signs following," who are able thus to give a reason for the faith that is in them, to demonstrate that the Christ is not merely a human being who lived and was said to have died in Judea nineteen hundred years ago, but that the Christ, who was without beginning of years or end of days, is, as Mrs. Eddy says, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583)—it is these individuals, and these only, who are entitled to be called true followers of the Master, to be members of Christ's church. It therefore follows that loyalty, first of all, to institutions is futile, if these do not present proof of their value by "elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (*Ibid.*).

Such being the domain of the church of which Christ is the head, is it not evident that other proofs of church loyalty, such as conformity, subscription to a given creed, etc., are extraneous, and as such may serve to becloud the spiritual sky and thus hide the Christ? The trend of such loyalty is to center thought upon forms rather than upon spiritual realities, and thus to hinder spiritual progress. It may indeed tend to undermine the foundations of true worship, as Mrs. Eddy has declared: "Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error" (*Ibid.*, p. 4).

Doubtless there are thousands of just such earnest church-members, who find in their present religious affiliations the means by which they have gained much good and have been enabled to bring good to others. To them creeds and rites naturally mean a great deal; more than to any other class of people. In these they find solace, assurance, and encouragement in their daily living. In this way surely they are prompted to live more wholesomely and thus to become worthy examples to others, in so far as they live up to their professions. Because they are enabled by these means to let their light shine, every one should rejoice, since they certainly tend to make the world not worse but better. Is not the purport and end of all the churches, however, sure to be lost, if spiritual realization and proof is not maintained as the prime consideration? History will vouch for the fact that the danger of forms lies in no other direction so much as in this, that in the observance the form itself rather than the spiritual import is likely to receive undue emphasis; so much emphasis, in fact, that spiritual import is likely to disappear, and this in spite of declarations to the contrary.

While every one should be grateful for every good that has come and is coming to mankind through religious teachings and observances, is it not of far greater consequence to the individual and to mankind in general, to remember that we must worship "in spirit and in truth," because "the Father seeketh such to worship him"? And does not this indicate that the prime purpose of Christianity is the spiritual at-one-ment with the Father which today, as well as nineteen hundred years ago, enables the true follower of Christ Jesus to say, as did the Master, "I knew that thou hearest me always"? If such realization is above and apart from forms as such,—and no believer in Christ will dispute that it is,—is it not the primary and ultimate of the Christian religion, and does it not distinguish the genuine Christian of whom the Founder of Christianity said, "He that believeth on me, the works that I do shall he do also"?

SOME POINTS IN DEMONSTRATION.

EDWARD EVERETT NORWOOD.

PROGRESS in Christian Science is a process of awakening to the truth of being which was always true, because it existed always in divine Mind; and the student soon finds that his spiritual development is according to law, even as the Master said, "First the blade, then the ear, after that the full corn in the ear." His concept of God is continually enlarging, unfolding, from a broader and higher basis, and with it comes a spiritual purification that ultimates in regeneration, a transformation which leaves noth-

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ing but the consciousness of the divine idea, without a molecule of matter or any phase of mortal sense.

All students of Christian Science are healers; that is, they are channels through which divine Mind becomes operative in expelling error and restoring harmony to the discordant thought. This is the rock of righteousness which bringeth peace, yea, quietness and assurance forever; and it is indeed a labor of love, healing and blessing mankind. Many students have testified that their joy in helping to free some burdened soul was the highest possible earthly reward, far beyond any human concept of happiness. All students naturally desire to be good practitioners. Mrs. Eddy once said to some of her students, "You will heal instantaneously when you believe what you say." It is evident that effective healing must be based upon understanding; and this can come only as one's life is lifted into a spiritual state—an approximate reflection of good. Conversely, he cannot rise into this state until he knows, in some degree, how to annul the various subtle errors of thought that would hinder his spirituality. It is therefore a question of getting understanding and using it, for understanding and demonstration go hand in hand. We are able to demonstrate the First Commandment and the golden rule only as we know God as Mind and man as idea or reflection. That state of thought which loves the world and the things that are in the world can never do it, for the love of the Father is not in it.

As the student progresses in the Science of being, certain fundamental points or lines of mental action are unfolded which are found to be practical, because logical and demonstrable. And though by no means laying them down as dicta, these points have uniformly appealed, in a more or less formulated manner, to so many earnest students, that a brief consideration of them may be of value. A basic statement in metaphysics is the great truth that there is but one Mind, and that Mind governs. In fact, when we realize that good is, and is supreme, we know it to be the fundamental truth on which all other statements of truth rest, and from which all proceed. Indeed, two times two are four because God is changeless goodness, the unerring Principle, "with whom is no variableness, neither shadow of turning." This Mind governs according to a definite method of action or law, which Mrs. Eddy has named Christian Science. This law is a law of harmony and health, a law of expulsion to error, of restoration to the sick man, and of regeneration to human consciousness.

If "the foundation of mortal discord is a false sense of man's origin" (Science and Health, p. 262), then this is the original sin, namely, a wrong concept of the nature and essence of divine Mind and His creation or manifestation. Evidently, then, this wrong concept must be replaced by the right one, and we find the remedy in Mrs. Eddy's statement, "Perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (*Ibid.*, p. 259). Even a beginner can readily see the logic of such a position and what it infolds. Instead of a limited God and a fallen man as a basis, we have the exact opposite; and this basis, with the correct understanding and good life that should go with it, heals the sick. From these two points is readily deduced a third; namely, that evil is not real. And what a world of protest this incurs from the thought that is not instructed in the two preceding statements! It enrages the false sense of mind,—the undestroyed human hatred of Truth, and sometimes causes great mental disturbance. Certain forms of belief regard the statement as a premise, instead of a deduction, thereby departing from sound logic and clouding the question. It argues that one cannot destroy that which does not exist, neither can he emerge from a condition he never was in, thus ignoring and not overcoming evil. But this sophistry can never deceive one who sticks to his text, both in letter and spirit.

In "Pulpit and Press" (p. 3) Mrs. Eddy gives us our next point: "Know, then, that you possess sovereign power to think and act rightly." This brave admonition certainly destroys a sense of confusion, limitation, and doubt, and enables one to be led of good, and not by the evil suggestions of personal sense. This power to think rightly and act rightly comes because all that worketh and maketh a lie is being overcome in thought, personal outlining and forecasting are being eliminated, and God's will is being sought. This consciousness, this ability to turn unreservedly to God, to surrender human will to the divine, and leave results to Him, is a glorious consummation of divine grace.

Finally, when we remember the necessity of mental activity, of overcoming mental laziness, we have gained much in the line of progress. To be always alert, guarding and protecting our citadel, knowing that "sin lieth at the door" (of thought), as it is said in Genesis, and that it claims the power of confusing and darkening the mentality,—all this, indeed, is a sovereign defense. To know the truth makes us free from the belief that there is another power separate and apart from God. This Christian Science does, for it shows things as they are, not as they appear to be. To know that the power of God, good, always governs, that Principle and its idea are perfect, and that its opposite is not real; that we can always discern rightly between the two, that we may always be mentally active,—these sum up the salient points of a progressive Christian consciousness.

THE NAZARENE.

EDEN TATEM.

In an obscure corner of the Louvre is a little picture, timid, almost awkward in execution, as though the hand of the artist had faltered under the intolerable burden of his aspiration, tarnished in color, its canvas petty and insignificant, yet so original in conception, so startling in its dramatic intensity that it is numbered among the masterpieces of a man whose absorbing passion was the expression of light. "Christ at Emmaus" would of itself attest the genius of Rembrandt—not Rembrandt the magnificent realist, but Rembrandt the idealist of baffling vision, for the great Dutch painter was both.

It is the memorable moment in which the stranger who breaks bread with Cleopas and the other disciple at Emmaus suddenly reveals himself to their grief-laden hearts as their Master, that Rembrandt has attempted to portray. The room is dim with the shadows of gathering twilight. One of the disciples, overcome with awe and reverent understanding, has clasped his hands; the other, his gaze fixed on the countenance of their guest, has started back from the table, his whole being intensified into an exclamation of inarticulate amazement. Across the rude table, upon the hands of the Nazarene arrested in the act of breaking the bread, and over his uplifted face, where the traces of past torture are still faintly visible, there pours a light inexplicable, unforgettable—a pale, pure radiance, hushed, holy, expectant.

In pilgrim garb, the face wan, but transfigured by the intensity of that look which burns with the fire of a consecrated spirit unshaken by the agony of the flesh, tremulous in its gratitude, childlike in its humility, unassailable in its peace,—the Nazarene of Rembrandt is a living, breathing human being, with the indefinable expression of one who has recently passed through death and rent triumphantly asunder the veil of its giant illusion. Softly blended with the mystery of that look, wrought from within out into the delicate contour of brow and cheek, the light, fugitive as an arrested vision, seems to radiate from the Galilean's thought, burned pure, welded, shaped, made perfect by a power infinitely divine.

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No figure stands out against the background of consecrated service with such sublime significance as that of the Nazarene. Many have served nobly, given lavishly of their best to humanity staggering under its weight of ignorance and woe, but he alone stands on the top round of the ladder of heroic endeavor, sacrifice, and hallowed achievement. Out of the apparent failure, so utter and disastrous as temporarily to overwhelm the faith of his followers, he wrested a victory so absolute that almost two thousand years later the vitality of its marvelous truth, as understood and presented in Christian Science, is proving a quiet but irresistible force which is healing humanity, molding human thought and action, broadening the spiritual horizon, and bringing glimpses of a perfect loving and living to be sought after here and now. The prophets and teachers of Israel had ascended to heights of grateful remembrance in the hearts of mankind, but none had approached in the magnitude of spiritual service this man, so human in his tenderness, so divine in his understanding —for none had loved like him. Farther than the human thought can flash, higher than its purest impulse soar, he looked down from the height of an immeasurable consecration.

Always we think of him as one whose consciousness was so intimately attuned to the voice of the infinite that there flowed through his speech the superb authority of one divinely inspired. He said little of creed or doctrine; the theme of his whole ministry was life. Life which abounds in joyous activity, optimism, indomitable trust; life that is neither a burden nor a farce, nor always a battle, but more and more, as one grows to know God, a privilege and a benediction; life that works, that serves, that has fearless eyes, clean hands, and a pure heart; life that loves always, that gives hour by hour, counting neither pain nor price,— this is what makes his teaching a vital, perpetual possession for all Christian Scientists.

There is a receptivity so rare that it imbues the individual with a massive power like fortitude. It is this profound sensibility to a cry from the depths of another's woe, no less than the exquisite quality of the Nazarene's keen perceptions and his intellectual grasp upon the problems of human life, which wins and holds humanity's allegiance. Never for an instant did his love fail him, never the flame of his divine insight burn dim, nor his consecrated energy flag; whether he went up into the mountain there to pray alone; or in the wilderness saw the storm of temptation seethe back from the purity of his heart; or with terrifying power cleansed the temple and denounced hypocrisy and vice until, abashed by the scorn of his fearless condemnation, wickedness slunk down from its high places; or amid the throng heard with infinite compassion the cry of the tortured who in his divinely intimate tenderness found healing and peace.

The prophets of old spoke often of God as "a consuming fire," and they thus foreshadowed the coming of one whose thought was ever aglow with selfless fervor, ever renewed by spiritual revelation, and swayed by a master passion for humanity, until his life became splendidly luminous with that inner vision which is the genius for consecrated service. Speaking of this exaltation of his thought, Mrs. Eddy has said, "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth" (Science and Health, p. 33). This vision abides only with those who have surrendered all for its sake alone. To love anything more than it is to lose it. Sacrifice, suffering, and solitude are not unknown to it, but the supreme surrender of self it rewards with things shining, unspeakable, immortal. Small wonder, then, that the Man of Galilee, with a life free from all personal idols, naked of every possession, should have seen the vision steadily and seen it whole, where we in our shuttered house are able to catch but flashes.

Of royal origin, though but a carpenter by trade, gifted with eloquence that made him the greatest teacher the world had ever known, with a knowledge of statecraft that fitted him for exalted leadership, he spent those three eventful years of his public career in the then obscure and thankless work of healing. His significant message to John the Baptist bears evidence of the stress which he placed upon the healing work of the effective Christian. None were too wretched, none too abandoned for him to stoop tenderly to succor. Their cry for help never rose unheeded. The very aroma of his thought healed and blessed, purified and saved.

He was a wonderful friend. And while he made all lesser loves serve his work and God, he never advocated asceticism. Through that pure human affection which is often humanity's highest sense of spiritual good, men may grow to understand something of God, the infinite Love who is reflected in all spiritual-mindedness. It is when human affections are placed before our love for God that they offend. He who has once, through a loyal, unselfish devotion for man, or woman, or little child, seen those gates swing wide that open into the vast and shining realm through which the thought passes to utter forgetfulness of self, and the love for one deepens, expands into that mightier love which includes all nature, humanity, and God,—he has climbed one of this life's Sinais. Some one has said, "Lives are enlarged in different ways." The supreme test of human affection, measured by the standard of our Master, is that out of its amplitude shall flow an increased tenderness and sympathy for all, a reverent gratitude, a beautiful helpfulness, an intimate consciousness of ever-present good, and only to the pure in thought, to those of innate nobility and simplicity of heart and life, is such affection known.

"The cross shall lead the generations on." The light which was to lift the awful shadow of the cross, and which glowed for Mary Magdalene when she turned from the empty tomb to behold her risen Lord; the light which illumined the hush of that upper chamber when the Master appeared in the midst of his disciples, and which later transfigured the mortal until, rising above all material sense, he passed beyond the ken of their human vision, kindled anew the ardor of selfless service in the heart of the Founder and Leader of the Christian Science movement, and today through her obedience and devotion it is "enlightening the eyes" and "rejoicing the heart" of unnumbered thousands.

Abiding with inspired simplicity and unswerving confidence in the realization of the eternal presence, Christian Scientists now find in the teaching of the Nazarene the sum of all spiritual truth; in his example an all-powerful incentive to the attainment here and now of the spiritual ideal which his self-sacrifice and overcoming made possible for all. To share in his work of healing humanity is their supremest ambition as they press steadily onward, the song of service in their ears and in their hearts the echo of his prayer: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"THE TIMES OF REFRESHING."

GUSTAVUS S. PAINE.

SINCE, as Mrs. Eddy says on page 254 of Science and Health, "we have not the power to demonstrate what we do not understand," there are times when mortal existence seems more real than spiritual life, even to those who are trying to be Christian Scientists. At such times, though we realize that we have merely allowed the dark shadows of mortal belief to disturb us, and though we know that the condition in which we find ourselves is only temporary,

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we may feel ourselves drifting along in the erroneous belief, seemingly unable to rise out of it. The mortal mind, seeing a necessity for evil, psychological or physiological causes for disease, and pleasure in sense experiences, has little inclination and no power to awaken itself from its own illusions. It cannot understand its own nothingness. Yet that mind which Wordsworth speaks of as

> beset
> With images, and haunted by herself,

in its very impotence manifests its unreality, its unlikeness to the true, harmonious intelligence which unceasingly governs every one of the sons of God.

Sooner or later, however, if we comprehend anything at all of the spirit of Christian Science, we must begin to perceive that by continuing in our mortal dreams of evil we are trying to reconcile man's perfect Principle with imperfection. We must recognize two possibilities before us —complete submission to error or entire obedience to Truth —and gain anew the sincere desire for holiness and the spiritual purification demanded by God's law. Perhaps we have permitted ourselves to be mesmerized by the common beliefs in penalties for the disregarding of so-called hygienic laws, or perhaps we have been persuading ourselves that it is good to enjoy through the senses. In either case we must see the difficulty and then let Truth overcome it. Instead of attempting to turn to God through the exercise of the will, we must realize that it is will-power, stubbornness, which has prevented us from discerning continuous harmony. The humble admission that God is indeed with us can destroy our mortal illusions, purify our thoughts, lift us above temptations, heal our diseases, and free us from all our bondage.

When we have once made this admission in true humility, we have attained a new understanding of Christian Science. The acknowledgment of the immanence of good, and the surrender of self, may come only after a long, futile struggle, or they may come at the moment when the discord enters our consciousness; but whenever they do come, they enable us to see clearly the nothingness of the imperfections, from which we are thus cleansed, and give us strength to vanquish more easily the future errors which we may encounter. We learn with joy that the victories over the seeming inertia of mortal mind are veritably "times of refreshing," and that our conquests through the truth must be simple, since the "times of refreshing" do come solely "from the presence of the Lord," —from the presence of the all-powerful goodness of God, which "endureth continually."

KNOWLEDGE OF GOD THE FIRST AIM.

JULIAN KUNE.

Only as we learn to understand God and His relation to man, His idea, His image and likeness, can we intelligently appreciate the manifold blessings which our Leader, Mrs. Eddy, has conferred upon mankind by her discovery and statement of scientific Christianity. While still babes in Christian Science, even after being healed of various ills, we are apt to imagine that physical healing is its chief and only aim; but as we advance in the study of our text-book, "Science and Health with Key to the Scriptures," and other Christian Science literature, we soon realize the fact that physical healing in Christian Science is but the outward manifestation of the progress made in our mental and moral reform. It is, in the language of our Master, the "signs following;" it is the fruitage of our correct understanding of God and His idea.

The spiritual work which eradicates our evil propensities and supplants them with watchful prayer, with right thinking and good deeds, with love to God and His idea, with humility, meekness, and charity, enables us to understand God and to put off the old man with his deeds and put on the new man. Christian Science, if rightly understood and lived up to, reveals to us the correct purport of our Master's words: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The diligent and faithful study of Christian Science further reveals to us that in order to be healed ourselves, or to heal others of discordant mental or physical disorders, we must take up the cross and follow the path our Master took, for only then shall we be able to "cast out devils" (evil thoughts), "speak with new tongues" (possess spiritual discernment), to "take up serpents" (overcome subtle material temptations); and to "lay hands on the sick, and they shall recover." This phase in Christian Science work is the crowning effect and substantial evidence of our correct understanding of God and divine Science, and if we but firmly anchor our faith in this understanding, it will enable us to reform all sinful proclivities and heal the sick as our Master did nineteen centuries ago, for we are taught in Christian Science that "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495).

[Written for the *Sentinel*.]

"THAT ROCK WAS CHRIST."

BEN. HAWORTH-BOOTH.

Though the rough surge is thundering on the sand,
And wild white-horses o'er the sullen sea
Race with the raving wind, I take my stand,
Immovable in calm security,
Upon my rock, above the breakers hurled—
The rock of Christ, above a 'whelming world.

A 'whelming world of foul unfaith and folly
Around me high upheaves its threatening foam:
Its hydra-headed tide and tongues unholy
Would hurl destruction on my harmless home:
But, high above the billows' angry shock,
I set my feet unmoved upon the rock.

Upon the rock that doth outstand the storm
I rest in peace: the visions of the deep,
The tears and fears, the monsters multiform
Have spent their spleen or sobbed themselves to sleep:
They move me not: I keep my trustful tryst:
My rock is changeless, and my rock is Christ.

God sent us water in the sultry waste
Of Meribah: the rock gave out His store
Of truth unstained, though Moses' angered haste
Obeyed Him not; and still He doth outpour
With ever gracious heart and open hand
His healing waters on the thirsty land.

And must I sing of Simon, named of Christ
His "rock," who saw the Saviour first of men?
Of Horeb, or of Rimmon that sufficed
For Benjamin a refuge? Mind we then
The rock of Pisgah, whence the prophet saw
Through mist and tears the mountains of Gilboa.

Thou art my rock, my fortress and defense,
Eternal Father, and thy Word shall be
My rock of ages for me ages hence:
And in the heaven of thine eternity,
Mine imperfection purged and sacrificed,
I'll kneel before Thee on the rock of Christ.

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SELECTED ARTICLES.

[From an editorial in *Pasadena* (Cal.) *News.*]

One of the most rapidly increasing religious bodies in the world today is based on the belief that all calamity and evil and suffering is to be finally eliminated through an improved and uplifted thought about God and man's relation to Him, and a more perfect understanding and abiding faith in the Principle underlying and operating through that relation.

We hold no brief for these people. Whatever may be thought of their belief or practice, there is more of abiding faith in good and less of enslavement to evil and fear of calamity in the world because of the fact that they are asking men to turn away from fear and worry and evil as unworthy of a place in the creation and household where Love is believed to be omnipotent. If such a belief, in the test of the daily life of its adherents, can and does eliminate fear and suffering, mental and physical, and supplant dread of calamity with mental peace and an everabiding faith in the omnipresence and omnipotence of good, it is worthy not only of just treatment but of a fair trial in every individual experience.

Truth is what men have been looking for, and no man is justified in any narrow or bigoted treatment of what is offered as truth, asking to be tried out in the crucible of daily living. The great Founder of Christianity said, "Ye shall know the truth, and the truth shall make you free." Anything short of a realization of this full promise must lack something of being the truth to which he referred. He also said to a suffering humanity, "My peace I give unto you." Ecclesiasticism cannot justly complain at a popular demand for a religion which shall in daily application work out this freedom and this promised peace.

[John H. Wheeler in *St. Louis* (Mo.) *Post-Dispatch.*]

Animal magnetism is but the modern name for that which is as old as Adam. The channel through which it may work in every one's life is only the human will. An illustration of its ignorant working in that of a schoolboy, is the desire he has which impels him to throw a paper wad at a schoolmate during study hours. A more violent form is his desire for revenge upon a mate whom he imagines has injured him, and if he is vindictive enough, it may lead to the attempt to injure greatly the object of his hatred. Every murder, or case of violence, is enacted by the impulsion of animal magnetism; but this form of crime is quickly detected and subject to regulation by law, while that of secret hate, or ill will, is cherished in the minds of many without their reaching the point of displaying physical violence, which alone would subject them to punishment according to our present code of laws. But if the person possessed of this passion attempts to reach the object of his hatred through any means whatever, this mental action, otherwise known as malicious mental malpractice, is rendered of no avail by the understanding of Christian Science.

We are free moral agents, and all mortals, from the present standpoint of human life, embrace the desire to do good or evil according to the degree of nobility and morality in their life-purposes. Evil is never the personality of any one, neither is good personal, but, according to the experience and observation of fellow-mortals, the presence of evil or good in the lives of each other seems manifested as a good or evil personality. It is plain to see how the science of mathematics is not the personality of the one who is well informed in its application to the problems of life; rather is it his understanding of it that produces results, and all may likewise attain to this understanding. So it is with music or any art. The reference in the Bible to the "carnal mind" as being in the state of "enmity against God," clearly defines the presence of animal magnetism, dominating a person's actions, and this is but an evil influence swaying the mind of a misguided mortal. The Bible also says: "Let this mind be in you, which was also in Christ Jesus." In this case we are assured that while one is thus governed by that holy influence of God's law which characterized our Saviour's life continually, he would not be doing or desiring to do any one an injury.

Mrs. Eddy has drawn the line sharply between the nature of God, the universal and infinite God, which she designates divine Mind, and a supposed evil impulsion, so commonly displayed in depraved mortals, and which she has named animal magnetism, its more violent actions being called malicious. The orthodox world calls this the devil. God's law, acting in and controlling the lives of mortals, she has named Christian Science in her religious teaching. It must be plain to every one that, while an individual's mind is absorbed in a righteous effort to follow God's way in his daily life, his mentality is free from the possibility of evil living. The whole problem of Christianity centers right here, and in that of our learning always to have the mind of the Lord. "Blessed are the pure in heart: for they shall see God," said our Saviour. The one common enemy to the individual or collective attainment of all mortals to this spiritual estate is animal magnetism, which, in Bible language, "as a roaring lion walketh about, seeking whom he may devour;" in other words, seeking whom it may cause to embrace its false mental sense, and thereby to violate the great commandment to love our neighbor as ourselves. Mrs. Eddy does not believe that malicious malpractice is a power, but teaches that it is powerless to influence us if we are about our Father's business, which she designates as being pure-minded and ever active in right thinking, even as the Latin axiom taught: "*Beatus esse sine virtute nemo potest*" (No man can be happy without virtue).

So the Christian Science rule of life is best expressed in her own words: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited" (Pamphlet, What Our Leader Says). Thus we see that Christian Science, expressed in the lives of mortals, is but the Ten Commandments epitomized, and animal magnetism, the idolatry of evil, is cast out of their minds by this reign of the word of God in their lives.

[Edward W. Dickey in *Long Beach* (Cal.) *Press.*]

Nothing is more foreign to the teaching and practice of Christian Science than the endeavor to use it in the acquirement of any material thing, as such. This Science is a spiritual Science, dealing with spiritual things. The rule of practice in Christian Science is the very same laid down by Jesus the Wayshower, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

To act or think "in a certain way" with reference to material possessions is as vague to the Christian Scientist as to others. The statement that a person may "think" himself into the possession of riches is repugnant to Christian Science. The fruits of this Science are health, holiness, peace, and joy, and these are all a "sign" following the seeking of the kingdom of God. Added to

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this true seeking comes freedom from poverty and the fear and limitations that attend such a condition. This, however, is the polar opposite to anything akin to the teaching or practice to "hold the thought-image of it with the most positive certainty that it is being made." Christian Science declares that God is supreme intelligence, Mind, Spirit, and it compares "spiritual things with spiritual."

[Eugene R. Cox in *New York* (N.Y.) *Herald.*]

The belief in the power of witchcraft, and the belief in the power of malicious animal magnetism, is one and the same belief, and it has its basis solely in the conception of a power or force opposed to God. In this belief Christian Science has no part. Christian Scientists affirm, in the words of Scripture, that "the Lord our God is one Lord;" that He is the only creator; that He and all His creation is good. We affirm that God is omnipotent and omnipresent. Taking as a basis, therefore, the one and only creator, whose creation is good, who is all-power and all-presence, there is left neither space nor opportunity for the operation of evil; and this spiritual fact is now and forever operative in God's universe. Any other teaching is not Christian Science.

Observe two persons in a lone spot "when graveyards yawn." One believes in ghosts and is in a tremor of fear; the other, more intelligent, walks calmly on. It is evident to him that it is the belief in ghosts and the fear of their power that so terrify and distress his companion. Like him, the Christian Scientist, free from superstitious belief, is fearless when malicious animal magnetism is mentioned. That "evil is not power" (Science and Health, p. 192) is an axiom that the whole world would be benefited by adopting, and it is a watchword in Christian Science.

[George Shaw Cook in *Peoria* (Ill.) *Star.*]

It is not supposed by Christian Scientists that the diseases of animals are produced by conscious fear or sin in them, as is the case many times, but not always, with human beings. For instance, the dumb animal may have no knowledge of disease germs and no fear of contagion or infection, but may appear to suffer in consequence thereof. This is because of the fact that the conditions of contagion and infection in dumb animals, as in men, are governed by so-called beliefs of the universal human or mortal mind, which seem to control all that exists by way of material phenomena. These mortal beliefs are not known to the horse or the dog, but they are nevertheless victimized by them. In Christian Science practice these man-made beliefs are set aside or annulled by divine power, and the brute as well as man is thus made free from their pernicious influence.

To say that Christian Scientists leave those having painful maladies to suffer without "lifting a finger" to relieve them, is a serious mistake. Christian Scientists are not at all averse to having their patients made comfortable, nor to the employment of experienced nurses where there is a necessity for their services. The Christian Science practitioner, however, depends upon the power of Truth and divine Love rather than upon drugs and opiates for the relief of human suffering. And it may not be out of place to remark here that in thousands of cases reliance upon divine power has proved itself to be more efficacious and salutary than dependence upon material means.

Where Christian Science treatment fails, the blame is not always, by any means, placed upon the patient's lack of faith. When these failures occur, it may be the fault of the patient or of the practitioner, or of both. On the other hand, it may be due to some circumstance for which neither of them is responsible. The fact is that when Christian Science practitioners fail they are not much inclined to make excuses, but rather to indulge in self-examination and greater consecration.

[Norman E. John in *New Amstel Magazine.*]

Over four decades ago an American woman, by the discernment of the spiritual law, as clearly defined to her as was the law of the falling apple to Newton, resurrected from the grave of human belief the scientific law of the Christ-healing. She unveiled the spiritual sense of the Scriptures and made plain to human understanding the eternal Christ that had never departed. Glorious indeed will be the march of mind when Christian Science is investigated and its spiritual Principle and power understood. Then will the deaf hear, the blind see, and the lame walk. Then will science, theology, and medicine be reconciled, and then will the infidelity of professing Christians to Christ's teachings, promises, and commands, be done away. This American woman, Mary Baker Eddy, in her book, "Science and Health with Key to the Scriptures" (p. 98), tersely states what the assembled investigators are striving to attain: "Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise."

[William J. Bonnin in *Waterloo and Crosby* (Eng.) *Herald.*]

In examining the report in these columns of the last of several sermons, the point that arrests attention, as perhaps most directly contradictory to the plain teaching of Christian Science, is the assertion that the healing work accomplished in Christian Science is the result of "suggestion." Let me say that it would be no farther from the truth to aver that light is darkness or that good is evil. But the reverend critic would discredit in advance such a denial as I have just given, because he says all the methods Christian Science employs are employed by those who admit they are practising suggestion, and all of its results are to be obtained by suggestion. These are very extraordinary statements. As to the first, the truth is that not one of the methods of the "suggester," or hypnotist, or any other trafficker in the trickeries of the human mind and human will, are ever even thought of by the Christian Science practitioner.

The cardinal truth that Christian Science enforces is that there is only one Mind—the divine—and in that Mind all being is harmonious and eternal. The Christian Scientist brings to his patient some understanding of this truth, some realization of its omnipresent power, gained through long consecration to his highest ideals; in short, some reflection of that divine Mind. He brings a consciousness purified as far as may be from the contamination of materialistic and all other sense-beliefs that would deny the omnipresence of God, and thus opens a channel fit in a measure for the operation of spiritual truth in demonstration of God's perfect law. The hypnotist, or the "suggester," trades on the belief in many minds, the erring so-called minds of mortals, and in the supposed power of one of these minds over another. Such a belief is devoid of principle, and hence its exercise often involves the transgression of the laws of liberty and decency to be seen in the degrading phenomena so often associated with its exhibition. The hypnotist may be, often is, a person of evil character. The very first step toward the successful practice of Christian Science is the casting of moral evils out of one's self.

So much for the alleged similarity of method. As to the similarity in results, Christian Science is healing daily, not any limited class of ailment, but all classes of disease, organic and functional; it is reforming character, softening hard natures, sweetening angry and bitter ones; it is reclaiming the profligate, the drunkard, and the drug maniac; it is succoring those in all kinds of difficulty, misery, and

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distress. Is "suggestion" doing this? Can any one be "suggested" into the kingdom of heaven?

What is the action of suggestion but the casting out of one false belief to make room for another and stronger false belief? Jesus plainly taught that evil, personified in accord with the manner of the day as Satan, was a lie. What is a lie but a false belief about the truth? And when Jesus spoke of a sick woman as being in bondage to Satan for eighteen years, is not the obvious interpretation of this that she was a slave to a false belief or ignorance of the truth? "Ye shall know the truth, and the truth shall make you free," is the great promise of a practical Christianity, and it is this knowledge of spiritual truth that casts out the evil and frees from the bondage of Satan. This can never be achieved by the mesmeric influence of a disordered human mentality. So that the answer of Christian Scientists today to those who would make this charge against them may well be the answer given by Jesus to those Pharisees who accused him of witchcraft and magic, in other words, of hypnotism: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

[Alfred Farlow in *Fort Worth* (Tex.) *Record.*]

Our critic asks: "Is Science and Health divinely inspired and of equal authority with the Bible?" and "Is the Bible sufficient for our faith and practice without any human book and work added to it?" We desire to say that a sermon or commentary which adds to or takes from the meaning of the Bible would not be a help but a detriment. Moreover, the purpose of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is not as an adjunct to the Scriptures, but, as its name indicates, a key to them. It is an inspired sermon respecting God's Word—the Christian Scientist's commentary on the Bible.

Inspiration, as the term is used in this connection, means, according to Webster, "divine inbreathing." In common parlance it refers to ideas which are divine in contradistinction to human opinion. It refers to teaching which is demonstrably true in contradistinction to a mere belief which one takes for granted and yet has not been able to prove. The teaching of Science and Health—in other words, Christian Science—proves its divine origin; that is, proves itself to be spiritually true by its "works," the results which it produces, by its effects upon mankind—its ability to overpower that which is not true. To illustrate: If one has a dark room he may admit the light and dispel the darkness, but if one has a light room he cannot admit the darkness and dispel the light. It is thus proven that the light is real and the darkness unreal; so, when sin and sickness are destroyed by divine power, both the premises and conclusions of Christian Science are convincingly and conclusively demonstrated.

It is the understanding of Christian Scientists that inspiration is a state of active right consciousness, the apprehension of spiritual truth. Mrs. Eddy became the Discoverer of Christian Science because she was the one who, through earnest seeking, aspiring endeavor, and spiritual growth had attained to the exalted heights requisite to a discernment of the deeper meaning, the healing significance of the Master's teaching. She had been sufficiently attentive in her service to God to acquaint herself with Him.

To the question, "What authority do you claim for Science and Health?" I would say that Science and Health is a record of Mrs. Eddy's interpretation of the Scriptures; her definition of God and the universe; her understanding of the Science of being. Her authority for the contents of Science and Health is the Bible. She starts with the declaration, "God is Spirit." This is the major premise of the Christian Science syllogism. Her minor premise is also Scriptural: "God made every thing after his kind" and "man in his own image" in keeping with the scientific adage, "Like begets like." Our conclusion is that sin, sickness, and death, being unlike God, and no part of the "very good" things which God created, have no divine standing and therefore have only a seeming existence.

[Frederick Dixon in *Christian Commonwealth.*]

If, as you suggest, Christian Science is irrational in its disregard of medical advice and help, it surely follows that to be a Christian it is necessary to be irrational. The Bible distinctly teaches healing by spiritual means. So strongly has this been forced upon Harnack that that great scholar, in his book on Luke the physician, declares: "His medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means, and by quite new methods, he would be enabled to heal disease and drive out evil spirits." Those new methods Harnack clearly did not regard as either drugs or surgery; he described them in two words—"Christian Science."

[Olcott Haskell in *Union*, Sacramento, Cal.]

At a meeting of the California Medical Society, Christian Science was referred to as being one of the forms of "quackery" which today threatens to lessen the physician's opportunity for earning a livelihood. In this connection it should be remembered that Christian Science, like every true religious movement, makes it an object to uplift and bless mankind, but not to injure; and really nothing good and useful could be injured by its teachings, since they are but the logical application of the doctrines of Jesus and his disciples, which must lead to moral and physical well-being wherever they are understood and practised.

Every conscientious physician has as his object the lessening of sickness and suffering, and should rejoice at whatever accomplishes this, whether it comes from his particular school of practice or not. To argue otherwise would be the same as for a clergyman to contend that the practice of goodness and morality were a menace to his profession, because such practice tends to decrease sin, and the fewer sinners there are, the less preaching needed.

Quackery involves deception, and deception is injurious both to the one upon whom it is practised and to the one who practises it; but prayer to God involves no deception, and if it is true prayer, can never prove injurious. Then the Christian Scientist who prays for those who request this service is not a quack, and if his understanding of the law of God enables men to live purer and healthier lives, his work should be commended.

[Written for the *Sentinel.*]

TRUE HOMAGE.

AMY RUTH WENZEL.

THE Christ is guest at many a princely board
Where each one owns himself as lord,
Where none of those with whom he sits at meat
Would deign to kneel and wash his feet.

But some poor Mary, wounded by sin's dart,
The alabaster jar—her heart—
Will break, and lavishly, with tears, will pour
The costly oil of love, its store.

And, as of old, the haughty host will stare,
The guests a smile politely wear;
Discerning not 'tis broken hearts are shriven,—
Who greatly loves is much forgiven.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE EFFICACY OF CHRISTIAN SCIENCE.

In last week's issue of the *Sentinel* there appeared the testimony of a lady at Boulder, Col., which is a typical statement of what Christian Science has been and is doing in the way of healing mankind. It may not, therefore, be out of place to analyze this particular testimony and call attention to some features of it, in order to impress these salient points upon the attention of those who are in search of health.

For twenty years prior to her healing in Christian Science, this lady had been in bondage to pain, the six different physicians who were consulted during this time giving no hope of relief from the intense suffering she endured. Just previous to her seeking help through Christian Science, her family physician, who had made a careful study of the case, gave her a thorough examination, and told her that there was no remedy known to medical science for her ills; also that so long as she lived she would be a great sufferer,—in short, she was incurable. Without going into details of the diseases with which Mrs. Moore was said to be afflicted, it may be noted in passing that at least some of them were such as are usually classed as organic; although we understand that even the question as to which diseases are organic and which are functional is still in abeyance in medical circles, and "who shall decide when doctors disagree, and soundest casuists doubt?" to quote an eighteenth century satirist. Let it suffice that the family physician said, according to a confirmatory statement by Mrs. Moore's husband, that "she had organic trouble, which could not be cured; that cases similar to hers were very rare; that there was no remedy known for the disease; that complications would follow, and the result would be terrible."

At this time a friend advised Mrs. Moore to try Christian Science, and, having exhausted the resources of the physicians, she accepted this advice. She procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the study of this book she was healed, and has since remained well. The recital of these facts in the testimonies referred to above is in no way sensational, but the facts themselves are of the greatest importance, for it is a somewhat popular belief that Christian Science is helpful only for those who have little or nothing the matter with them. Here, however, is a case —and there are hundreds like it—in which a disease diagnosed as organic by one who stands high in his profession as a physician, has been healed in Christian Science; and healed, moreover, by the study of Science and Health.

So much for the published testimony, and the physical healing of which it tells; but there is still another side to the experience of Mrs. Moore, which is disclosed in a recent letter from her which we have had the pleasure of reading in part. In this letter Mrs. Moore writes: "It would be impossible to express my joy in Science. So different is my life to that of former years, that I am reminded in everything I do of all I owe to Science. Not a return of any ache or pain which so filled that awful dream of years, have I had. God is so good; but what is all that to the peace, to the invulnerableness to vexation and sorrow. My cup is constantly overflowing with happiness and gratitude."

What more can any reasonable person ask, in confirmation of the truth and efficacy of Christian Science?

ARCHIBALD MCLELLAN.

THE HEALING OF "ALL MANNER OF DISEASE."

In the 4th chapter of Matthew's Gospel we read that Christ Jesus healed those who were afflicted with "divers diseases and torments," including lunacy and palsy,—"all manner of sickness and all manner of disease." The writer particularizes in his description, probably from the habit acquired when he was a tax-gatherer; and we are grateful for this, as it helps us to see that no phase of human need was unprovided for in the Master's healing ministry. The wonderful works here recorded followed Jesus' forty days' vigil in the wilderness, when he was without any material food, assailed constantly by the suggestions of the carnal mind (otherwise named the devil), and when he proved for all time that man lives not by matter but by Spirit. Well might his contemporaries ponder Isaiah's prophecy, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

At the present day, when these healing works are being repeated, even as Jesus said they should be, we frequently meet the contention that only a limited number of diseases can be reached by spiritual means; such, for instance, as nervous ailments, so called, or functional disorders which are closely related to mental conditions. It is not strange that the materialist should take this position, though to be consistent, he should deny that *any* diseases can be healed apart from material treatment. In taking such a stand he would, however, find that facts are stubborn things, and that thousands who had for long years been wretched sufferers have gained mental and physical freedom through Christian Science. The fair-minded doctor who knows of such cases usually takes Gamaliel's position, and says, "Let these people alone!"

The unfairness generally comes from persons who know little or nothing about disease or its cure, but who assail those that are beginning to find new hope in the promises of Christ Jesus, with the chilling argument that no "organic" affection ever was or can be healed by spiritual means. Their attitude recalls the scornful question of the Pharisees to the parents of the man healed by Jesus, "Is this your son, who ye say was born blind?" They were ready to deny both the blindness and the healing, and yet, like the modern disputer, they stood by the Scriptures (subject, of course, to their own interpretation).

Now Christian Scientists are ready to admit that, if disease were any part of man's being, it might well defy any and all attempts to dislodge it. The same would be true of sinful habits or practices. If, however, man is the image and likeness of God, as the Bible declares, and, as Mrs. Eddy says, "the full representation of Mind" (Science and Health, p. 591), it is self-evident that neither disease nor sin is any part of man's being. When sin and disease are overcome by the action of Truth, not one iota has been taken from that which constitutes manhood. That which has been removed had no entity, no principle, hence no life. Its malignity might inspire with great dread the mortal who believed that there is a power apart from God and opposed to Him; but the one who stands by the Christian Science declaration of "perfect God and perfect man" (*Ibid.*, p. 259), can say with assurance and authority, "Come out of the man, thou unclean spirit" (or belief); and as its false claim to life and intelligence is exposed in Science, it disappears before the light of Truth.

It matters not by what name the ill may be called, nor what organ it may claim as its residence, the Christ-power, as of old, can send it into the abyss of nothingness whence

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it came. If this is not true, then how vain the great healer's words concerning each faithful follower: "The works that I do shall he do also; and greater works"! Let us then thank God and take courage that each day swells the record of the healing of "all manner of disease" by the power of God and His Christ, as revealed anew in Christian Science.

ANNIE M. KNOTT.

"WHY THIS WASTE?"

"I HAVE all respect for the Christian Science movement, and unhesitatingly accept the fact that it is accomplishing great good, but I cannot understand why you turn down and discard the products of scientific investigation; as for instance when you treat *materia medica* as of no value. Why this waste of knowledge which has been acquired by such faithful and long-continued effort?" The speaker was a representative of that large body of intelligent and earnest Christian people who, as the result of educational bias, are entertaining a point of view that will not bear analysis and that has the effect of indefinitely prolonging their subjection to a false sense. Their position is not only illogical in that it begs the main question, but it involves a thought concerning "waste" which is wholly misleading.

The passing of any product of human effort, whether material or mental, may awaken a sense of loss until it is perceived that progress in any line of human interest necessarily demands the doing away with anything and everything which hinders the acceptance and rule of an improved belief. Every reformatory legislative enactment closes with a paragraph which annuls all previous enactments which may interfere with the enforcement of its provisions. The same requirement obtains in all educational advance, and today the publicist, the physicist, or the philosopher who would refuse to pursue a given line of investigation lest it compel him to give up long-accepted theories, would find it impossible to escape classification as either a fool or a fraud.

Thinking of these things, one cannot fail to see that the most serious and eventful "waste" is that which attends the disposition to cling to the methods and beliefs of the past, a disposition which fathered the saying, "What was good enough for my father is good enough for me." Such people may have many good traits, but they are certainly both unprogressive and wantonly wasteful—wasteful of the most precious possible possessions, namely, of their opportunities for growth and of all the gains that attend alert responsiveness to every call to higher and better things. Speaking of this, Mrs. Eddy has said, "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea" (Science and Health, p. 323).

If *materia medica* had proved itself adequate to human need, if it had a scientific and consequently unvarying Principle and rule of procedure, if it had received the endorsement of Christ Jesus and his immediate disciples in their healing work, and if it involved and utilized that realization of omnipresent Spirit which is and must be the basis of any truly remedial ministry to humanity,—if it had fulfilled any one of these requirements, as it certainly has not, its claim to recognition as a part of the divine order, and therefore worthy of everlasting honor, would merit consideration. Coming short, as it does, in all these particulars, it can be regarded only as a passing belief, which should be gladly laid aside for the coming and reign of that Christ-method with which it has no affiliation, and to which, therefore, it must give place; a method which Jesus and his early disciples proved to be able to meet all these demands, and which again today, through the teaching of Christian Science, is being found adequate, in the measure of our spiritual apprehension, to the healing of every disease, the solution of every problem.

When professed Christians are as ready to give up the customary and the conventional in religious belief as are the representatives of physical science to turn away from old theories and methods, then the wondrous gains which have marked the world's advance in the latter field will be duplicated in the progress of Christ's kingdom among men.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CHADRON, NEB.

First Church of Christ, Scientist, of Chadron, Neb., has purchased a lot located in a pleasant part of the city, and is now raising funds for the erection of a church thereon. The edifice will probably be ready for occupancy in the near future.—*Correspondence.*

ARDMORE, OKLA.

On the 25th of last January we organized a Christian Science Society, with fourteen members. About a month later we decided to build a small church, 18 x 25. It was finished by Easter Sunday and on that day we held our services in the church. A more grateful little flock would be hard to find. Five of us are members of The Mother Church. Several years ago we had a church organization, but it did not stand, for we did not then know the meaning of church. While we do not know very much more now, we hope through obedience and faithful work to learn the true meaning of church, as given by our dear Leader in Science and Health (p. 583).—*Correspondence.*

BERLIN, GERMANY.

It is inspiring to see how blessed the work of Truth is and how victorious under all circumstances, even where English has to be learned to gain a knowledge of the letter of Christian Science. The little seedling of Truth always finds its way to unfoldment and beautiful growth is manifested.

The branch church here a little more than four years ago held its services in some small rooms of a private flat which seated about ninety persons. In April, 1906, the Augusta Victoria Saal, which was near the old location, was rented. This hall seated three hundred to three hundred and fifty, but only a short time elapsed before the German services and Wednesday evening meetings were so crowded that many had to stand, and a larger hall was necessary. For the past two years the services have been held in a beautiful organ hall, the Choralion Saal in Bellevuestr., seating nearly five hundred persons. Since last fall it has become necessary to repeat the German services, on account of the large attendance, so that now two German meetings are held on Wednesday and one English, and two German services and one English on Sunday. Lately both the German services have been so crowded that a larger hall is now being looked for.

Trusting the all-sufficiency of divine Love, the members of the church know that the need of a church building of their own will be supplied in due time, and though the cost of a lot in the city of Berlin will be very great, it will be with the church as it is with man, "No good thing will he withhold from them that walk uprightly." In the mean time the church building fund is growing in the degree that thought is directed on inward and upward growth, and when the structure of Truth and Love appears, it will be firmly grounded on the solid rock of divine Love and raised to the heights of true spirituality.

Correspondence.

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THE LECTURES.

SANTA ANA, CAL.

Frank H. Leonard of Brooklyn, N. Y., was greeted April 25 by a large, attentive, and appreciative audience, to hear his lecture on Christian Science. Dr. Charles O. Fletcher, who introduced the speaker, said in part,—

To me has been assigned the honor and pleasure of introducing the lecturer of the evening. Before doing so, however, I desire to relate briefly a portion of my experience in Christian Science. My first introduction to the subject came at a time when I was actively engaged in the teaching and practice of medicine and surgery, and if the opinions which I formed and entertained at that time had been based on fact, I would have been justified in doing that which I did do, which was to condemn and denounce Christian Science, its advocates and its Founder.

My second introduction to Christian Science occurred when my wife by its ministry was beautifully and instantaneously healed of serious and seemingly hopeless physical conditions, from which she suffered for years, despite the efforts of many earnest and loving medical advisers. Contrary to my expectations and predictions, she remained well, a fact which caused a desire on my part to know what Christian Science is. By investigation I learned that Christian Science is a religion pure and simple. I learned that Christian Science is the truth, the same truth that was taught, lived, and demonstrated by Jesus of Nazareth nineteen hundred years ago.

Santa Ana Blade.

DUBLIN, IRELAND.

A lecture on the subject of Christian Science was delivered in the Antient Concert Rooms yesterday afternoon [April 24] by the Rev. William P. McKenzie. There was a large attendance. Major Robert Standen, Army Service Corps, presided, and, in introducing the lecturer, he said that one of the most dramatic moments in the early history of the Christian church was the encounter between knowledge and understanding, in the high court at Athens, when Paul of Tarsus arrested for the moment the attention of the proud scholars of Greece by declaring to them a God who is Spirit, not dwelling in temples made with hands, and from whom come life and breath, and all things. Today we, like the philosophers on the hill of Ares, and those who thronged the Athenian market-place, are standing at the outset of a new, yet old, religious movement, a ringing reaffirmation of the same insistent note which calls all men to witness that the tabernacle of God is with men in Truth, and that an understanding of Him as all-power, Mind, and presence is demonstrable today as of old. It tells of God, whose creation is for ever, who is of purer eyes than to behold evil, whose universe is spiritual and intact. Since Christian Science had shown to its students how to put into practice what they knew of God, in obedience to the command of Christ Jesus the Way-shower, their Cause was prospering, and many were being lifted out of lives of sin and pain and disquiet, and were being shown something of what was meant by that peace of God which passed mortal understanding.

Dublin Express.

MASSILLON, O.

Prof. Hermann S. Hering lectured on Christian Science before a large audience at the City Hall Monday evening [April 25]. The lecturer was introduced by Dr. A. P. Pease of this city, who said in part,—

When I first heard of Christian Science, which was perhaps twenty-five or thirty years ago, the name produced upon my mind an unpleasant impression, because it seemed to me that the union of science and religion was a mingling of antagonistic or incompatible elements or principles, and the name sounded harsh to the ear and seemed at variance with the understanding. I have no doubt that at first thought it has affected many others in the same manner.

A few years ago I became interested in Christian Science, and considered it worth while to recall a definition of the word science which I had learned in my boyhood at school, and which is perhaps as good a one as can be given. It was to the effect that science is systematized knowledge, *i.e.*, knowledge so classified and arranged that it may be easily acquired, readily referred to, and advantageously applied. I think all will agree with me in assuming that knowledge which can be easily acquired, readily referred to, and advantageously applied, is practical knowledge, and I believe also that they who observe the work accomplished by Christian Science will be convinced that it is preeminently a practical religion.

Independent.

KOKOMO, IND.

There was a good audience at the Sipe Theater Tuesday evening [April 26] to hear the Christian Science lecture by Clarence C. Eaton of Tacoma, Wash. James E. Hillis introduced the speaker, saying in part,—

It is frequently said of Christian Scientists that they are dogmatic, positive, not ready to listen to the logic or argument of others. Doubtless this is true. Every Christian Scientist, worthy of the name, has been redeemed from sin by the merits of the Christ. Probably nine out of ten of all Christian Scientists have been delivered from some form of sickness or disease, many of them having been pronounced incurable by some physician, by the same merits of the same Christ, through the understanding of him as taught in Christian Science.

Is it then to be wondered at if these people persist in occupying the position taken by the young man blind from his birth, whom Jesus healed, and who, in answer to the logic and arguments of the Pharisees, said, "One thing I know, that, whereas I was blind, now I see." So Christian Scientists declare that, whereas they were blind, now they see; instead of their sickness and sadness, they now have health and happiness; instead of doubt and despondency, they now have confidence and hope. They have a better realization of the poet's thought of

> The freer step, the fuller breath,
> The wide horizon's grander view,
> The sense of Life that knows no death,—
> The Life that maketh all things new.

Kokomo Tribune.

NEW LONDON, CONN.

The Lyceum Theater was crowded yesterday afternoon [May 1] to hear a lecture delivered by Mrs. Sue Harper Mims, on "Christian Science: The Christianity of Jesus." She was introduced by George A. Law of New Haven, who said in part,—

The demand and desire for truth has always existed. Pontius Pilate asked Jesus, "What is truth?" and man throughout all ages has been a continuous seeker after truth for this reason, that the truth regarding any subject is the only information of value, and therefore the only information worth having. Unfortunately, however, in human experience, misunderstandings have often arisen because of misinterpretations and misconceptions of that which is fact, thereby inducing a confused state of mentality which would obscure the actual or real in the attempt to present truth. That all may have an opportunity to know the truth about Christian Science, this denomination maintains a board of lectureship, composed of individuals who are well qualified, both through personal experience and active demonstration, to speak authoritatively on this subject. We have with us this afternoon a member of this board.—*New London Telegraph.*

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PARIS, FRANCE.

The Rev. William P. McKenzie lectured on the subject of Christian Science for First Church of Christ, Scientist, at Washington Palace, May 26. He was introduced in French by Pastor Charles Wagner, author of "The Simple Life." His introduction, translated into English, was as follows:—

I consider it a great pleasure, as well as an honor, to have been invited to introduce the lecturer of the evening, Mr. McKenzie, who, however, needs no recommendation to this audience. For my part I salute in him a brave soldier of a grand Cause. In England, Germany, and France he has, without the loss of a single day, presented to his hearers those ideas of the truth of which he is absolutely convinced, and which it will be our privilege this evening to hear him explain. Personally I look upon it as a great advantage to listen to a synopsis of Christian Science from so competent a speaker. About fifteen years ago, in the drawing-room of Madame de Morsier, it was my good fortune to meet some of the first Christian Scientists. Their ideas, and the gentleness with which they were expressed, made a deep impression on me; and I expect from this evening's lecture to receive more light on the subject which aroused my sympathy and interest on that occasion.

Unless I am mistaken, the aim of Christian Science, which is eminently practical, is to find that which constitutes true life in its deepest blessings, in order to help each individual to live better and more fully. Christian Science sees above all in the gospel, the omnipotence of God, able to sanctify, strengthen, and regenerate man. In order to find this power in its absolute supremacy, we must return to its very source. In returning to the life-giving source of the gospel, Christian Science is in line with the movement of this century, which is striving in every direction to reach the fountain-head, to place itself in direct contact with nature and her laws, with the origin of beliefs, with manuscripts and primitive documents, and with religious movements in their essence, movements which have often deviated from their first ideal. This is the aim of Christian Science. With wonderful clearness of vision Christian Science places the very center of religious faith in its practical power, in its saving, healing virtue.

The vivifying and true religion is the one which heals, restores, saves, and causes to love and hope. It consists neither in theory nor in doctrine expressed by formula; nor in historical facts, marvelous in themselves but now far removed from us. It is the ever-operative energy, capable of effecting today what it effected yesterday, and of producing, by the saving power of God, the same consoling, liberating results which were its distinguishing features in the beginning. Of all this we are in great need, and in one form or another we all aspire to it. Happy those whose thirsty lips find the cup which contains the refreshing "water of life!"—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Brooklyn, N. Y. (Fourth Church).—Frank H. Leonard, Fort Lowry Hotel, Cropsey avenue and Bay 15th street, 3 p.m., June 26.

Canton, O.—Frank H. Leonard, Auditorium, 8:15 p.m., June 23.

Kingston, N. Y.—Bliss Knapp, Kingston Opera House, 3 p.m., June 26.

Little Rock, Ark. (Second Church).—Clarence C. Eaton, Majestic Theater, June 19.

Milford, N. H.—Mrs. Sue Harper Mims, Unitarian Church, June 27.

Seneca, Kan.—Judge Septimus J. Hanna, June 23.

Sherman, Tex.—Hon. Clarence A. Buskirk, Sherman Opera House, 4 p.m., June 19.

TESTIMONIES OF HEALING.

Five years ago I was spiritually starving, physically sick, and very weary, through trying to come into harmony with the laws of the God whom I dreaded and feared. At this time I was greatly impressed with this verse in the first epistle of John, "Try the spirits whether they are of God;" so I ventured to begin the reading of Science and Health, at the earnest request of a friend, saying that by the fruits of my reading I would judge.

Four experiences stand out in that first reading of our text-book. After reading for some weeks I noticed the absence of a pain of which I had been conscious for months. The pain supposedly came from a chronic intestinal trouble which had not yielded in several years' of material treatment, by various methods and under good physicians. At times I suffered greatly, and always there was the dull pain; but now it had gone entirely. Next came to my attention a mental improvement,—I was learning how to conquer irritation. I had prayed about it, striven daily to conquer it, and again and again had given evidence that the sense of irritation was as great as ever. But in reading Science and Health I could see how right thinking must destroy wrong thinking, and that if God is Love and man is His idea, I could love, not hate, every one and every thing. So I began to drop my false beliefs and learn a little of God, as we are taught in Christian Science.

The next thing was to prove that this truth is demonstrable. I asked my husband if he were willing I should treat him for his eyes, one of which had been injured during boyhood. It came to me quite clearly that sight is spiritual, and being so could not be impaired by accident. I understood very little, but I was in earnest, and teachable. At the end of eleven months my husband took off his glasses, which he had worn for ten years on account of this injury. This was over four years ago. During this same period I desired to prove the availability of Christian Science in a mental condition of inharmony. I had two friends who seemed to be unjust and jealous, toward whom I felt resentment and hatred. I could see that if I desired to grow in the understanding of Truth I must get rid of unloving thoughts, whether I had what seemed a good reason for them or not, so I began to dwell on the thought of God as Love, and to know that the three of us, as His ideas, could only reflect love and be just to each other. I did this daily. It was nearly three years before we met again, when, to my joy, the old state of things had passed away and our relations had become new. There was no sense of hatred, no injustice, no jealousy, and now our frequent meetings give evidence to a true affection each for the other.

For these four things alone I could be grateful forever, but these are only a few of the unnumbered blessings that have come to me and mine through the study of Christian Science; so I ask with the psalmist, "What shall I render unto God for all his benefits?" I owe constant praise and gratitude to Him, and an ever increasing hunger and thirst after righteousness. How can I show my gratitude to our Leader for this wonderful knowledge of how to take definite steps to find God? I will strive to know and to do the will of God and to follow the great Wayshower. I am also grateful for the help received from our publications; and I rejoice over the victories to come, the demonstrations yet to be made,—the progress I am yet to attain.

MRS. LU. R. HOWE, Chicago, Ill.

In his sermon on the mount Christ Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christian Scientists not only expect to realize this, but they find as well that all his other promises are actually fulfilled, though pos-

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sibly not as we ourselves would plan. For instance, in my own case, at one time I should not have thought it possible for this promise to be carried out without a material manifestation of wealth, some power, and enough of success in life to satisfy at least a moderate ambition. As I began to grow, however, I discovered that should I receive all these so-called benefits, to a degree even greater than my most extravagant hopes, all that I could possibly realize from them, under the most favorable circumstances, would be contentment, and contentment I gained soon after I came into Christian Science. I first became interested in its teachings through the healing of my wife, of a spinal trouble which, with other complications, had baffled the skill of many physicians. Our monthly bills for doctors and drugs were a considerable item for over fifteen years; but since we experienced the efficacy of Christian Science, about six years ago, we have not spent a cent in this manner. While glad to be relieved of this expense, also of the suffering, the financial part is a small matter compared to the relief of mind brought about by a changed concept of God.

Whereas formerly I had so much to cause me to fear and worry, and a large part of the time I did not consider life worth the living, so that I often wished it were ended, under present conditions I do not have to hope for better things in the future, but am enjoying them now. I am very grateful to Mrs. Eddy that, through Christian Science, this change has taken place; for it not only brought health, but many other blessings and much happiness into our home.—J. N. SANBORN, Fort Worth, Tex.

In listening to a testimonial given by one who, though young in Science, was very desirous to be of help to others, I was reminded that my own experience might also be an encouragement to some one. Soon after becoming interested in Christian Science, I was in a "hold-up," while on a trip into the Yosemite Valley. As we were driving along we saw a group of people a little distance away, and thought it a picnic party, and when we caught a glimpse of a stage, we supposed the people had gotten out for some break to be repaired. It was not until we had rounded a corner and come down to the party that any one had an inkling of what was the real state of affairs, as we could see then that the stages were empty and that the people were standing in line with their hands above their heads.

Just then, the robber approached our stage, and by that time I had begun to realize that God's care and protection were just as available there as if I were in what might seem a safer place, and to repeat the "scientific statement of being," as given in our text-book (Science and Health, p. 468). The robber said, "You need not hold up your hands" (involuntarily we had raised them), and after a few remarks left our party and turned his attention to the fifth stage, which was then coming up, all the occupants being required to dismount and go and stand in line. Although his attention was called to the fact that we were not standing in line, he did not notice the remark or pay any further attention to us, although some of the stages were searched a second time. The heat was intense, and to stand for over an hour with nothing to shield one from the sun and with arms held high in the air, presented quite a contrast to sitting with an umbrella over one's head. When we were allowed to proceed, our stage, as it had the lighter load, was sent ahead in order to get word to the sheriff as soon as possible, and the horses were driven at the top of their speed down the long steep grades and only allowed to walk a little on the up grades. I felt no fear at the time, nor after we reached our destination, and had a restful sleep that night. This demonstration seemed as wonderful as the first, for I had always been afraid to ride in dangerous places and had invariably suffered from a disturbed state of thought for a long time after any experience in which there had been seeming danger.

In all this I learned that God does save us from our fears as well as from all physical danger. I had always been taught that God was omnipotent, but that teaching did not seem to be particularly helpful, because I thought, according to the teaching of the churches, that it might be His good pleasure that we should suffer; so, if one asked for help, there was no certainty of receiving it. Now, through the teaching of Christian Science, I know that God is good, all powerful, and an ever-present help at all times and under all circumstances. It is ours to adore Him for His boundless love, and to be ever grateful to our beloved Leader, Mrs. Eddy, who has brought within reach of all the understanding of the truth as it was taught by Christ Jesus.

MRS. H. SIBYL LUKENS, Pasadena, Cal.

Having received so many blessings from Christian Science, it is with great pleasure that I give this testimony, hoping it may help others. In June, 1908, my little boy, then about four and a half years old, had been ailing slightly for two or three days, so I wrote to a dear friend, who is a practitioner, for her to treat him; but she was absent, and the next morning we sent word to another Christian Scientist, for we had had the truth proven to us once before with the same child. The practitioner called in the afternoon and stayed about an hour. About three hours after she had gone, there was a decided change for the worse, and then the child asked to have Science and Health read to him. His father and I read to him until half past nine, when his father retired and I remained with him all the time, for the child was in a high fever. I was about to leave him for a moment, to call my husband from the next room, when he suddenly became so alarmingly ill that for the moment a sense of fear overcame me; but I declared aloud that God is Life, and God is All.

I called my husband to stay with the child, while I went to the nearest house (I had to call them out of bed, as it was then midnight) and asked if I could use the telephone, as we were strangers there and did not know where the night telephone office was. The practitioner said she would treat the child, but there was very little improvement from that time on until I again called her up at five o'clock. At half past six, the child was looking very much better. He had less fever, and at seven o'clock there was a decided transformation—he asked for something to drink, and an hour later he said he would like to be dressed. I responded gladly, with a heart full of gratitude to God, and to our dear Leader in this age. My earnest desire is that my life may prove what Christian Science is, and that I may be a worthy follower of its teaching.

MRS. ANNIE GUARD, Orange, N. J.

In the book of Revelation we read: "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." I was dead before I learned of Christian Science,—dead in Adam," dead "in trespasses and sins;" but through Christian Science treatment I was brought to stand before God, when the books (the sixty-six books of the Bible) were opened, and another book (Science and Health with Key to the Scriptures by Mary Baker Eddy) was opened, which was to me indeed a "book of life;" for, being dead, I was judged out of those things which were written in the books, according to my works, and I commenced to live. I was quickly healed of so-called incurable diseases, but the most important healing was the moral or spiritual.

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This was nearly twenty years ago, and I am still learning to be charitable regarding others' faults, learning to love, to forgive; and if any injure me, intentionally or otherwise, I sorrow more for them than for myself, for they suffer most. I am more and more able to help others, and I have found that only by so doing can we help ourselves.

JOHN WARNER KEYES, D.M.D., Washington, D. C.

Christian Science has done so much for me that I wish to express my most sincere gratitude to God, and my thanks to Mrs. Eddy for this wonderful understanding of Truth. Through my own slight apprehension, and the help received from others, I have been healed of many ailments. I was able, after four weeks' treatment, to lay aside glasses, which I had worn for fifteen years. I also was healed of a very severe stomach disorder of many years' duration, through the reading of the *Christian Science Sentinel*.

For all these blessings, as well as for the spiritual uplift, I am deeply grateful. My greatest desire is to know more of this truth, and to be worthy of the name of a Christian Scientist.—MARTHA W. GARRISON, Washington, D. C.

I have long felt that it was my duty to send in my testimony of healing through Christian Science. Several years ago, I was healed of asthma, after having suffered for many years from it. I had been treated for the trouble by several doctors, who told me I could never be cured of it. At two different times, I was quickly healed in Christian Science of acute throat trouble, when dangerously ill. I was also healed of catarrh, which I had had from childhood. I had eleven teeth extracted with no pain and no fear at all. For this I had absent treatment in Christian Science.

Though I am not healed of all my ailments, I am truly thankful to our beloved Leader for all that has been done for me and my family. I surely have great cause for rejoicing in the rapid growth of Christian Science.

MRS. NETTIE RANSOM, Solway, N. Y.

For about six years I was a sufferer from severe stomach trouble, and part of the time my diet was limited to such an extent that I often suffered the pangs of hunger. I had treatment from several of the best physicians in Denver, receiving temporary relief, but lapsing into worse conditions each time. One physician recommended, as a last resort, heroic measures, which were continued for about two years, but without any good result. A brother, who was living at that time in Texas, then wrote me that he had become interested in Christian Science, and that it would heal me. He sent me several pamphlets, which I read eagerly. I had just finished reading the New Testament for the first time in my life, and as the healing mentioned in the pamphlets accorded perfectly with that which is related of Jesus and his disciples, I believed at once that Christian Science could heal.

It was about a year, however, before I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this book I read for three or four months. I gained some of the letter of Science, but not enough of the spirit to enable me to overcome the fear that food would bring distress. Two weeks' treatment, however, did overcome this fear, and I was then able to eat anything, and have continued to eat such food as was set before me ever since—a period of over thirteen years. During this time I have not taken any medicine—all my ills have been healed through the application of Christian Science, with the help on a few occasions of a practitioner. I have also been able to bring relief to others, by following the teachings of Science and Health. How good it is to know and to prove that God's healing power is still on earth, and can be manifested through man. In living away from Christian Scientists upon whom I might lean for help in time of need, it has been my great privilege—many times when no human help was near—to prove the first words of our text-book true: "To those leaning on the sustaining infinite, today is big with blessings."

Class teaching I count as one of my great privileges, and I am truly grateful for the physical healing, as well as for the satisfied understanding of the Bible which has come to me, so that I am no longer puzzled over mere theories. I know that my foundation is sure, and this is still greater reason for thankfulness to God. I am also grateful to Mrs. Eddy, the Discoverer of Christian Science, who has steadfastly stood against the storms of ridicule, prejudice, and persecution; and unswervingly and unerringly followed the ray of light revealed to her, until it is now lighting multitudes in the straight and narrow way.—MRS. EDITH RUSS, Pine, Col.

[Translated from the German.]

Some five years ago a friend told us about Christian Science. My wife, who had been suffering for many years with a skin disease on her face, was healed of this trouble, as well as of a disease of the bone, within a short time, through Christian Science. At the birth of one of our children also she had Christian Science treatment, which proved a great help to her. Our daughter was healed of a disease of the bone; and two of our children who were taken with a fever, were healed within a few days. Two of our younger children were taken with whooping-cough, but were healed in a short time. Later my wife had an attack of illness, also a toothache at the same time, so that her face was badly swollen, but these troubles too disappeared through Christian Science treatment. Our youngest child had a serious condition in his right leg, but was healed in a short time. Our son was bitten by a dog, and the flesh badly torn, but he was healed through the reading of Science and Health in two weeks' time. I have myself been freed from the desire for alcoholic drinks through reading this book.

For these many blessings we are grateful with all our heart to God, and also to our beloved Leader, Mrs. Eddy. May these lines lead some weary wanderer into the haven of peace.—JULIUS SCHULZ, Weimar, Tex.

Nearly twenty years ago divine Love led me to accept Christian Science, and never once in all those years have I had reason to doubt but that it is the Christ-idea made manifest to mortals. I came to love the Discoverer and Founder of Christian Science, and I find myself loving her more and more from day to day and year to year, just in proportion to my growth, knowledge, and demonstration. For years I struggled alone with my problem, but the recollection of the struggles has vanished in the grateful consciousness that I now count all my loved ones as "within the fold." To recount the specific blessings for which I am truly grateful would be an impossible task, but I wish to tell of one experience in particular which may help some other weary pilgrim.

This particular case was one of mental surgery. About the middle of January, 1905, I fell heavily upon the ice and severely injured my shoulder. The injury was so serious that I had no use whatever of my left arm. In Science and Health (p. 401) Mrs. Eddy says, "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon." So I called a physician, who worked on the joint for half an hour, but without the desired result. Again, on the following day and a great many days after, I had the same experience. The matter dragged along

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until June, when another physician was called to assist the first, and together they tried unsuccessfully on three different occasions to replace the arm. No one could be more considerate or conscientious in the endeavor to relieve me than these two doctors, and I shall always feel a sense of gratitude to them for their efforts.

Without any outside help I was able to overcome all pain, inflammation, and swelling during this period of pulling, twisting, and wrenching. I slept soundly at night, and was affected not at all by the experience except that I was not able to dress myself or to perform the usual household duties. About this time we were told by one of the doctors that the only hope of the operation being successfully performed was for me to go to a hospital, take an anesthetic, and be put in a brace. I decided to do neither, but on July 3, accompanied by my daughter, I went to a Christian Science practitioner in Grand Rapids, Mich. I stated the case to her, and she lovingly told me what I already believed to be true, viz., that "with God all things are possible." Within a few days I was surprised to find that the demonstration had been made, and I am thankful to say that I have never experienced the slightest difficulty with the shoulder since then. These physical benefits seem great, and they are, yet they are the very least of the benefits we may know if we will accept this beautiful truth for our own and abide by its teachings.

It would be hard to say what I feel most grateful for, but possibly one of the greatest blessings that can come to any one is the willingness to "put off the old man with his deeds" and strive to have that Mind "which was also in Christ Jesus,"—to lay down the beliefs and dogmas of former years, to leave the old paths, and willingly and lovingly follow our Leader through the paths of peace which her self-sacrificing life has made possible to us. I feel grateful to God, and to that one who has made our publications possible, and who has furnished an avenue through which we are enabled to help others and proclaim our joy to the world.—Mrs. Margaret E. Lloyd, West Chester, Pa.

Through the spoken word, declaring the power of Truth, in March, 1905, I laid aside an ankle-brace. I had hurt my ankle in childhood so that I had to wear a brace for twenty-one years, all the doctors that I consulted telling me there was no help for me, except cold water applications when the ankle pained me. Believing, however, that nothing is impossible to God, I went to see a Christian Science practitioner, and told her about the difficulty. She asked me if God was not more to me than an ankle-brace, and said, "Can you not trust God and never put it on again?" The words "Can you not trust God," were constantly in my thought after that. I was obedient, took off the brace, and have never put it on again. The first day after leaving it off I did all my housework, walked a mile to the Wednesday evening meeting, and returned home, all without the slightest pain.

Words cannot express my gratitude to God and His Christ, also to Mrs. Eddy for demonstrating the healing truth which has freed me from this bondage. I am especially thankful for the spiritual inspiration which has come through the study of the Bible in connection with "Science and Health with Key to the Scriptures."

Mrs. Elizabeth CaDotte, Sandusky, O.

Being a young student of Christian Science, and desiring to do all I can to further the cause of Truth, the words of our Leader to her students (Miscellaneous Writings, p. 155), came to me as a command: "Methinks, were they to contemplate the universal charge wherewith divine Love has entrusted us, in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of scientific thought [*The Christian Science Journal*]; for it reaches a vast number of earnest readers, and seekers after Truth."

Christian Science reached me through the active work of Scientists in the town where I resided. In a wretched state of health, brought on I believe by constant association with those who were very ill, cases in which I saw no relief given either by religion or *materia medica;* looking to the grave as the only hope of rest, weary of material ways and means, I first heard of this healing truth. A little later I was taken to a Christian Science service in London. I bought a copy of Science and Health, and with this key found the Scriptures a well-spring of Life. In a short time I was healed of sleeplessness of twenty years' standing; later, of bowel trouble of still longer duration; also of a nervous and irritable temperament, of selfishness, and the "beam" in the eye. The healing was not instantaneous, but very slow. When I was first helped, the practitioner sent me away with these words from our text-book (p. 242): "Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death." This I thought strange and unnecessary. Again, whenever I read the commencement of the chapter on Christian Science practice, which is the starting-point of all healing, I saw nothing in it to do with healing; but the time came when I understood their meaning.

I realized that all my life I had been subject to fear, and I learned in Christian Science that the cure for fear is to "know the truth." I am deeply grateful to our Leader for the Lesson-Sermons, and for all our publications; also to the many who have rebuked and uplifted.

Celia Soden, Bromley, England.

In August, 1906, I spent a few weeks in the country, and there made the acquaintance of some Christian Scientists. I then for the first time heard something positive about this teaching, and felt at once that the way was opening before me for which I had been seeking; for I had of late years taken much interest in religious and philosophical subjects. A copy of *Der Herold* was lent to me, and I was glad to find that there was a Christian Science practitioner in Frankfort a/M. As soon as I came home I went to see this lady and to buy the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never thought of joining a religious organization or attending services, but I accepted the lady's invitation and went to the next testimonial meeting. This step was decisive, for I was so deeply impressed that since then I have hardly ever missed a service.

Although I did not come to Christian Science for physical healing, I had several occasions to perceive Truth's blessed influence upon the body, and some months ago I had the following experience. One Sunday, during the service, I found that I could not sing as usual. During the reading of the Lesson-Sermon I tried to realize the nothingness of this false condition, but my understanding was not sufficient—indeed, I could not raise my voice at all, and later I found that even to speak caused me some difficulty. This was followed by distress in breathing, and I felt as if the lungs were affected. I began at once to work in Christian Science, to turn my thoughts to the truth of being; and I was relieved somewhat. I, however, asked a practitioner for treatment, and in the course of the same day the difficulty in breathing was nearly removed, and two days later it had wholly disappeared, although I was obliged to be much out of doors and the weather was very bad. The trouble with my voice was more obstinate, for it was about eight weeks before I was all right again.

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According to material law, so called, there was hereditary predisposition to this ailment, so I am very grateful for this experience and for the help that Christian Science gave me. I thank God that I have gained some understanding of man's real life; and I am grateful to Mrs. Eddy for her pure striving, which enabled her to find the way to God and to make it plain for humanity.

MARIE HELBING, Frankfort-on-the-Main, Germany.

This is a statement of how I first heard of Christian Science and was healed of rheumatism and a serious heart trouble said to result from the rheumatism. For seven years I was a complete wreck, suffering from the above ills and always under the care of doctors, trying different medicines and change of air, but never receiving any benefit. Two and a half years ago, as I was coming home from a "rest-cure," I got to talking with a lady on the train, about a pamphlet she was reading, "The Ministry of Truth." She let me look it over and told me she would send me a copy. I told her how ill I was, and she was so kind that I felt comforted in talking over my troubles. When I asked her what church she attended, she replied, "The Christian Science church." I did not know what she meant, but as she talked with me such a sense of rest and peace came to me that I was sorry when her station was called; but I asked her to write, and she said she would. It was the first time I had felt free from pain in seven years. In a few days I received some *Sentinels*, and a letter. I read the literature, and after some further correspondence she told me that I should by all means get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read and study it. I did as she advised, and today I have no pain and am cured. I am a surprise to all my friends; they think it wonderful that I am so well and happy.

I cannot thank God enough for leading me into the truth, and the lady for showing such kindness to a stranger. In reading Science and Health I found that the Bible, which before I did not understand, is God's Word, and I love the study of it more every day.

MRS. EMMA STEPHENS, Cobourg, Ont.

I am very grateful for the many blessings which have come to me through the understanding of Christian Science. The words of our beloved Leader, "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble'" (Science and Health, p. 444), are in line with my experience. I was healed of what physicians call an incurable disease, with two treatments. The practitioner told me to get a copy of Science and Health and read and study it. I did so, and have been gaining an understanding ever since, being able to demonstrate the truth for myself and also for others. The physical healing was much, but the spiritual awakening is far more! The joy of living each day as best I know, and of helping others, is indeed the "pearl of great price."

My gratitude to our dear Leader cannot be set forth in words, but she is graciously pointing us to a method by which we can express our thankfulness in pure thinking and compassionate living.

MRS. MINERVA BOYD, Weeping Water, Neb.

The following Latin inscription, dating back to the year 1598, may still be seen above a drug-store (the "Raths-Apotheke") in Lueneburg, near Hannover, Germany:

"Neque herba neque malagma sanavit eos, sed tuus, Domine, sermo, qui sanat omnia."

Translation: "Neither herbs nor poultices have healed them, but Thy word, O God, which heals everything."

FROM OUR EXCHANGES.

[*Watchman.*]

On this occasion Jesus was in that high spiritual state when walking on the water would be a natural result of his fulness of eternal life. He was indeed at all times filled with the Spirit's grace and power, and was never at a point of weakness like a Samson when the Spirit was departed from him. There was not a moment when he was not ready for the demands of the hour, and his exercise of power was a quick and complete one. But it can be seen that even in his experience there were times when the tide of spiritual power rose to meet emergencies, and seasons when he felt the timeliness of retiring into the divine presence and gaining fresh supplies of faith and power. Walking upon the sea was an act that he could have done at any time, but it appears at a time when he was uplifted himself and charged afresh with the fulness of God. His own intimation to Peter was that he also might have walked if his faith had been sufficient. Peter, however, had had no such spiritual uplift as his Master at this time. The power of Spirit over matter, and its capacity to become superior to natural limitations is illustrated in this incident in the life of our Lord. It can be seen wherein his power wrought its victory. The same Spirit in us may not repeat the same miracle, but it enables us to be superior to the natural conditions and the seemingly impassable barriers of so-called laws, and to show power that also works marvels in the physical condition, social states, and religious life of men. Whoever fills himself with the same Spirit as that of Christ, through communion with God and by the exercise of the grace bestowed upon him, will have a sense of glorious freedom from limitations, a power to mount up like an eagle above the low-lying plane of common effort, and a feeling that nothing for the glory of God or the good of man is impossible.

[*Christian Register.*]

That religion requires us to be well physically as well as morally is a novel proposition to many people. We have hardly got by the habit of attributing ill health to divine interference. We know now that disease in all its forms is attributable to removable causes, and we also know that any broken law of nature abrades our physical condition and interferes with our intellectual and moral operations. Remorse over failures and blunders or repentance over sins will play a much less important part in future religious estimates. Remorse must be looked upon rather as a loss of time than as a duty. The instantaneous demand is for an amended law and a spirit of obedience. What we want to get rid of, in round terms, is disease; and this brings us into very warm sympathy with those who teach that sickness is sin. Of course we do not hold any such extreme doctrines, but we do hold that there is a very close affiliation between wrong-doing of any sort, bad habits, careless indulgence, intemperance, and ill health. What we want is not quarter manhood or half manhood, a feeble, frail semblance of life, but life in its fulness. When we say a man must earn his bread according to God's mandate, by the sweat of his brow, what are we going to do with those whose physical fiber will not let them do a decent day's work, who are possibly children of vicious inheritance, or with those without will-power or steadiness of purpose, the lop-sided victims of weak mothers or weaker fathers?

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

The thing Jesus hated most was the negative life, the self-satisfied life, the life that was content to regard its own excellence as the great end to be aimed at. It was this against which Jesus protested most strongly in the

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religious teaching of his time and would again today. He would accept no meaningless compliments. He would not allow us to call him sinless unless we clearly saw what that term involved, and even then he would require from us a good deal more than lip homage. One thing is certain, and that is, that if Jesus stood again in our midst, and we did not know who he was, his sinlessness would not be self-evident even to the best of men. He would be blamed and criticized for doing this and that or for leaving this and that undone, and the probability is that he would fall foul of some of the accepted notions of righteousness today as surely as in his own day. We should not escape his censure, you may be sure, and how indignant some of us would become! "What language!" we should say when he called us hypocrites and vipers. "How unchristian! How unlike the meek and lowly Jesus in whom *we* believe!"

[Prof. Walter Rauschenbusch, D.D., in *Watchman.*]

If religion, instead of revealing God, obscures His will and love and keeps men from a clear experience of their heavenly Father, what greater condemnation is there? Yet that is the indictment brought by both Jesus and Paul against the religious system in which they were trained. That, too, is the indictment brought by many of the noblest religious minds of all past centuries against systematized religion. It becomes the letter that kills. It does not merely lack the power to give life. It kills. It slays. It paralyzes religious insight. Has not the church for generation after generation assiduously bound the veil around the eyes of men? This should be our second lesson. It should be our heart-searching query if our theological and religious methods and institutions have to any degree slipped into this original sin of the great religious systems of the past, so that they veil the religious vision and become obscurers instead of revealers of God.

[*Congregationalist and Christian World.*]

The highest service of the minister is to call up visions and vivify them. If he does that for you, he is truly a prophet. The preacher who renews the ideals of the worshipers listening to him from week to week takes high rank among the benefactors of mankind. It is natural that men of spiritual vision should seek the churches where prophets speak. No nobler task is calling the churches, nor any of so great importance, as to cherish the conviction that they must have prophets for their ministers, and to raise up prophets who will freshen the visions and renew the ideals of the seeker after God so that he is "renewed in knowledge after the image of him that created him."

[*Universalist Leader.*]

We make our plea for those voices in the wilderness which simply cry, "Prepare ye the way of the Lord." They serve who speak and wait. They toil who travail with their dreams of good. There is a place, a mighty place, in the economy of God in history, for those whose aspirations are so noble and whose prophecies are so cosmic that by them progress must be measured by a thousand years for its yardstick. The world has few enough of those who sing the music of the moral spheres and are not disturbed if only the echo of the heavenly song floats back to them. We must keep faith with God, even though we fail to win the world.

[*Churchman.*]

The present age needs something of the spirit of St. Francis who, when his followers asked him on a certain occasion why he had not taught them to preach, said that their going unostentatiously and informally among the people of the town in which they dwelt was the kind of preaching that he valued most and considered the truest following of Christ's command.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

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

Vol. XII. No. 43.

BOSTON, JUNE 25, 1910

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

Charging that the chairman and other members of the committee on the judiciary were "receiving gifts, franks, employment, and compensation of great and pecuniary value" from railroads, to the extent of disqualifying them to pass upon the bill to prohibit congressmen and judges from receiving such gifts from railroads or other corporations, Representative Randell of Texas brought before the House a privileged resolution to remove the measure referred to from the committee on judiciary and to have it immediately reported back to the House.

Users of the Curtiss and Paulhan aeroplanes may now fly without giving bond covering possible violations of the Wright brothers' patents, at least until after the trial of the injunction suits instituted by the Wrights in the United States courts in New York and in Buffalo several months ago. The United States circuit court of appeals in a unanimous decision vacated the preliminary injunctions granted on behalf of the Wright Company against the Herring-Curtiss Company and Louis Paulhan, pending trial of the suits.

The interstate commerce commission has issued an order requiring the equipment with power brakes of eighty-five per cent of the cars in any train operated in interstate commerce. The order, which will become effective on Sept. 1, 1910, requires that the brakes shall be operated by the engineer of the locomotive drawing the train. It increases the percentage of cars equipped with power brakes from seventy-five per cent to eighty-five per cent.

The Senate committee on claims has reported a bill to pay the Southern Pacific railway $773,647, on account of expenditures made by it in repairing the break in the Colorado river, which threatened to overflow the Great Imperial valley in the fall of 1906. The railroad's claim was $1,663,136. The work was done by the railroad as a result of a request made by former President Roosevelt to the late E. H. Harriman.

As a result of President Taft's insistence that the new railroad bill should include some provision looking to the control of the new issues of stocks and bonds by railroad companies, it was decided at a White House conference recently that a paragraph shall be added to the bill providing for a commission to investigate and report at the next session of Congress the best means of dealing with this situation.

The sentencing of the two men, convicted of conspiracy to defraud the Government by means of sugar underweighing, the secretary of the American Sugar Refining Company and the superintendent of the sugar trust's Williamsburg refinery, has been suspended to Aug. 30, pending an appeal which counsel for the defendants will file.

By a change ordered in the form of the postal money order and the elimination of the mail advice to postmasters of the issuance of money orders, Postmaster-General Hitchcock expects to save to the Government approximately five hundred thousand dollars a year.

That Government ownership of railroads will be the outcome of the trend of congressional legislation, is the opinion expressed by President Daniel Willard of the Baltimore & Ohio railroad at a conference of the company's officials.

When railroad managers plead the necessity for higher freight rates, says *Public*, in order to pay higher wages to their employees, they should be admonished to meet this increased expense by reducing the wages of their watered stock.

A petition will be filed by the department of justice in the United States court at Chicago, through which the Government will attempt to find out whether or not the Hepburn railroad rate law is applicable to stock yards.

Postmaster-General Hitchcock has appointed a special committee to investigate and report upon the feasibility of increasing the limit of weight of packages and reducing the rate of postage of fourth class mail matter.

Action will be taken by Attorney-General Wickersham, as the result of a report from Mayor Gaynor of New York, to put a stop to a practice of extortion in connection with the securing of naturalization papers.

Charles K. Hamilton last week in a Curtiss aeroplane flew from New York to Philadelphia, a distance of eighty-six miles, in one hour and fifty minutes; also making the return trip.

International.

The announcement that the Chinese throne has approved a recommendation decreeing English as the official language for scientific and technical education has aroused great interest in diplomatic and commercial circles at London.

The vice-president of the Canadian Pacific Railway Company has given the board of control the full details of the company's plan to build a million-dollar tunnel through Ottawa, connecting the Union and Central stations.

The Russian Duma has passed the Finnish bill, giving that body authority over the Finnish Diet. The vote on the third reading was 164 to 23. The measure has aroused intense bitterness in the Duchy.

The American consul in Harbin, Manchuria, has been instructed to notify Americans resident there that they must pay municipal taxes the same as do the Russians and the Chinese.

Industrial and Commercial.

Vice-Consul E. T. Heyn of Reichenberg reports that the spinning department of the Kaiser Franz Josef School of Textile Industry in Reichenberg is experimenting with the cleaned fiber of the nettle. By a new Austrian process the gum is extracted from the fiber of the plant, partly by mechanical and partly by chemical means. The experiment station at Brunn has succeeded in completely separating and spinning the fibers furnished, without destroying their tension or firmness. These experiments were made on knitting-yarn machines, and yarns were produced which, it is claimed, owing to their excellent qualities, can be used in various branches of weaving and knitting, in the production of furniture covers, blankets, tapestries, damasks, cloths, ribbons, laces, and underwear.

Efficiency tests are conducted by officials of the Pennsylvania railroad, who, at unusual times and places, set signals of caution or danger, display fusees, or place torpedoes on the track, with a view to keeping all employees constantly on the alert for signals. During the tests for 1909 the following records were made by the men: Block signal rules, 47,384, of which 99.6 per cent showed perfect observance on the part of the employees; 45,887 tests of rules governing flagmen, the use of fusees, torpedoes, and other signals, 99.6 per cent perfect. Altogether, some three hundred thousand efficiency tests showed a practically perfect record for the employees. During 1908 and 1909 only one passenger was killed on this road in an accident.

Development of power and the improvement of navigation of the Connecticut river between Hartford, Conn., and Springfield, Mass., are to be undertaken by the Northern Connecticut Power Company. The estimated cost of carrying out the plan is about four million five hundred thousand dollars. The company offers to meet the expense and to turn over to the United States Government without cost a completed lock to be maintained by the Government and to be always free from tolls. A conservative estimate of the power which could be profitably obtained is twenty-five thousand horse-power.

That a small coke deal recently announced has for its ultimate object control of the coke trade of the great Connellsville region has been revealed. A combination representing about forty million dollars and between six thousand and sixty-five hundred independent ovens is sought. There are fifteen hundred ovens so far in the combination effected.

Thousands of barrels of potatoes will be destroyed in northwestern New Brunswick and in several Maine villages. The low price, lack of demand, and decay of the tubers are some of the reasons why the produce of farmers living at points remote from railroad stations and starch factories will be thrown on the fields, buried, or burned.

The largest Portland cement plant in the world is now being built at Hudson, N. Y., for the Atlas Portland Cement Company. The property consists of 1530 acres. When the entire plant is finished it will have a productive capacity of over twenty thousand barrels daily or seven million barrels yearly.

It is estimated that the southwest Texas watermelon crop will reach the total of two million five hundred thousand. Over one half million of melons have already been shipped from irrigated farms, and it is expected that a million grown on dry lands will enter the market during the present month.

The United Shoe Machinery Company has voted to give its lessees a share in its profits by distributing among them stock purchased with a fund created by setting apart each year a percentage of the amount received from Goodyear royalties.

Thermostats are now installed by progressive fruit-growers in the West and Northwest which give warning when the temperature nears the frost line. Oil burners, of which there are several types, are then lighted and the temperature is raised sufficiently to save the crop.

The New York, New Haven & Hartford railroad has completed the cutting of a tunnel 3,850 feet in length on its line between Waterbury and Bristol, Conn., that cuts off a mile and a half in distance and a heavy grade.

It would require a bin a mile square and one hundred and seventy feet deep to hold the grain produced in the United States in an average year.

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CHRISTIAN SCIENCE SENTINEL

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

THE SPIRIT OF GIVING.

CLARENCE W. CHADWICK.

CHRISTIAN SCIENTISTS have been so bountifully blessed, physically, mentally, morally, and spiritually, that their gratitude finds spontaneous expression in giving; and, since gratitude is an enduring virtue, their giving does not cease. They no longer give from a stern sense of duty, but rather because it is a pleasure and a privilege to do so. It is no longer a question of giving "grudgingly, or of necessity," but liberally and freely; they give because they love to give. Giving becomes to them a recognized factor in the activity of righteousness, and they have no desire to lose sight of the God-given privilege thus afforded them.

Before the healing Christ-idea has entered individual consciousness it is doubtful whether there can be any true appreciation of the spirit of giving. The true Christ-healing severs the knotted cords of human selfishness and sets thought free to take of the things of God and to give them unto others. The advent of the spirit of giving marks the downfall in individual consciousness of "the love of money," the god of this world. This accounts for the cheerful and liberal giver in Christian Science,—he has lost that love of money which Paul declared to be "the root of all evil." He is learning to love God supremely and to seek first His spiritual kingdom. As the result of this spiritual reversal of the thoughts and ways of mankind, the student of Christian Science emerges from the thraldom of human limitations and finds out that God has indeed given him "richly all things to enjoy." He no longer doubts God's bountiful supply, but he trusts it implicitly to meet every human need.

The idea of the divine sufficiency supplants the illusions of human want and limitation, and the invariable result is an increase of mental, moral, and spiritual income. The greater the activity of right thought, the more abundant the influx of good things. Because human sense would place its own material construction upon the problem of supply and demand, this does not vitiate the divine law or order of the universe. The Christian Scientist has learned that God's arm is not shortened, and that the giver of all good will continue to care for His own throughout time and eternity. Instead of worrying about what may come to pass upon earth, he is content to meditate upon spiritual things, knowing that God and His ideas constitute the substance and reality of being. He strives to keep his consciousness filled with the ideas of a spiritual plenitude, and the activity of these ideas not only keeps him supplied with the acknowledged necessaries of life, but it finds expression in a constant spirit of giving.

Human selfishness is bereft of the metaphysical idea of spiritual reflection,—is ignorant of man's relationship to God,—and this ignorance fosters the human belief in matter, or "God in man," which leads mortals to think that their happiness lies in absorption, in taking in or receiving, rather than in giving forth. In shattering this idolatrous belief Christian Science makes plain to human understanding the true relationship of man to God, whereby man reflects the attributes of God but does not absorb them. Herein lies the metaphysical secret of giving in Christian Science, which enabled our Leader to say in Science and Health (p. 79), "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us."

To the Scientist this is no idle theory; it is demonstrable truth. The more he gives forth of truth and love, the more he receives from the open fount of being. In the words of Milton, "Good, the more communicated, more abundant grows." The more he expresses of truth and love, the more real to human consciousness become the attributes of God; until error or evil is crowded out of thought, and good only holds sway. Making use of one's talents simply means to reflect more and more of the divine nature, and not to attempt to absorb it nor to confine it within bounds. God expresses Himself only in reflection; the substance, essence, and nature of God cannot be absorbed, but they can be and are spiritually reflected. Man's only duty is, therefore, to reflect God. This was patent to the Master when he replied as follows to those who were censuring him for healing on the Sabbath day: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

When this idea of spiritual reflection is grasped by the student of truth, he begins to surrender the thought of personal ownership and to look more upon God as the supreme owner of everything that really exists. As he learns more of man's relationship to God, he becomes more conscious of the spiritual fact expressed by Mrs. Eddy in "Miscellaneous Writings" (p. 183): "Whatever is possible to God, is possible to man *as God's reflection.*" It is this discernment of truth that enables him to become a giver in every sense of the word. The more he knows of God, the more inclined is he to share with others the good that he knows is his. Freely he has received, freely he gives. The law of Love being a law of reflection, if he ceases to give he ceases to receive.

Thousands of those who have arisen in our Wednesday evening meetings and recited their testimony of healing, tell of the added peace and joy and success that has come to them as the result of this simple act of obedience in giving forth what has been freely bestowed upon them. But some there are who selfishly withhold and unconsciously stifle the good that has been made manifest to them through healing. In other words, they bury their talent in the ground of selfishness and fear, only to awaken finally to the fact that the evidences of spiritual growth have been very meager in their cases. Another hindrance to normal growth in demonstration is the failure, under the plea of financial inability, to have for one's own use and for generous distribution the Christian Science periodicals, instead of grasping this opportunity of contributing to the cause of Truth. There have been hundreds of demonstrations in proof that the returns are a hundred-

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fold to those who meet the subtle argument of limitation along these lines, and who act upon the conviction that this is an opportunity of seeking "first the kingdom of God, and his righteousness." Healing has often resulted from taking this step, despite the suggestions of sense testimony. He who gives first and liberally to the cause of Truth will first enter the kingdom of heaven on earth, because he will be the first to obey the law of reflection whereby man gives because, as God's likeness, he cannot help giving forth of God's unlimited goodness, mercy, and truth.

Truly, the habit of giving is a most worthy one to cultivate, but it must be accompanied by discretion, wisdom, and understanding. Christian Scientists have learned from experience that they do not have to respond to every demand that is made upon them for their money and their time. Their work is to do the bidding of divine wisdom. Truth and Love never lead them to give in such a way as to encourage slothfulness, selfishness, dishonesty, or poverty. Every gift received from God demands the giving up on the part of the recipient of some erroneous thought, belief, or habit. The giving that encourages the indulgence of human desires and ambitions will cease when the true meaning of self-denial is grasped and the love of Truth supersedes the love of money. Christian Scientists give liberally and continuously to further the activities of the Christian Science movement, knowing that the hand of God and not human personality is directing "the stately operations" (Science and Health, p. 464) of this Science.

The generosity that is making possible the erection and maintenance of substantial Christian Science churches throughout the civilized world affords a practical illustration of the spirit of intelligent giving on the part of a rapidly increasing body of Christian people, and the blessings which will accrue to the givers, as well as to the countless thousands of hungering mortals who may find refuge in these church homes and be led out of bondage into health and hapiness, cannot be reckoned in dollars and cents. The Christian Scientist who gives to the church does not feel that he is throwing away money, but that he is making an investment that will return to him an hundredfold. Nor does he consider the time or effort wasted which is spent in the preparation of a prayerful and scientific attitude of thought with which to be present at all church services. If he is radiating or reflecting health, holiness, and happiness upon such occasions, he is giving to the church that which the world with all of its wealth cannot give. It is this mental attitude which loosens up the purse-strings and leads so many people to give liberally of their money in support of the Christian Science movement.

"FORGETTING THOSE THINGS WHICH ARE BEHIND."

EDITH C. CARTER.

ST. PAUL'S profound knowledge of human nature is shown in many of his utterances, and, when viewed in the light of Christian Science, the phrase quoted above is one of his most remarkable and inclusive. The words occur in the epistle to the Philippians, in which St. Paul, with the love and humility resulting from persistent striving after good, reveals to the church at Philippi something of his methods of work.

In order to get a glimpse of what the thought here expressed may include for us, we must try to realize what this "forgetting" meant for the apostle himself. "A Pharisee, and the son of a Pharisee," well born, well educated, thoroughly grounded in the teachings of the Hebrew faith and keenly interested in his religion, he had to put behind him all the traditions, pride, aloofness of his race, and to rid himself of that innate reverence for forms and ceremonies which had hitherto seemed to form part of his being. Doubtless his adoption of Christianity also meant the severance of family ties and the sacrifice of position, possessions, and worldly ambition. Every consideration that, up to the time of his journey to Damascus, had seemed of supreme importance in life, had to yield to the spiritual illumination which showed these things in their true light. In addition to this, he had to free himself from the self-reproach which, as we gather from his epistles, frequently intruded itself upon him in connection with his bitter persecution of the Christians previous to his conversion. Recognizing the necessity for the complete obliteration of thoughts such as these, the apostle begins his description of the steps essential to progress with the words, "Forgetting those things which are behind."

Every student of Christian Science must some time awake to the necessity for this forgetting, and attain to a certain understanding of what it means. It means giving up one's former cherished ideals of goodness, happiness, success, etc., and replacing them with ideals which may entail a total change of method and aim. It includes the active desire to understand that there is not in truth, and never has been, a past filled with the belief of fears, sorrows, mistakes, and failures, and requires the individual appropriation of the fact that memory is only the ever-present consciousness of good. It also requires us to free ourselves from the half contemptuous credence we have hitherto given to trivial superstitions, and to offer a determined resistance to the temptation to allow time-honored false beliefs and misconceptions to clog that activity which leads to expansion of thought and spiritual understanding. Only as we are obedient to the above requirements shall we be at liberty to grasp those spiritual realities which will satisfy, with unvarying certainty, every aspiration of our purified sense.

The tendency to rehearse frequently and unnecessarily the record of physical or other troubles overcome through Christian Science, indicates that the belief in their reality in the past has not yet been thoroughly eradicated. A student of Christian Science told the writer that as a beginner, thinking to show her gratitude, she used constantly to relate her experiences, even to people who seemed to take only a cursory interest in Christian Science. She quickly realized, however, that this was unwise; and having seen her mistake, she corrected it. She grew to the understanding that we are not ungrateful, but rather prove the depth and genuineness of our gratitude, when we attain to the spiritual discernment which claims the ever-present harmony of being as the only reality that exists or ever has existed. Jesus said, "Follow me; and let the dead bury their dead," and Mrs. Eddy emphasizes this teaching when she says, "Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipatate the ultimate harmony" (Science and Health, p. 324). The discordant conditions we believed in yesterday were illusions, and as such never were nor could be the cause of the sorrow, sin, sickness, or death of today. Moreover, there is only one cause or creator, God, who creates only good.

In Science and Health, on page 407, the marginal note "Immortal memory" is explained by these words, "Let the perfect model be present in your thoughts instead of its demoralized opposite." When this teaching is followed continually and consistently we shall find that the unrealities of imperfection are truly forgotten. The demands of Love to each individual are measured by his understanding of Truth, therefore when the necessity for this "forgetting" is individually realized, it is because the time has come when obedience is possible. It is an ever increasing source of help and comfort to remember that every divine command carries with it the power of absolute and unfeigned obedience, here and now. As the young

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sapling in the forest reaches out and upward to the light, and because it does so grows into the stately tree, it leaves behind it the tangle of undergrowth and weeds that would have choked its development. In the same way we must reach up toward the vitalizing light of Love, and leave behind us the clinging tangle of false beliefs of pain and pleasure in matter, so that they may no longer seem to cast their shadows on the joy and perfection of true being.

We need have no fear that this work of forgetting can for one instant cause a sense of loss, for it simply proves the truth of our Leader's words when she says, "It is impossible that man should lose aught that is real, when God is all and eternally his" (*Ibid.*, p. 302).

SOWING "BESIDE ALL WATERS."

F. H. PARDOE.

IN humble gratitude for a new understanding of God as only good, and for many personal healings and other blessings, I add this statement of what even a slight understanding of Christian Science has accomplished, in the hope that it may help to establish the reign of peace and harmony in some other home.

About the first of February, 1909, while on a railway train between my home city and a small town where my business takes me every few days, I saw a boy of fourteen years carrying his sister of six years, who was badly deformed and seemed very ill. Their appearance suggested misery and abject poverty, and there were few dry eyes in the car as I made inquiry regarding them and learned that their home was on rented land out from a neighboring town, and the mother a widow with seven children. It seemed that they were in very reduced circumstances, but a relative in Milwaukee had furnished a small amount of money to help the mother to try a certain treatment in my home city for this little girl.

I learned later that this trip was the last they expected to make, as the money had been exhausted, but not knowing it at the time, the next day I sent an employee to their home with clothing, that the child might be more warmly clad. He reported her condition as "very bad;" that the doctor had been there just before him, and had said on leaving that the child had but a short time to live. About a week later, however, learning that she was still living, I went to see her, accompanied by the employee before referred to. We took with us other bodily comforts, remembering Mrs. Eddy's statement on page eight of our text-book, "If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor." We found the child as she had lain for several days, having had one nervous spasm after another, but she did not have any more for over three months after that visit, and then only infrequently for a day or two.

As I assured this little sufferer that God never made any one sick, that He did not want her to be sick, but that He did want her to be well, it was like a burst of sunshine to her, and her face became illumined with the "radiance of Soul" (Science and Health, p. 247). I had studied Science and Health with the Bible for about four years, but had not received class instruction and was afraid I had not sufficient understanding to go on with the work. In a few days, however, I had an opportunity to talk the experience over with one of Mrs. Eddy's students in an adjoining state, and she pointed so clearly to God and His work that I was willing to trust to Him and continue to help the child.

Each visit to her finds some improvement, but, owing to the eleven-mile drive at each trip, I have not been able to see her more than once every four or five weeks, and it has often been difficult to understand or to be understood, as the mother speaks but little English and the children imperfectly. Together with this help, there has come to the child the perfect healing of an aggravated bowel disorder. Recently I met, for the first time since taking up the work for her, the kind-hearted physician who had despaired of her life and who also was present when she was operated on prior to 1909. He had heard of the help she was receiving, and (unsolicited) informed me of his surprise at her healing, and also told me of the operation which she had undergone. He said that the doctors had found a large abnormal growth back of her brain, but had decided it was not safe to remove it, although they felt sure that this growth would permanently prevent the development of the left side of her body.

When my friends tell me they are opposed to Mrs. Eddy and to Christian Science, my reply is that they are only opposed to that of which they think her work and Christian Science consists; while we who have received the blessing of Christian Science, exclaim with the psalmist, "Who is so great a God as our God!"

[The statement which follows is from Mrs. Augusta Flieht, Edgar, Wis., the mother of the child mentioned above, and is translated from the German.—EDITOR.]

It is with a grateful heart that I wish to tell in a few words what Christian Science has done for my little daughter. Although she had been under medical treatment for several years, it all was in vain. An operation was performed, but the condition did not improve; it grew worse, the physicians claiming that a growth had formed in the brain. The whole left side was paralyzed, and the left leg was several inches shorter than the other and distorted. The left arm, too, was twisted around. Then she met a Christian Scientist on the train on her way home from the physician's. A few days later this Scientist came to see us, and talked to us about Christian Science; and since that hour my child has been improving. The leg which was shorter and twisted around has got into its natural position, and is now not over half an inch shorter than the other. She has been attending school half a mile away, since September, and although it seemed hard for her to learn at first, she now understands pretty well. She plays with the other children at school, and takes an active interest in all that is going on. In view of the great improvement which has taken place, we believe that she will be restored within a short time, and we are very thankful to God for all the good that has come to us through Christian Science.

UNITY WITH THE READERS.

THEODORE D. WARREN.

IN the book of Isaiah there appears a prophecy of the mission and message of the Readers in the Christian Science churches, and of the Scriptural selections, the Lesson-Sermon, and the hymns of devout meditation and scientific declaration, which unite to voice that glorious message to mankind: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" This proclamation of the divine supremacy, or "the allness of Soul, Spirit, and the nothingness of matter" (Science and Health, p. 497), breaks the dream and spell of animal magnetism, inspires Christian faith and practice, and is the key-note of scientific understanding and demonstration. When the truth first spoken by Christ Jesus and revoiced in Christian Science possesses the consciousness of the Readers and reaches the thought of the congregation, it cannot fail to

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instruct, to uplift, to "draw all men;" it must and does feed, heal, and save.

The Christian Scientist away from home on Sunday or Wednesday turns glad footsteps to the local Christian Science church, there to hear again the "good tidings," the message of peace and salvation, "Thy God reigneth!" Often has the heart of the traveling or visiting Scientist been cheered and blessed to find in some quiet, out-of-the-way country village a reverent, tender, appreciative reading of the Bible, of Science and Health, and which came, as one of our hymns expresses it,

> Out from a heart that burned to break
> The fetters of the world.

And if this comforting experience is so frequent, if Readers are so generously qualified for their work by conscientious and industrious spiritual preparation, the congregations are not deprived, even at the Wednesday evening meeting, of the possible privilege of sharing in the motive, the method, and the demonstration of the Reader. We are indeed uninformed in advance what particular aspect of Truth is to be presented in the reading from the pulpit, we do not know which of the ten thousand facets of the "stone most precious" is to furnish for the occasion the illumination in which we shall see light; yet we can know that we shall see "the true Light, which lighteth every man that cometh into the world," and hear Truth's message, which annihilates the false belief in any other power or Mind, and saith unto Zion, "Thy God reigneth!"

If the occupants of the pews are inspired with a large expectancy of God's abounding grace to men, knowing that the "Spirit of truth" is present to "teach you all things," to "guide you into all truth," as St. John says, this understanding will help the pulpit, and the Reader will be found a bringer of good tidings, a publisher of salvation, a herald of the kingdom of God. Then the assembled worshipers may indeed sing with the psalmist, "Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy." "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."

And what are the mountains that are thus trodden by the messenger of Truth at our Sunday and Wednesday services? A few of them are, Horeb, the mount of revelation of God and of His name I AM, His "memorial unto all generations;" Sinai, where God spake the Ten Commandments; Pisgah, whence Moses viewed the future inheritance of the children of Israel; the unidentified mountain of gospel teaching, where Jesus "opened his mouth, and taught them" the beatitudes, the Lord's Prayer, and all the precepts of that wonderful sermon on the mount; Hermon, the mount of transfiguration, where Jesus recalled Moses and Elijah from beyond the graves that never had held them, and communed with them of the future of his own mission; Calvary, the mount of crucifixion, and Olivet, the mount of ascension, where Jesus demonstrated over death, and finally over matter, and completed his atoning work, "unfolding man's unity with God through Christ Jesus the "Wayshower" (*Ibid.*, p. 497).

Mrs. Eddy, our loved and revered Leader, has scaled these spiritual heights, that by following Christ she might understand God—for herself and for suffering humanity. The Christian Science churches which she has planted in all lands are helping her to publish to mankind the "good tidings" that sin, sickness, death, conflict, limitation, failure, are not a permanent condition or outcome of human experience, nor any part of man's true being, because divine Love, ever present and omnipotent, reigneth. As the official Readers voice this gospel of Love, all may help them by knowing that the message from the mountain-tops is not a production of the human mind, but is the Word of God, creative, life-giving, light-bestowing, the Word which "was made flesh," bringing to all nations the everlasting reign of joy and peace.

"GOD IS LOVE."

SARA FEILCHENFELD.

THE beginner in Christian Science is always deeply impressed by the new sense which he has gained of the apostle's declaration that "God is love;" and even though he does not at once grasp its full import, there is to the one bowed down by trouble great comfort and assurance in these few and simple words. In two instances the writer experienced in a wonderful way the truth expressed by this statement.

A misunderstanding had sprung up between two brothers, which had gradually developed into a condition of enmity, and this continued for several years. The brothers were in different cities, but the time came for the return of one to his home town. The family had been greatly troubled by this discord, and were disturbed about the meeting of the brothers. I, however, knew that "God is love," and that "love thinketh no evil," and man, as God's image and likeness, has no sense of hate or resentment, no thought of evil in him whatsoever. It was then proved that Love is truly "the liberator" (Science and Health, p. 225), for without even an unpleasant word the brothers met, the aggrieved one going to the other's home unasked, and acting as though no discord had ever existed; which was the truth in reality, or it never could have been manifested. The natural way in which it all came about, together with the absence of anxiety on the part of the family, was very beautiful, and after it was all over no one seemed to be even surprised. It was but a repetition of the experience of those who went to roll away the stone at the Master's sepulcher, and found that their fears had been groundless—the "very great" stone having already been removed before their arrival.

The second instance was one of the healing of disease through the realization of the truth of this same statement, "God is love." One evening a friend sent a message, saying that she was suffering from an attack of heart trouble, to which she had been subject for many years. She had just taken up the study of Christian Science, and now asked for help. At first a troubled feeling came over me at the thought of her being alone in that apparently helpless condition. Then it flashed through my mind that God was there, and that God is Love, infinitely more tender, more helpful, more powerful than any human parent, brother, or sister. What the human hand and human love could not do, God, infinite Love, could and would do for His child. As our dear Leader says (Science and Health, p. 6), "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go." My fear at once disappeared, and the next day I received word that this friend was well and about her work.

Surely "God is Love," and "Love never faileth." As our poet and coworker says,—

> For God is the infinite Mother,
> Who hath borne and carried us all;
> Who broods above with a tender love,
> Aware of our faintest call.

[Written for the *Sentinel.*]

MINISTRY.

GERTRUDE RING HOMANS.

MYRIAD dancing drops of diamond dew
Drench the sweet meadow grass at early morn;
But only one, perhaps, sends back to you
The wealth of color in its pure heart born.

Such one may be the lowliest, far away
Seeking in shame of its small worth to hide.
Take courage! From you Love's reflected ray
May shine to him who sees no gleam beside.

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SELECTED ARTICLES.

[Frederick Dixon in *Health Record*, London.]

In the very fair notice of Mr. Paget's book in your current issue you say truly that, in spite of his skepticism, Christian Science workers do heal the sick, and that it would be more in accordance with common sense to try to find out how they accomplish these cures than to harp upon their failures. Will you allow me a little space in which to attempt to show that medical science, tested by Mr. Paget's standard, would be in precisely the same position as that to which he tries to relegate Christian Science, and also to explain the unsoundness of the evidence on which he has based his statistics of Christian Science failures.

Mr. Paget has tabulated a considerable number of cases, in some of which he claims that he has shown the insufficiency of the evidence of Christian Science healing, and in others the disastrous effects incidental to it. The value of this evidence is illustrated by the fact that nearly all his examples are given without any corroboration whatever, and with scarcely a single indication which would enable anybody to test the truth of one of them. He might have sat down and written them out of his own head for all the proof he has advanced in their support. In a very few instances in which he has afforded any clue, his information has proved to be valueless and his conclusions incorrect. Let me take a single case as an example. He gives the case of a child who fell from a window, and he goes at some length into the horror of treating this child in Christian Science instead of having it treated by an ordinary doctor. At this point he breaks off the recital, instead of carrying on the story to its natural conclusion, which explains that the child was healed, without any surgical aid, in an incredibly short space of time. In giving these cases Mr. Paget has stated that they have been taken consecutively from the Christian Science publications. It can only be said that Mr. Paget's definition of consecutive is scarcely that of the man in the street. The man in the street would, it is to be suspected, have described them as selected. The difference is considerable, and is itself the strongest proof of the weakness of Mr. Paget's argument. Even, however, if every instance could be substantiated, it would do nothing to make good his argument. He understands, it is to be presumed, the meaning of begging the question, and it is distinctly begging the question to assume that there would have been less pain and less death if, accepting his facts as genuine, the cases he alludes to had been treated in an ordinary way. As a matter of fact, an enormous number of cases treated in Christian Science never come into the hands of Christian Scientists until they have been given up as hopeless by the doctors in charge of them. Mr. Paget knows perfectly well the truth about the physical diagnosis of disease. He knows that thirty-one hundred and eleven cases of mistaken diagnosis were admitted to the isolation hospitals of the metropolitan asylums board in the course of one year, and that this is the merest fraction of the cases of wrong diagnosis in the metropolitan area. Some time ago, when I pointed this out to him, and specifically alluded to the fact that these thirty-one hundred and eleven cases were only those admitted by the asylums board, he replied by saying that, divided up among the metropolitan doctors, this worked out to less than half a mistake per annum each. He has evidently the mildest opinion of the intelligence of his readers. It is to be suspected that if the number of patients sent to the isolation hospitals by every metropolitan doctor was subtracted from the number of cases diagnosed by him in a year, it would not amount to more than half a per cent of his practice.

It would be interesting to know—only, unfortunately, it is impossible—what the total number of wrong diagnoses in the metropolitan area really does amount to. Even if we knew this, innumerable other questions would remain to be asked. Sir Victor Horsley, for instance, has admitted that if there were inquests on all the patients who die after operations there would be ten thousand of these inquests in London in a year. It is not surprising that there is in some quarters a desire to limit the coroner's authority. The existence of these cases is none the less a fact, which may help to account for the statement of Sir Almroth Wright that the method of extirpating microbes by the knife would be finally given up. The same speaker declared that it was useless to look to drugs to kill microbes in the interior of the body—a remark which seems like a belated affirmation of the pronouncement of Dr. Mason Good that the effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined. Considering these things, it is a little unreasonable of the medical opponents of Christian Science to be sure that they are right, and Christian Scientists, at the best, threatened, in Mr. Paget's pleasing phrase, with downright madness.

The fact is that Mr. Paget calmly assumes that treatment of the sick which differs so completely from that which he professes as does Christian Science, must of necessity be wrong. As I have repeatedly pointed out to him, this is the exact attitude which the allopathic school adopted toward homeopathy, and we know the result. It is, indeed, the exact attitude which a great medical paper once adopted, with equal scorn, toward the stethoscope, yet now we have Mr. Paget making it a specific charge against Christian Scientists that they do not listen to people's chests. Christian Science teaches, if I may tell Mr. Paget so once more, that phenomena must be explained on an idealistic instead of on a materialistic basis. It teaches that disease, whether functional or organic, is produced mentally, and to be destroyed must have its mental cause destroyed. To discover that mental cause Christian Scientists certainly do not listen to a patient's chest, or take his temperature, or even look at a piece of him through a microscope. They do not so much as operate on a phenomenon by way of influencing the noumenon. They devote themselves patiently to discovering the mental cause, and then to destroying it mentally. Mr. Paget is so sure that causation is physical that he cannot conceive that anything is being done for a patient unless he is being sounded or having his temperature taken. That is precisely why he has said that prayer cannot reach the cells of the liver. What he imagines he would prove, even if he could show that two hundred thousand people had died under Christian Science treatment, it is impossible to say. Millions are dying every year under orthodox medical treatment. Only a short time ago the papers published a pronouncement of Dr. Paget to the effect that "there is such a mania for the removal of the appendix on the part of all classes, and such desperate anxiety on the part of many surgeons to meet their patients half way, that nothing except the intervention of criminal law will prove effective in reducing the wholesale slaughter." It would be possible to collect such evidence in unlimited quantities if there was anything to be gained by it, and the day may come when there will be something to be gained by it. Christian Scientists, however, prefer to devote their time to attempting to overcome sorrow and sickness and sin, rather than to an attempt to make the lives of their neighbors a "burden" to them, in accordance with the suggestion of Mr. Paget, for doing their best according to their own light.

Mr. Paget objects that Christian Scientists make too much of healing, but Christian Scientists are in little peril of doing this so long as they accept Christ Jesus as the way. He saw the helpless misery of the world, and he strove to lift its burden from it. With gentle patience

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he taught the people in the little towns and villages through which he passed, some of the deep spiritual truths which his own purity had made clear to him; but when he saw that their materiality was incapable of grasping his meaning, he gave to them the signs he had withheld from the Pharisees. Jesus is the way; but in order to walk in that way it is necessary to strive to follow him in all that he did, and it is this which makes the healing of Christian Science the sign to this age that the healing power of the Christ is as present today as in the days in which he lived.

[Alfred Farlow in *Boston Post.*]

It has been recently reported in the daily papers that Dr. F. H. Packard in an address before the Harvard Medical College said that "numbers of individuals, probably naturally of somewhat unstable mental make-up," are totally upset mentally through their efforts to understand and practise "Christian Science and other unscientific things." I am glad the gentleman qualified his remarks by the term "and other unscientific things." I have watched the effect of Christian Science for many years, during which time I have come in contact with many persons more or less "unstable" mentally, who have been entirely healed by Christian Science and who are well and happy today; but in all that time I have not known of a single instance where it could be said that the derangement of the individual had been produced or precipitated by Christian Science.

It is not at all unlikely that some persons in weak mental condition, who have turned to Christian Science, as is intimated by Dr. Packard, have not been faithful to Christian Science, but have mixed it up with "other" and with "unscientific" things. Knowing the wholesome influence of Christian Science, and the danger of those mental methods of treatment which are more or less hypnotic and more or less dependent upon human will, I have unbounded confidence in Christian Science as a remedy for insanity, although I would not be willing to vouch for the safety of those who have a mixture of mental theories. I am glad that Dr. Packard qualified his statement concerning the cases which have come under his observation by the phrase "probably naturally of somewhat unstable mental make-up." It is decidedly unfair to credit the growing dementia of persons who have been partially insane for years to Christian Science, simply because in their extremity some of them have turned to Christian Science and in their insane moments have talked about it. It is not unusual for an insane person to talk on the newest or latest thing that possesses his mind.

One might make too hard work of anything, but it is not the problem over which he wrestles, nor is it necessarily the wrestling; it is the needless worry of the student which burdens him. A patient of a Christian Scientist is usually instructed how to keep out of worry, and usually makes rapid recovery from his strained mental condition. I dare say that if Dr. Packard had a patient who grew worse under his treatment, he would be loath to say that his treatment had caused it. There are thousands of insane persons who have grown worse, and many of them "precipitately" worse, under medical treatment. To be consistent Dr. Packard should attribute such insanity to medical treatment, in order to show the comparative value of Christian Science. There is no more evidence to prove that insane folks who have experimented with Christian Science have been made insane thereby than there is to prove that the growing disease of a person under medical care has been precipitated by medicine. One is not justified in drawing such illogical conclusions.

It is quite true that persons worry themselves into insanity over hard problems, but it is also true that the world in general is constantly wrestling with difficult propositions. It is not the proposition which injures them, but the worry which they permit to accompany their strivings. It is quite evident that the understanding that God is Love, which furnishes the basis for every idea of Christian Science, could never worry any one into insanity. Otherwise it would become the duty of Christendom to remove immediately the Bible from the hands of all persons of "unstable mental make-up." In any event, it may be said that there are thousands of persons in this country who bear testimony to the benign influence of this Science as a wholesome mental influence.

[James D. Sherwood in *Eagle Pass* (Tex.) *News-Guide.*]

Mrs. Eddy is the Discoverer of that which always existed, of that which is as old as God, but which had been lost sight of and hence had to be reinstated in order that all might have a demonstrable understanding of God and be enabled to work out their salvation in the way Christ Jesus taught. This divine Science, this Science of spiritual being, is the same that Jesus taught; and the works that he did are being repeated today.

In his day Christ Jesus was not understood by the materialist. His teaching and his works were misinterpreted, and he was misjudged by his opponents. History repeats itself. Certain qualities of mind will in the twentieth century be found repeating the practices of former centuries. As the chief persecutor of the followers of the lowly Jesus became afterward a great light in the realm of Christian ministry, so will many who today misunderstand and misrepresent Christian Science and Christian Scientists, become active workers in the vineyard of Mind, sowing and reaping when the dense clouds roll away and this Science is understood to be the very word of God, coming with healing in its wings.

A proper understanding of God as infinite good reveals the claims of evil as an emanation of the Adam-dream, and he is wisely wise who can and does so magnify his consciousness of omnipresent good as to be able to keep the First Commandment, and thus prove the powerlessness of evil by stripping it of all pretense of attractiveness as sin, or of power as disease. St. Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Christian Scientists are endeavoring to follow in the footsteps of the Master, and to furnish the proof of their position by their works of healing, for many of them have learned from sad experience that "faith without works is dead."

[E. M. Ramsay in *Catholic Herald,* Edinburgh, Scot.]

I am myself convinced that when I at last attain to the full consciousness of truth which men call heaven, I shall find there among the men of other lands and other faiths whom I have loved and honored, Socrates and Francis Xavier. Christian Science holds as strongly as does the church to which you belong that there is but one Truth, one Christ, one way of salvation, but it also teaches that the wrong roads of doctrine and practice will eventually be found to be "No thoroughfare," and that even those who try the ninety-nine roads which lead nowhere will at last find the right one, and leaving behind them all that was of this earth, earthy—sorrow, prejudice, sin, and shame—enter the strait gate which leads to eternal life.

Shall we not better promote the interests of truth by leaving other people alone, while we show forth by the beauty and peace of our own lives that we indeed worship the King eternal, immortal, invisible, whose name and nature is Love? Can we not trust that truth will eventually triumph, and God's will be done on earth as in heaven?

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[Charles K. Skinner in *Battle Creek* (Mich.) *Enquirer.*]

In its February issue *Good Health* has seen fit to make some very radical statements regarding Christian Science, in connection with an article by an English doctor, taken from a New York magazine. We hope the writer was conscientious in his position. We would like to believe that his misstatements regarding Christian Science sprang from the head and not the heart. We are told that "the grave fault with Christian Science is, that it deceives and misleads men and women as to their ailments, by destroying their faith in rational [material] remedies," etc.

The most superficial observation and inquiry would show that the patient usually comes to the Christian Science practitioner after all his hope has vanished under the care of the doctor. What he does bring is a woebegone countenance and a list of diagnoses, shorter or longer, in accord with the number of doctors who have failed to reach his case. The Christian Scientist by no means ignores the diagnosis of the doctor from the material standpoint, but goes to work to relieve just what the patient believes troubles him, but he does so from the understanding that all discords, functional, organic, and nervous, are primarily mental. He insists on care, comfort, wholesome food, fresh air, cleanliness, and above all, cheerfulness. His main point of difference from the material doctor is that he believes in the omnipotence of God to heal "all our diseases," even as the Scriptures declare, instead of pinning his faith to inert drugs and the operating-table.

The doctor to whom *Good Health* refers, says he sent out a drag-net in England for failures in Christian Science, and seemingly not being satisfied with the results, sent to this country for more; and he tells us that he "got in all a long list of killed and wounded." He forgot to mention, however, that most of the people in his "list" had failed to realize any help under medical treatment before they applied to Christian Science. Another point which he overlooked, in his haste, is that according to statistics fifty millions of people on this sphere die every year, more than one hundred and forty thousand each day, and a very large proportion of them under the very treatment the doctor advocates.

A singular incident in connection with the doctor's drag-net is the fact that a physician in Boston to whom he applied for "failures" gave three cases, but on being asked by a Christian Scientist for the names and addresses of the patients for verification of the statements, he refused pointblank to give them. In no instance does the critic or his contemporaries supply any proofs of their bald assertions against Christian Science treatment. Thousands of mothers stand ready to testify that their children have fared better both in health and sickness under the care of Christian Science, than under drugs, one of the strong points in its favor being the prevention of sickness.

The doctor goes on with a list of mistakes which he charges to Christian Science treatment, but as usual with no proofs. On the contrary, were Christian Scientists to publish a list of mistaken diagnoses and failures in medical treatment, which have come under their direct observation, the statement might prove startling.

[John L. Rendall in *Gate City,* Keokuk, Ia.]

Christian Science is, as its title indicates, the Science of Christianity, and it is both Christian and scientific,—Christian, because it accepts and emphasizes the teachings of Jesus Christ, and scientific because it is "an orderly arrangement of ascertained truths" regarding the Christian religion and with reference to God, to man, and to the universe. There is not one statement contained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, but is consistent with the Bible and with right reason. The attempt upon the part of this critic to prove that Christian Science is pantheistic indicates considerable misconception of the nature and character of both pantheism and Christian Science. The statement as given in Science and Health, "God is All-in-all" (p. 113), is correlative with the statement in Isaiah xlv. 5, "I am the Lord, and there is none else;" and with verse 22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

The Christian Science teaching is that "God is Spirit." This coincides with Scripture. God's creation is therefore spiritual, perfect, complete, indestructible, and this is also according to the Scriptures. God being Spirit is infinite, for Spirit is infinite, therefore He cannot be "personal" in the anthropomorphic definition of person, but he is the one infinite personality which governs and controls the universe and man. Our critic says, "Mrs. Eddy denies that God is almighty, for she says that He cannot produce matter." This criticism is untenable, even in the light of natural science teachings. Professor Ostwald of the University of Leipsic states: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomena." The difficulty is all in the view-point. Christian Scientists do not deny the reality of God's creation, but they consistently affirm that all reality is spiritual, perfect, complete. This coincides with St. Paul's statement, "The things which are seen are temporal, but the things which are not seen are eternal."

Our critic quotes from the Apochryphal Bible in support of his contention that God created and intended the use of medicines. This is not the accepted canon of Scripture, but following his lead I also will quote from the wisdom of Solomon: "For it was neither herb nor mollifying plaster that restored them; but thy word, O Lord, which healeth all things." The experience of King Asa as recorded in 2 Chronicles is also quite significant: "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

That Christian Science heals is so thoroughly established that it is no longer an open question. It has never been denied that there have been some apparent failures to heal, due to imperfect knowledge of Christian Science, but the vast preponderance is on the side of accomplished results.

[George Shaw Cook in *Waukegan* (Ill.) *Gazette.*]

In a recent issue of your paper an evangelist is reported to have said that "the Christian Science church is not a Christian church." While persons of differing creeds might not agree as to what constitutes a Christian, there is a definition which was given by the Master to be found in the 12th verse of the 14th chapter of John's Gospel: "He that believeth on me, the works that I do shall he do also." When Christ Jesus left this standard by which his followers should be judged, he did not qualify his statements as to time or place; it referred to all his followers in all time. It therefore follows that professed Christians of today must be measured by the Christ-standard, and if they are not doing or trying to do the works which Jesus did, what right have they to call themselves Christian?

Christ Jesus healed sickness, as well as sin, through the power of God and without the use of material remedies. Christian Science teaches that it is possible for the same works to be done in the same way now. This teaching is enabling Christian Scientists to heal sickness through spiritual power without the use of material means, thereby demonstrating their right to be known as Christians. They do not claim yet to have equaled the works of the early Christians, but they are gradually attaining thereto and they believe that with increased spirituality and goodness more success in healing will be acquired.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"THEM THAT BELIEVE."

IT is a notable fact that after Jesus had promised his followers that certain signs should "follow them that believe," these same followers "went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Thus was the truth of our Master's teachings immediately made manifest, and the seal of actual demonstration placed upon the works of those who, however timidly they may have undertaken this work, nevertheless believed in the healing power of the truth which had been preached to them and exemplified in their sight.

As has often been pointed out, this promise to "them that believe" was not restricted to those few who then listened to the Master's words, but it was given for all time and for all peoples. That many have interpreted Jesus' words in the limited sense of applying only to those of his immediate following is to be regretted, but fortunately for the early Christians this belief had not gained headway in their time, and it is a matter of historical record that the healing work which accompanied the founding of Christianity was successfully practised by them, even to the raising of the dead. Origen, who lived in the first half of the third century and was one of the fathers of the Alexandrian Greek church, thus writes of the works of the Christians of his time:—

"And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvelous meekness of spirit and complete change of character, and a humanity and goodness and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come."

Just how and why professing Christians drifted into the belief that disease is something which can be healed only by material remedies, it is not our purpose to explain at this time, but rather to emphasize by the example of Jesus, of the apostles, and of the early Christians, that primitive Christianity was not established upon such a theory, and that the acts of the apostles and of the Christian fathers were not based upon such a misunderstanding of our Master's teachings and works.

The need of the world today is to know that the only unfailingly efficacious system of healing is the one which Christ Jesus employed and commended to "them that believe," and that this system was not the administration of material remedies, but rather the understanding of God and man's relation to Him. This understanding of God which healed the sick in the early centuries of Christianity, and which was lost to the world through the gross materiality of the people, has been restored to mankind through Christian Science as rediscovered by Mrs. Eddy and set forth in her book Science and Health, wherein she says, speaking of the mission of this teaching: "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (p. 150).

That many are learning through her work that drugs and surgery are not necessary to the health of mankind, and that sickness as well as sin is still amenable to spiritual truth, is encouraging; but the good work of demonstrating the healing power of Christian Science must go on, and Christian Scientists must continue to "'work—work—work—watch and pray'" (Messages to The Mother Church, p. 20), if the race is to be redeemed.

ARCHIBALD MCLELLAN.

AWARENESS OF OUR ENEMY.

THE history of nations and of men pictures many a defeat which was directly due to avoidable ignorance regarding the character of the enemy and his point of attack. It may be difficult sometimes to "spy out" the opposing forces, but a wise commander will do his best to accomplish this, and failing in his efforts, he will endeavor to provide for any situation that may possibly present itself.

Seeking to equip his disciples for the struggle before them and their cause, Christ Jesus said much to them of the nature of evil and its assaults, and in a similar way St. Paul sought to save the early Christians from mistakes that might grow out of a failure to apprehend the character and presentment of their enemies. Thus, when writing to the Ephesians, he counseled them that they be fully awake to "the wiles of the devil;" for, said he, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This matter of alertness to the claims of evil, its true inwardness and outcome in human belief, receives an emphasis in Christian Science which to many seems quite out of harmony with its fundamental teaching respecting the nothingness of evil. These good people would not be tempted to ridicule, however, by the fact that a teacher made himself familiar with the false point of view which was hindering the progress of his pupil, and no more should they criticize Scientists because of their endeavor to be awake to the presence and procedure of false belief, that they may be prepared to checkmate its every move.

Christian Science makes clear the all-important distinction between the fear of evil which expresses itself in nervousness and superstition, and from which the knowing of the truth is to set men free, and that alertness to the claims of evil which enables one to ward off its stroke and resist its appeal. Christ Jesus defines that which is opposed to Truth, to God, as a lie and a liar, unadulterated falsity, and this teaching of the Master at once and forever settles it that every effort to do away with evil by any means that strikes at its material or personal avenue of expression can but fail, and that utterly. The world's redemption is a question of education and spiritual illumination. There must be a righting of thought respecting God and man, through the coming of Christ, Truth, and "there is none other name . . . whereby we must be saved."

The theological teaching of the past, and largely of the present, has identified evil with malicious personality, a devil, and with that "law of nature," so called, which is blindly indifferent to all right and justice. Christian Science identifies it with nothing save false belief, "the darkness of this world" as Paul puts it, and denies it all personality whatsoever. Furthermore, Christian Science centers our thought upon the far-reaching fact that, however multiplied the antagonisms embraced in that generalization known to Scientists as mortal mind, our struggle has to do with just so much of this falsity as we have been born into or have willingly admitted to our mental household, so that the whole problem is narrowed down for each

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individual to the acquisition and maintenance of spiritual understanding, "a conscience void of offense toward God."

In her "Miscellaneous Writings" (p. 10), Mrs. Eddy says, "Even in belief you have but one [enemy] (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science." This locates all our warfare within the confines of our own thought. Here the enemies of Truth and Love are entrenched, and here in the spirit of humbleness every true Christian Scientist is fighting "the good fight of faith."

JOHN B. WILLIS.

THE IDEAL CITY.

AN extremely interesting article appeared on the Home Forum page of *The Christian Science Monitor* of June 9, entitled, "The Garden Cities of England." A brief description was given of two of these cities, both of which have sprung up within a few years, from which it would seem that the conditions there existing are practically ideal, so far as outward things can express ideal conditions. What would perhaps most impress the student of Christian Science is the fact that a quarter of a century ago these conditions would have been thought impossible of realization; but, in spite of the wide prevalence of such belief, these cities have been established, and others are springing up under the noble impulse to make each of them better than its predecessors,—in other words, to appropriate what is seen to be best in the experiences of the others and avoid possible mistakes. We are accustomed to think of England as an overcrowded country, and yet we read that in these new cities ample provision is made for gardens, playgrounds, and parks, reminding us that "the earth is the Lord's, and the fulness thereof," and that none of His children's needs are unprovided for.

In reading about these cities, one is reminded of St. John's description of the city which came down from God, "prepared" by divine Love. The apostle hastens to assure us at the start that there will be neither sin nor sorrow, pain nor death in that city which expresses the divine ideal; then he tells us of the beauty and splendor of the city whose light is the radiance of divine Mind. He gives no hint of indolence, but says that those upon whose foreheads the divine character is written shall serve continually, for there shall be "no night there."

Some one may ask how long a time must elapse before this perfect city becomes a universal fact. It may be answered that nearly two thousand years ago John saw it as already complete. Concerning this Mrs. Eddy says (Science and Health, p. 573), "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material." Since St. John's time, strange to say, the greater number of those who profess to believe in his writings as divinely inspired, have persistently maintained that the heavenly city could only be reached through death, and that the ills which have no place in it must always continue to darken human experience. This opinion has, however, no support in Scripture, which declares plainly that heaven comes down to men when they are willing to receive it; and the ideal city begins to *be* whenever men love righteousness and hate iniquity. Men seldom hate evil until they suffer from it, either because of their own transgressions or through the wrongs which are inflicted by others' disregard of God's laws; then those who love right are impelled to prove step by step that right is really the only power, and that it alone has permanence. The light of the ideal city is too intense and all-pervading to leave any hiding-place for evil. It shines into the depths of each one's consciousness, and casts out whatever would make sick, defile, or make a lie, and in this light men walk beyond the shadows of the mortal dream of fear, of poverty, of pain and death.

Long ago the citizens of the world said to the master Christian, "Get thee out, and depart hence;" but today our cities, one after another, are welcoming his teaching, and saying, as he declared they must, "Blessed is he that cometh in the name of the Lord." Wherever his teaching is accepted and practised in its entirety, that city is being built upon the true foundation, and its walls of salvation shut out both the "curse" and the "plagues," while God has promised to "give every man according as his work shall be."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CALGARY, ALTA.

This morning [May 30] at half past seven the first stake was driven in the ground upon which First Church of Christ, Scientist, will stand. The site is located at the northwest corner of Seventh street west and Fourth avenue, facing the Normal school. The ground is valued at twenty-five hundred dollars. The church now being erected will be but a temporary wooden structure, artistically designed by a member of the church and estimated to cost fifteen hundred dollars. The members of this church at present hold services in the hall of Mackay and Dippie's block, at 218 Eighth avenue west.—*Calgary News.*

CINCINNATI, O.

The corner-stone of the new church edifice which is being erected on Park avenue, Walnut Hills, by First Church of Christ, Scientist, Cincinnati, was laid at six o'clock Monday morning June 6. The occasion was witnessed by the building committee, First and Second Readers, and the president and clerk of the church. The service, conducted by the church Readers, consisted of silent prayer followed by the audible repetition of the Lord's Prayer and its spiritual interpretation as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy; appropriate Bible selections and their correlative passages from the textbook, concluding with the "scientific statement of being" (p. 468). Following the service there was sealed within the stone a copper box containing the Bible and copies of Mrs. Eddy's writings and current issues of all the Christian Science publications, also the church by-laws and a brief history written on parchment of the progress thus far made in carrying out the desire of the members for a new church edifice.—*Correspondence.*

DALLAS, TEX.

The Christian Scientists of Dallas have determined upon the erection of a magnificent church, which is to be located at the southeast corner of Browder and Cadiz streets. Sam P. Cochran, J. J. Eckford, and C. H. Jones of the building committee met at the site of the church Saturday afternoon [June 4] at five o'clock and removed the first dirt preparatory to the beginning of work on the building. Judge L. L. Albright, president of the congregation, was in attendance also. Up to a few weeks ago the Scientists had occupied a frame church on Ervay street near Marilla. This they disposed of, together with the lot, and at present are holding Sunday and Wednesday evening services in Temple Emanu-El, corner St. Louis and Ervay streets. The new building on Browder street is to cost when completed and equipped seventy-five thousand dollars. It is of artistic design and finish, and will have all the latest devices for heating and cooling, as well as for lighting. A fine pipe-organ will be installed also.—*Dallas News.*

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THE LECTURES.

CONCORD, N. H.

Bicknell Young lectured on Christian Science at the church edifice on North State street Tuesday evening, June 7. He was introduced by the Governor of New Hampshire, the Hon. Henry B. Quinby, who spoke as follows:—

It is always a pleasure to me to meet New Hampshire people. It is an especial pleasure to me to meet the citizens of Concord, where I have had so many pleasant hours of official life. And while of course I am not familiar with the tenets of your faith, and while of course you do not expect me to be, I cannot fail to have observed the splendid men and women who make up your congregation. It is a matter of common observation that those delegations which used to come to Concord to meet that wonderful woman who is at the head of your church, were delegations of more than ordinary intelligence; and I cannot believe, neither can any other observing person believe, that these intelligent men and women would be so devoted to this faith unless there was something beneath it which compelled their interest and which was ennobling and which was attractive. As for Mrs. Eddy, we know that she is a most wonderful woman. We know that she is broad-minded, progressive, and benevolent; and her works speak for your faith and for her not only in this city, but all over the civilized world.

I know you have come to listen to one who has for many years been an authorized exponent of Christian Science, and I now have the pleasure of introducing to you Mr. Bicknell Young.—*Manchester Union.*

VANCOUVER, B. C.

Prof. Hermann S. Hering delivered a lecture on Christian Science in the Vancouver Opera House on Monday evening, March 14, under the auspices of Second Church of Christ, Scientist. The audience was the largest, most representative, and attentive that has yet listened to a lecture on Christian Science in this city, and already there have been marked evidences of a greatly increased interest in Christian Science among the citizens as a result of the lecture. Colonel West, U. S. consul general, who introduced the lecturer, said in part,—

I feel that some one more familiar than myself with the teachings of Christian Science should have performed the duty which it is my honor to fulfil this evening; but I am pleased to have an opportunity of hearing Professor Hering, as I am sure this large and representative audience also is. I have been greatly impressed with the broadness of view of Christian Science, and the manner in which it has spread, the evidence of which is seen in the large number of churches that are being built and the immense congregations attending the Christian Science meetings. The change for good that is brought about in the lives of those who take up the teachings of Christian Science is remarkable, and it does not do in this age to reject new teachings because they do not conform to our present modes of thought.—*Correspondence.*

EXCELSIOR, MINN.

The Hon. Clarence A. Buskirk of St. Louis lectured on Christian Science to a large and appreciative audience in the Opera House Sunday afternoon, April 24. In introducing the lecturer, Prof. John N. Greer, of the Central High School, Minneapolis, spoke in part as follows:—

Christian Science is misunderstood by many people, and misconceptions of its teachings and practices are general. Only those who have successfully put Christian Science to the test know its power and meaning. As I, personally, have tested Christian Science, three facts are clear to me: First, it has healed physical diseases; second, it has destroyed nameless fears, the fear of loss, the fear of failure, the fear of poverty, the fear of accident or death,—all these are gone, and now I fear not! third, Christian Science has brought to me a great spiritual uplift. My understanding of the Bible and its beautiful truths is more clear and definite. My knowledge of God and His wonderful love is reasonable and demonstrable,—"I know that my redeemer liveth." The conscious knowledge of these three facts—physical diseases healed, mental fears destroyed, and spirit uplifted—is the common experience of all who have comprehended a little of the truth in Christian Science.—*Correspondence.*

HYDE PARK, MASS.

The Rev. Arthur R. Vosburgh lectured on Christian Science in Waverly Hall, April 24. He was introduced by William M. Rose, who said in part,—

Nineteen hundred years ago Christ Jesus founded the religion that afterward bore his name, Christianity. The doctrine which he established differed radically from the doctrines of his time. It was of the fatherhood of God and the brotherhood of man that Jesus taught, and he followed up his teaching by practical proofs,—he healed the sick, cleansed the lepers, gave sight to the blind, hearing to the deaf, feet to the lame, reformed the sinner, and even raised the dead. But Jesus did more than merely perform these miracles; he taught his disciples and followers to do them also, telling them, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He taught them the great truths of God's unchanging law, which, when understood, enabled them to have dominion over all manner of evil. For about three hundred years after Jesus' earthly mission was finished, those who followed his teachings healed the sick by spiritual means, until their clear sense of Truth became contaminated by error.

A few years ago, a woman, "already within the shadow of the death valley," as she says in her book "Science and Health with Key to the Scriptures" (p. 108), rediscovered the great truths which Jesus taught. With great self-sacrifice and with an all-inclusive love for God and for man, Mrs. Eddy set about learning more of this truth, that she might give it freely to all mankind; and now, only a little over forty years after her discovery, thousands of people all over the world daily humbly acknowledge their gratitude to her for pointing out the way from sickness to health, from sin to Godlikeness.—*Correspondence.*

NYACK, N. Y.

A lecture on the subject of Christian Science was delivered at the Christian Science church May 3 by Mrs. Sue Harper Mims. She was introduced by Eugene R. Cox of New York, who said in part,—

That this is a beautiful world none can bear testimony better than the inhabitants of beautiful Nyack, and at no period is that beauty more manifest or more appealing to us than in May. Bird and beast, foliage and flower all bear testimony to the beauty and goodness of the world in which we live. Mankind alone is unsatisfied and unhappy, and this arises from their wish to have and express more good. This unrest has been their portion for ages. In the present day tons of magazines are issued telling us how bad we are, and thousands of people in the pulpit and out of the pulpit are engaged in laying down laws and rules to make us good, and these processes have been going on through countless generations.

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Forty years ago, however, a wonderful woman, Mrs. Eddy, made a wonderful discovery,—wonderful because of its simplicity. One phase of this discovery was that if we loved and desired good with our whole heart and soul and mind, we would be so occupied that we would have time neither to tell our neighbor how bad he was nor to attempt to regulate his affairs. The person thus devoting himself to thinking of God and His relation to man, to thinking right thoughts, which means righteousness, finds that these thoughts are manifested in good health and right living, and the teaching which brings this about is known as Christian Science. So plain, rational, and simple are the rules for this kind of living that hundreds of thousands of people throughout this broad land are endeavoring to think such thoughts as will give them a better sense of life, a better sense of themselves and a better knowledge of God, and they find that thereby the dissatisfaction and discord which had formerly prevailed in their lives are very rapidly being dissipated.

Correspondence.

WINONA, MINN.

Miss Mary Brookins lectured on Christian Science at the Winona Opera House, May 6. She was introduced by the Rev. Dr. William McKinley, who said in part,—

One of the good things which Science is teaching is that we do not need to think alike on all subjects in order to be good friends. We are learning to think for ourselves and let other people think for themselves and express their thoughts in their own way, without taking offense because it is not our way.

No one has or can have a monopoly of truth, and all wise men know that there are more things in heaven and earth than are dreamed of in their philosophy. Such men have open minds to all truth, hear all sides of a question before deciding it, and then "prove all things" and "hold fast that which is good." As we cannot know all things, it is wise for us to know the best and greatest things; and the greatest things we can know are ourselves and God. Self-knowledge is the beginning of all knowledge and all virtue. We need it in order to govern ourselves and to live in harmony with the laws of God and the universe. This knowledge is not easy to acquire. We live so much in the sphere of our senses, under the dominion of our physical appetites and propensities, that to many of us our material bodies and environment seem to be the only realities, and we are scarcely conscious of the existence of our souls. Materialistic science, materialistic philosophy, and materialistic religion have so darkened our minds that the soul and God have almost faded out of our vision.

To recover our lost sense of the soul and of God is the great reform needed by modern society, and this reform, as I understand it, is the great aim of Christian Science.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Hampton, Ia.—Francis J. Fluno, M.D., Olympic Opera House, June 30.

Watertown, S. Dak. (Second Church).—Francis J. Fluno, M.D., Church Edifice, Third avenue N., and Oak street, 3 p.m., June 26.

As men attached at sea to an anchor by a tight cable, when they pull at the anchor, draw not the anchor to themselves but themselves to the anchor, even so they who draw God to them (*i.e.*, so it seems to them) have unawares been bringing themselves toward God.

CLEMENT of Alexandria.

TESTIMONIES OF HEALING.

[Translated from the German.]

Christian Science came to me about four and a half years ago, at a time when I was becoming apathetic and indifferent to conditions which seemed ready to overwhelm me. Although I considered myself a good Christian, the concept that I then had of God was rather vague, and especially I could feel no trust in a God whose will it was to send suffering upon men in order to make them better; for how was I to avoid misfortune when God perhaps thought it necessary to send it upon me?

When in this state of mind I heard of Christian Science, just as I was expecting to undergo an operation. The year before, I had spent eight months in the mountains to strengthen my lungs. I returned apparently well, but in a few months the trouble returned and I was advised to make another stay in the mountains. By all this I was so depressed that the message of Christian Science at first seemed incredible to me; but I soon gained confidence, dismissed the physicians, and began treatment. In six months I was healed, and since then have not spent a day in bed. I then began to demonstrate Christian Science, to prove my understanding of the truth, and I can say that I received many proofs of God's omnipotence in my family. For four years we have not had any need of physician or apothecary, although they were formerly our continual guests. The power of Truth over error has been quickly proved, especially for my children, even when the ailments had assumed very threatening forms. Not alone in physical sickness is the power of Truth supreme, but also in cases of mental suffering divine Mind is our only physician, and understanding of this has resolved many discords into harmony.

I have now learned to seek the cause of all error in myself,—to destroy fear and belief in the power of evil in my own consciousness, and no longer to make a person or circumstances responsible, even when according to the old way of thought they might seem to be so. We must sit in inexorable judgment on ourselves and examine our thinking by the light of Truth, and frankly recognize our faults, even if they bear the ugly names of envy, anger, doubt, etc., for only thus are we startled at what dwells in our hearts and ready to cast it out. When we know that Christ, Truth, is spiritually as near to us as to the disciples of old, we place ourselves and all our affairs under divine care, and recognize that all error is already destroyed. We do not need to fear, for we have Christ, Truth, with us, and this makes it clear what Jesus would do in a similar case. In the truth we have harmony now, as with God there is only today. Often the warfare may seem severe, but in standing for the right we grow and become strong in understanding. We even fight joyfully, because the smallest thought of truth bears its fruit and does not return to us void. God has thoughts of peace and not of evil toward us; and no one shall be able to pluck us out of His hand. We cannot be grateful enough to our dear Leader for bringing to us the right understanding of Truth.

FRAU MARTHA SCHICKLER, Stuttgart, Germany.

Every one is in some way hoping for something not realized. It may be that in some cases thought has reached despair through hope deferred; yet the hope is there, waiting, longing, for the promises to be fulfilled. That the unseen reality exists, is proved by our very longings. It is the substance which we unconsciously crave, that which the world can neither give nor take away. Thus it is that Christian Science comes into the lives of so many, causing them to rejoice that they have caught even a glimpse of that hoped-for something which assures them that the day of attaining the fulfilment is near.

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Twenty-one years ago I was facing conditions which, according to the verdict of physicians, meant insanity or death. All my previous life had been marred by a sense of weakness, disappointment, incapacity to think for myself in a beneficial way. I seemed to be drifting, with no guide, yet dreaming, hoping for something, when I awoke to the fact that I had nothing to prevent the results predicted by *materia medica*. Then I determined that if there was a God I would find Him, and my very soul cried out for the living God, for I needed Him so much! I would spend an hour each morning on my knees in prayer, telling some one who I hoped did exist, my desperate needs and begging for a release from such a fate. One morning my heart seemed nearly breaking, and as I was pouring out words of entreaty there came a rebuke—something prevented further utterance. I was astonished, and wondered what it meant. I knelt the next morning, as usual, but could say nothing, and then an awe too great for expression came over me,—something that Mrs. Eddy terms an intuition, and from that time on I was led, little by little, to understand the invisible God. As this fact gradually unfolded to me, I let go of my old concept, or rather it was tenderly taken from me, and a new realization took its place.

I seemed to be getting weaker physically and losing control of my faculties to think, eat, or talk, only as words were given me to say; but my friends would shake their heads and look their pity for me, when I assured them I should not die. I became very weak and to mortal sense death seemed near, but one morning this invisible power led me to rise and open the Bible, and I saw from what I read that it meant I was to serve, and not be served any longer. I lay down again, not comprehending all its meaning, but presently I was led to the door, and as I opened it and drank in the cold wind as it swept over the Dakota prairie, I seemed to take a new lease of life. I turned toward the bed, but instead was directed to the kitchen. We had been unable to keep help because of the fear of my illness, but when my husband came home I had a dinner prepared. I stood by the table as he opened the door, and as he caught sight of me, he cried out my name and I saw him turn white and sink into a chair, cover his face with his hands, and weep as only a strong man can weep. He afterward told me he thought I had died, and that it was my spirit, till I spoke to him. From that time on I labored for my family, and there was much to do.

No tongue can express what it was to me to live and move and actually have my being in this conscious presence. Later, as I mingled with the world, it seemed gradually to fade from me, and the sense that I was utterly alone in the knowledge of how I was healed made me long for some one who would understand me. As all good comes to us at the proper time, I was led to Christian Scientists. Thus I learned of the text-book, "Science and Health with Key to the Scriptures," where I found corroborated what had been shown me in my dark passage from human beliefs to a glimpse of the reality of being, which I had not the understanding to put into practice. I now knew that I was not alone; that God had revealed Himself to one who was fitted to open the book of life to others, our revered Leader, Mrs. Eddy.

I cannot measure my gratitude that this priceless boon of healing has been made so plain to all mankind, and that it reveals the God whom I learned to trust in my great extremity. I am convinced that my healing was through the scientific thought given out by Mrs. Eddy to those ready to receive it, and it is still going out to those who are ready for His appearing. I used to think that my healing was supernatural. Now I know that it was divinely natural, and that thousands are bearing witness in some manner to Truth's actual presence here and now. I constantly have this assurance, as did Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," the day when all hope is realized as satisfaction in reality.—Mrs. Rose D. Haskell, Everett, Wash.

I wish to say that the statements of my wife, Mrs. Rose D. Haskell, in regard to her healing, are true. Since her healing we have had many wonderful proofs of the power of Truth. In this connection I wish to tell of a demonstration which I had about two years ago, over the sense of deafness. On examining my watch, which had been to the jeweler's, I was surprised to find that I could not hear at all with the left ear. At that time a terrible fear took hold of me. Error whispered that it was time a man of my age should begin to experience some defects; so I did not meet the enemy right there and then and crush it, but I let it enter and take possession for a time.

Without realizing it, I would often try my ear with the watch, and this went on for about three months, until one morning I went into the office, as is my custom, to read some from our text-book, "Science and Health with Key to the Scriptures," before getting interested in the business of the day. I opened the book, and then it seemed that I had to meet this enemy face to face, and I argued the question whether it was real or unreal. I seemed to realize that there is no defect in God, and that man is a reflection of divine Mind; therefore he cannot be defective in any way. This controversy had lasted about fifteen minutes, when I was called to the store on business. I closed the book and went out, feeling happy and as light as though I was walking on air. I did not think of that ear again for about three weeks; it went entirely out of my mind. When the thought of it did return, I took out my watch, put it to my ear, and heard the tick more distinctly it seemed than I had ever heard it before; and since that time, I have continued to hear perfectly.

I realize that the same power has done this for me, that in a few short hours raised my wife from a sick-bed to health and harmony. I am very thankful for this truth that our beloved Leader, Mrs. Eddy, has been instrumental in giving back to the world, to lead us out of the wilderness of doubt and fear. Each individual must get himself into a right condition to receive the truth; then divine Love will be manifested, and spiritual healing from sin, sickness, and death will follow.—Silas A. Haskell, Everett, Wash.

Christian Science has been in our home only a short while, but so much has been done for us all that I am glad to tell of it, hoping thereby to encourage others who may be looking for the truth that makes men free. In April, 1908, a serious accident occurred to me, and though I then understood but little of the teachings of Christian Science, I had seen so much of its wonderful healing power that my faith was unbounded, and I turned to it as a sure haven from all the ills that come to mortals. I was working in a gravel-pit when an embankment of earth caved in, striking me in the back and throwing me about five feet. My entire body, with the exception of my head and hands, was covered with the earth. When I was lifted out I could not move myself from my shoulders down, and there was every evidence of serious injuries. The men who brought me home said I would be a cripple for life, and my suffering was extreme. I had my wife telephone to a Christian Science practitioner, and after the first treatment the pain was gone; in one week I was up, and in three weeks I was back at my work.

I am as stout and strong a man as ever, and my gratitude for this healing, and for many other blessings which have come to me through Christian Science, can never be expressed in words.—H. L. Mann, Dallas, Tex.

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In the past I have given my testimony to the healing power of Christian Science, but have never told of my first healing, twenty-four years ago. I had passed through two operations, the first of which was considered a sufficient reason for my constant suffering, although it had promised to bring me health; but the injuries resulting from it were so complex that the spine was permanently affected. The physician, who was a member of the same church in which my husband was an elder, was conscientious and most kind. He tried everything to relieve my suffering, but at last said that he knew of nothing that would help me in medicine or surgery; that I must use my Christian fortitude, and do the best I could. As sleep at times was only gained by opiates, he advised a very limited use of them, and also recommended a third operation; but I had had enough of that remedy. We moved upon a farm for my husband's health, as he had lung trouble, and that year was one of constant suffering in mind and body. It seemed so dark at times that I prayed for death, but my teaching had been against self-destruction or I might have been tempted to seek rest in death. I now wonder how Christians can ever believe that God, infinite Life, could be so powerless to help us as it then seemed.

In the fall of 1885 I went to Illinois, where my sister had had class instruction in Christian Science during the summer. God had heard my prayers for help, and during my two-weeks visit I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read the chapters "Science of Being" and "Footsteps of Truth," and every day my kind sister talked to me of God. As light dawned, my previous Bible study brought the conviction of the truth of Christian Science. With this light, and her loving help, my health was restored. I have overcome many errors of belief, and for twenty-four years I have never been in bed a day, or half a day. Twice a great fear of throat disease was overcome in less than twenty hours, a morbid formation as large as my thumb coming away when I seemed to be choking,—although I had been about my work all day,—and I was well that instant! In telling a lady physician of my permanent healing, she said, "How do you know you were healed?" I answered, "I had the evidence in myself; I needed no examination to tell me. When I left home, hopeless, bent, and sick, I could not lift a teakettle or do anything hard, and it was a great trial to wait till the men came in to lift pails, etc. On my return home there was no pain; I could carry milk-cans, could work all day, read and study half the night, and after three hours' sleep could arise each day and repeat this program with all the buoyancy of youth."

My husband, too, was willing I should treat him. With the knowledge that God, good, knows not evil; and by studying Science and Health, pleading the promises as God's sureness, his healing began. Today my husband has no cough, and he now treats himself, but this is the first winter in forty-one years that he has not been one day in bed. Time and space would fail to tell of our thankfulness to God for His marvelous works in these years, or express our gratitude to our faithful, loving Leader for this Christ-Science, for our Publishing Society, and for the Lesson-Sermons. I can only repeat humbly from our Manual (p. 41), "May Thy word enrich the affections of all mankind, and govern them!"

MRS. ELIZABETH C. BURCHARD, Arcata, Cal.

I feel that I would indeed seem most ungrateful if I failed to acknowledge publicly my healing through Christian Science of severe lung trouble. In February, 1908, I seemed to contract a severe cold, and as several of my relatives had passed on with disease of the lungs, my husband and friends thought that was soon to be my fate also. But, thanks to God (and to a very kind neighbor, to whom I shall ever feel most grateful), I had been led to investigate the teachings of Christian Science in 1905, when it seemed that I was doomed to a life of misery and invalidism. I had suffered from internal trouble for about twelve years, for which I had tried all kinds of medical treatments, and had undergone several operations, receiving at each time only slight relief; and the last operation, performed in the spring of 1905, seemed to leave me in a worse condition than ever. I must say here that my doctors were very kind and did all that was in their power to do for me, but they said they never knew of a case like mine being cured, and that all they could offer me was possible relief.

I grew quite discouraged, and had given up all hope of ever gaining health, but the adage, "Man's extremity is God's opportunity," was proven true in my case, for when I was willing to accept help in God's way I got the first glimpse of the saving power of Spirit and was able to say that God indeed does heal all our diseases. I was instantly healed of the internal trouble from which I had suffered so long, and in a week's time I laid aside my glasses, which I had worn for six years for weak and inflamed eyes. I found that I had no need of the glasses, and I have better sight than I had for many years before. All these ailments were overcome without the help of a practitioner, but during the attack of lung trouble I found it necessary, with surrounding conditions, to ask for help. There being no practitioner near here, I applied to one who lives in Brandon, Man., and I cannot find words to express my thankfulness for the patience with which she labored to lead my wandering thought to the God who is our health and our helper in time of trouble. My healing consumed in all about six months. It seemed slow sometimes, but for this I am now most thankful, for it gave me much time for thoughtful study of the Bible and our text-book, "Science and Health with Key to the Scriptures," which otherwise I would not have had. I soon gained in weight, and now have perfect health. I do all the work for a household of four and drive out in all kinds of weather.

Although my physical healing has been wonderful, what is greater than all is the understanding that God is not responsible for the sickness and misery which seem to hold us in such abject slavery; and that in just the proportion that we seek divine Truth understandingly and turn away from false beliefs about God, and about man's relation to Him, in that proportion are we made free. Christian Science has brought more health and love into my home than I thought it possible to experience on this plane of existence. Whereas the Bible formerly seemed a sealed book, it has become (when studied in connection with the Christian Science text-book and the *Quarterly*) a daily guide and help, and I cannot feel thankful enough to Mrs. Eddy, who has made it possible for us to know this great truth which does indeed make us free. Although I still have much to learn, I have the Scriptural assurance that He who has begun this good work in me is able to perfect it, and my earnest desire is so to live that I may become worthy to be known as a Christian Scientist.

MRS. AGNES WRIGHT, Welwyn, Sask., Can.

Many people come to Christian Science for physical healing, but I came looking for happiness. For nearly twenty years I had had friends who were Scientists, and I knew the peace which the truth had brought into their lives, but failed to reach out my hand to take this blessing for myself. When I seemed to have reached the end of earthly happiness, with ideals shattered and hope gone, Christian Science was again offered to me, and I reached out so gladly to take a firm hold of what I knew meant help for me. It seemed long before I gained even a little understanding of what Christian Science means, but gradually the light crept in, and one by one the old heartaches vanished, lost ideals were restored, but brighter than be-

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fore, and broken ties were knit again—stronger and more beautiful than I had ever dreamed they could be. I have seen many cases of physical healing, and have also seen false appetites vanish, so that I know the power of God heals in this age as it did in the time of Christ Jesus. But best of all is the joy and the peace that come to us with the understanding of God as the loving Father who gives to us every good and perfect gift, and who never gives us aught but good.

To express gratitude for happiness and joy and peace, as well as for health, is not possible in words, but from the depths of my heart there wells up such thankfulness to God for Mrs. Eddy and for her teaching, and to her for her tireless efforts on behalf of humanity.

MRS. LUCY LOVE SHELDON, New York, N. Y.

[Translated from the German.]

Some time ago I was taken with a severe attack of catarrh, from which I was very quickly freed with one treatment in Christian Science. Formerly such attacks were accompanied with severe headaches and pain in the eyes. This time, however, I had no pain, for I tried to hold to the thought, that God's children can have no pain; but it seemed necessary to have some help, and during the treatment relief came. In the afternoon the trouble which had appeared to be so severe hardly caused me any inconvenience. This is but a small demonstration, nevertheless I felt God's protecting hand resting upon me, and I am deeply grateful to Mrs. Eddy, who shows us the way to Truth through her wonderful life-work.

EMMA DIENSTBACH, Frankfort-on-the-Main, Germany.

I am not a Christian Scientist, yet I would like to express my gratitude for what this truth has done for me. Some time ago I had an accident which resulted in an injured back. It was with great difficulty that I reached home, although it was only a short distance, and the pain grew more severe and fever appeared. Then my sister, who had received great benefit by reading Science and Health, advised me to have a Christian Science practitioner called. I did so, and with one treatment I was completely restored. I therefore feel very grateful to the Founder of Christian Science.—A. G. DARGAN, Ogden, Utah.

While my daughter and I have been in Christian Science for over ten years, and have been healed of many ills of the flesh, this is the first time we have sent in our testimony to the *Sentinel;* but if I should try to tell of all the blessings we have had in our home, I would take up too much space. Before my daughter and I were healed through Christian Science, we traveled a great deal to health resorts, and sought change of climate, but we did not receive benefit. I had been operated upon many times for throat trouble, but got no relief, and we did not know what a good night's sleep was with our little girl until she was seven years old. Then, through a dear friend, Christian Science came to our home, and we accepted the teachings given in "Science and Health with Key to the Scriptures" by Mrs. Eddy. We also took treatment, and were healed in two weeks' time; and then we slept peacefully and enjoyed all our other blessings. I was perfectly healed of the throat trouble and of a bowel disorder of many years' standing, in the two weeks. I was also healed of a sense of dislike for some people, so that now I can see the good in every one and realize that we are all God's children.

After living in Akron for twenty-nine years, and being healed by Christian Science, my many friends, seeing the remarkable change in me, also in my daughter, marvel and say that Christian Science has surely made great change in us. At first there were only three or four interested in Christian Science in Akron, but now they have grown to many in number and have a nice church building in a pleasant part of the town. In the spring of 1909 we moved to Bowman, N. D., to make our home. I did not know any Christian Science people here, but I trusted I should find them if there were; and our first week here we found another who had been healed through Christian Science and was a follower of its teachings.

We as a family are very happy and thankful for the teachings of Christian Science, and find that it explains the Bible very clearly. I am glad to tell of the healing power of Christian Science, and am very grateful to Mrs. Eddy for having given us in Science and Health the truth that makes us free.

MRS. CLARA CHANDLER RAISH, Bowman, N. D.

I hope I may be able to help some one else by telling what Christian Science has done for my husband and for me. My husband had poor health for nine years. He would take a leave of absence and go West, coming back feeling fairly well, only to repeat this same condition of affairs again in a few months. In January, 1908, he gave up a good position on account of his health. He spent four weeks in a hospital, and did not work until the following September. He felt better after this long rest, but not so well as he expected. In the mean time I had taken up Christian Science, and finally persuaded him to try it. Good came at once to us. My husband found a position, which other friends of his, in the same line of business, had failed to do. After taking four weeks' treatment, he was completely healed of the weakness which seemed at all times to overpower him. He said he felt then as he had not felt for years.

About ten years ago I met with an accident which left me with a bad case of hernia, also an internal complaint. I tried several specialists, with no result, and had given up hope of ever being healed. I was in a bad physical and mental condition at the time of my husband's poor health, the mental disquiet being induced by discontent and worry over my husband's illness. In May I began to take treatment in Christian Science, and three weeks later I had an attack of throat trouble and suffered very much. As I was new in Science, I hardly knew which way to turn. I had always taken medicine before, but I turned to God, and He was not found wanting, for after several days I knew that not only the throat trouble had yielded, but for the first time in ten years I could go without a support. My discontent and my worry had faded into nothingness, and my husband and I were in perfect health.

We are both beginning to know, for the first time in our lives, that "God is love." I am trying each day to reflect some of that love, as the only way to show how thankful I am for my freedom. I am grateful to God, and to Mrs. Eddy, who has shown us the way.

MRS. FRANCES R. CLARK, Indianapolis, Ind.

I take pleasure in stating that I was healed of kidney trouble, which caused me considerable pain, through one Christian Science treatment, given me some time ago. I have had no return of the trouble whatever, for which I am extremely thankful. I am now looking into Christian Science, with an earnest desire to understand it and demonstrate its truth for others, as has been done for me. I think the Christian Science teaching is most beautiful, and I am thankful to Mrs. Eddy, who brought this knowledge of God to us all.—MRS. KATE RABY, Port Hope, Ont.

My heart is full to overflowing with love and gratitude to God for the glorious truth, Christian Science, as revealed to the world in "Science and Health with Key to the Scriptures," by our beloved Leader, Mrs. Eddy. For four

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years I had been a confirmed invalid, and given up to die by the physicians who had charge of my case, as they said that there was no hope for me. I had not been able to follow my business for over a year, but just as I got started in to go to work the plant burned down. I then moved away from Bay City, and went to another place. I commenced work in June, but I had a very bad cough. I started in with another physician, but all to no purpose. I could not eat or sleep, and the doctor could do nothing for me, although I had paid him to the last farthing.

At this time (July, 1908) I went to board with a lady who was a Christian Scientist. Up to that time I did not know that there was such a religion; but the lady got me interested in the literature and I started to study the Lesson-Sermon with the lady and her little girl. She told me what Christian Science had done for her, and assured me that it would do the same for me, and she advised me to try a practitioner. I, however, only went through courtesy to her, but it brought satisfaction to myself. I went to a practitioner in January, 1909, when I seemed to be looking into my grave. I told him of my troubles and tribulations, which were many, and after talking with me a little time, he said I would be all right. I thought that he did not know what he was saying, and I left him very much discouraged. He asked me to write him, and I said I would, but at the same time I thought that the next thing he would hear would be my end. When I got home, which was twenty-three miles by train, I felt very hungry, a thing I had not experienced in two years. I partook of supper, retired, and had such a good night's rest that I felt like a new person in the morning. I said nothing, but went to work, and what a change! I was completely restored, and kept on getting stronger.

But this is not all. Christian Science has not only restored me to health, but it has saved me from sickness, sin, and death, and showed me that God is Truth and Love. In the sermon on the mount Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The truth has been opened unto me through God, divine Love. May God bless the one who told me of Christian Science.

JAMES LAMBIE, Bay City, Mich.

Several years ago I was a sufferer from extreme nervousness and depression. I had tried various material remedies, when Christian Science was suggested to me. I began treatment in this in rather an indifferent way; I hoped it would benefit me, but had little faith in it. I did not think of God as having anything to do with healing, and it was only after much doubt and many questions that I could accept some of the teachings of Christian Science. My healing was very slow, so that I often became discouraged and several times discontinued the treatment; but my family urged me to take it up again, and I did so, feeling that if anything could help me it was Christian Science. And it has helped me, mentally, physically, and spiritually. The nervousness and depression have been entirely overcome, and I am sincerely grateful for the help I have received. I feel that I owe a debt of gratitude to those who have so patiently helped me to make a beginning in the study of this great truth.

MISS ZERLINA STARR, Louisville, Ky.

Love writes with pen of gold on life's fair page,
Birthdays record our growth in grace, not age.
Months mark our progress through the realm of Truth,
Wherein we realize immortal youth.
Our mile-stones show deliverance from fears—
Thus should we count the swiftly passing years.

MARY ELLA COPPERSMITH.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

It was the official Israel which quarreled with Jesus at every step. It was able to arouse the mob spirit in the end, and in this way accomplish its desire in the crucifixion of the Galilean rebel. It would be a serious mistake, however, to assume that official Israel was the real Israel, or that it was the greater Israel who killed our Master. As we study the story of that epoch as it is recorded in the Gospels, we are reminded of another Israel which comes to the surface constantly. The stories of Elizabeth and Mary are our opening hint. Those women could not have been isolated and alien products of Palestine. They were village women. They grew up and married in little neighborhoods, far from the cosmopolitan life of their times. Such beautiful, tender plants of sentiment and devotion would wither and never blossom in an uncongenial atmosphere. There must have been something in those villages of Palestine which fed such growths of character. We know that the Messianic hopes of the nation floated around in its soul, but not every wind-blown seed takes root and bears such fruitage. There was a fertile soil there among those little communities. It must be that the light had never died in Israel's real soul; that while the priests at Jerusalem quarreled for place, and ground the face of the people with their exactions, away back on the hillsides in a hundred neglected corners, by village street or in the little cottage where the prophetic spirit of motherhood survived, there must have been stirrings of the spirit, the rustle of wings, the silent songs of brooding hearts keeping their night-watches in Israel's long, dark obscurity.

[Rev. Charles Stelzle in *Interior.*]

Dimly the best leaders of the modern social movement realize that theirs is a religious movement. They are sometimes puzzled and ofttimes distressed because they cannot harmonize their terminology with that of the church, but they are conscious that somewhere there must be a nexus. Leaders in the church the world over are convinced that the church must soon become the leader in a new social propaganda. They are unwilling that the church should surrender to the unscrupulous agitator the place which it has made for itself in the social and the economic world, because of its teaching throughout many generations. With deep concern they are searching for the rock foundation upon which they may build a far-reaching social program for the church. Some day the leaders in both the church and the social movement will see their way as clear as the sun. That day will witness the coming of "the times of refreshing"—the long expected revival will be at hand, and the church, in its present form or in another, will enter upon the completion of the task which it so long ago began, and upon which it has long been laboring, even though sometimes it saw only as "through a glass, darkly."

[*Christian World.*]

It has been said that if the courage, the capital, the power of organization and of initiative that hitherto have been exhibited in campaigns and on the battle-field could be turned in another direction, that of fighting against humanity's real evils, we should have, in one generation, something like paradise regained. That is precisely what *is* coming. Translate physical courage into moral courage, the courage of Austerlitz into the courage of Calvary, and the one great victory will have been achieved. This, however, will not be a battle, it will be a long campaign; but the campaign has begun. The thought kings are organizing it. Legislators have already caught the idea of Montes-

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quieu: "In free communities a good legislator gives himself less to punishing crimes than to preventing them; he applies himself more to securing morals than to inflicting punishments."

[*New-Church Messenger.*]

Among those who truly desire progress in spiritual things, the feeling is sometimes found that though one cannot himself do anything for the furthering of good, others can and will. In such feeling there is danger of individual stagnation and of leaving undone things clearly within one's reach and which are his imperative duty. There is no right-minded and useful person who does not feel his limitations, his smallness, and individual weakness in coping with the mighty forces of indifference, worldliness, and sin. If we catch ourselves feeling that our opportunities are small, that we cannot accomplish, and so leave for others the influence, encouragement, and solid work that is within every one's reach, we should at once recognize the feeling as spiritual stupidity and laziness.

[Rev. Charles A. Riley in *New York Observer.*]

The great thing which Jesus did for the world's conception of righteousness was to push it into the inner life and make it a matter of the heart. So that no man can lay any just pretensions to being righteous if he cherishes in his heart thoughts of revenge, or of hatred, or of impurity, or any other evil. But the absence of evil from the heart is not enough; in the heart there must be love, a love that will overcome all barriers and flow out even toward an enemy. The heart is in a state of righteousness only when it is in a state of love, and that love must flow out toward God as well as toward man. Jesus has shown us that love is the very essence of righteousness. So that to fall short of love is to fall short of righteousness.

[J. Keir Hardie, M.P., in *British Congregationalist.*]

Christ's great work was to teach the oneness of the race, to remove the causes which divided man from man, and to make it impossible for the strong to oppress the weak or the rich to rob the poor; and the work of the labor movement today is to apply those principles of Christ's teaching to modern industrial and economic problems, so as to bring about the time when there shall be no poverty either of body, mind, or spirit; but in a world so beautiful, so richly endowed, there shall be abundance for all. With the coming of abundance and of freedom, the spiritual life of mankind will develop, as it is impossible for it to do so long as circumstances and conditions remain as they are.

[Rev. Frank Oliver Hall, D.D., in *Universalist Leader.*]

The time is ripe for the reorganization of the forces of Christendom and the harnessing of the tremendous energy represented in the churches of the world for the performance of the work that Jesus wanted to have done. For the first time since Jesus died for humanity the whole world is astir with the hope and confident expectation of splendid things that are going to happen soon and happen here. For the first time since the Master said, "The poor have the gospel preached to them," men are beginning to talk about the abolition of the curse of the poor, which is poverty.

[*British Congregationalist.*]

The deeper the depth that we fathom in sympathy and service and sacrifice for this world's good, the higher will be the height that we scale in our conviction and courage and assurance that all sorrow will be turned into joy. If we share the travail of Jesus Christ, we shall share his satisfaction; and we shall share his satisfaction in the measure in which we have shared his travail.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

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CHRISTIAN SCIENCE SENTINEL

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

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ITEMS OF INTEREST.

National.

Among the important measures enacted by the present session of Congress are: The railroad rate bill, which gives the Government control through the interstate commerce commission of railroad rates, their classification and regulation, and of telegraph and telephone companies; a committee to investigate the "watering" of railroad stock and the feasibility of supervision of railroad securities; creation of two new states, Arizona and New Mexico; legislation to conserve natural resources; an appropriation of two hundred and fifty thousand dollars to the tariff commission; a twenty-million-dollar bond issue for completion of irrigation projects; publicity of campaign contributions; further restrictions on immigration; protection of seal fisheries; an appropriation of one hundred and fifty thousand dollars to the geological survey for the study of stream capacities and power sites; two hundred and fifty thousand dollars granted to the department of justice for the prosecution of violations of the Sherman anti-trust law.

The postal bank bill, which has been passed by Congress, designates postoffices as postal savings deposit offices. The opening of such depositaries is left to the discretion of a board of three trustees, consisting of the postmaster-general, the secretary of the treasury, and the attorney-general. In these depositaries any person over ten years of age may deposit funds amounting to one dollar or multiples of that amount. Pass-books will be issued to depositors and interest will be allowed at the rate of two per cent per annum. No person is to be permitted to deposit more than one hundred dollars in any month nor to be allowed to have more than five hundred dollars to his credit at any time. The withdrawal of funds is to be permitted at any time. The postal savings funds, thus accumulated, are to be placed in state and national banks in the communities in which the deposits are made, and the banks are to be required to pay two and one fourth per cent interest.

Governor Hughes of New York, who issued a call for a special session of the Legislature to convene on June 20, on that date sent a message of about seven thousand words. He submitted three distinct propositions. These were: Amendments to the primary law, providing for direct nominations and for other safeguards for both primary and general elections,—legislation which was defeated at the regular session; amendments to the graft investigation resolution adopted at the regular session, providing the proposed committee with more ample powers for the investigation of corrupt and improper practices in the Legislature and the state departments; consideration of the state finances with a view to providing means of additional revenue to meet the growing expenses of the administration.

Secretary of War Dickinson has started from Washington on a trip around the world, similar to the one taken by Mr. Taft when he held the same portfolio. He will inspect Pearl harbor and the fort at Honolulu, will be in Japan from July 15 to July 20, whence he will sail for Manila, where he will spend five weeks. He will leave Manila on Sept. 6, returning via Hongkong, Peking, the trans-Siberian railroad to Moscow, thence to Warsaw and France, and will arrive at New York about the middle of October.

On June 18 ex-President Roosevelt returned to the United States after an absence of more than a year, spent mostly in Africa. On his way home he delivered memorable addresses at Cairo, Paris, Berlin, London, and Oxford. His reception at New York is probably the most remarkable ever accorded any man in point of numbers, spontaneity, and sincerity.

Congress has postponed until the next session the question whether New Orleans or San Francisco shall have the honor of holding the celebration of the opening of the Panama canal in 1915. "Any city," it says, "that can raise seven and a half million dollars for the exposition is entitled to consideration by Congress."

The bill to permit Justice Moody of the United States supreme court to retire on full pay has been passed by the House by unanimous consent. Mr. Moody's resignation is expected during the summer.

Ouster proceedings have been begun against five meat packing companies by filing *quo warranto* informations in the supreme court in Missouri.

The appropriations of the present Congress aggregate one billion seventy-four millions of dollars.

The building of the giant lock of the Panama canal will cost $5,374,474.

International.

Of the twenty-two affiliated countries eighteen were represented by a delegation numbering upward of four hundred at the seventh congress of the international federation of master cotton spinners recently held at Brussels. The president of the international committee said that the cotton industry has suffered during the past ten years from periodical shortage of the raw material. He maintained that the most unsatisfactory results were due to the undue inflation of the price of the raw material, by the operations of combinations which had no interest whatever in either the growing of cotton, its legitimate distribution, or its manufacture. He believed that through combination on the part of the users of cotton this unsatisfactory condition of affairs could be put right. To bring this about it would be necessary to institute an international combination of the users of cotton, and he expressed the opinion that no sacrifice was too great to rid the trade of what had proved to be such a menace to its welfare.

Progress is being recorded in the field of aeronautics. An army experiment airship has made the flight from Aldershot to London and return, flying at night. M. Grahame-White, who attempted the flight, not ingloriously, from London to Manchester, has decided to attempt the flight from London to Paris. Count Zeppelin plans soon to fly in his great dirigible balloon from Friedrichshaven to Vienna. He has already carried passengers from Friedrichshaven to Dusseldorf, a distance of about three hundred and fifteen miles, at an average speed of thirty-three miles per hour. A gold medal has been given C. S. Rolls for his flight from England to the French coast and return without landing. A number of new records and new accomplishments were made at a recent meet at Budapest. Another aerodrome, with a circumference of about three miles and enclosing eight hundred and fifty acres, will shortly be opened near Paris.

By a stroke of the pen a Turkish custom in vogue for centuries though not sanctioned by the Koran, has been annulled by the Sheikh-ul-Islam. For the future a Turkish boy and girl will be as free to marry as if they were Americans or English. No money will have to be paid to the bride's parents, nor will any extravagant presents have to be given to her. Financially, the new arrangement seems distinctively in favor of the husband, but it gives the Turkish woman what she has never had before, freedom of contract in her marriage.

A number of French deputies have drawn up and signed an address to the Russian Duma, appealing to the members of that body to exercise their influence and votes in favor of the rights of Finland. The petition, it is reported, has been organized by Finnish agents in Paris, following somewhat the lines of a similar petition signed by a certain section of the members of Parliament in Germany, England, Holland, and Italy. The action is unprecedented in France and has called forth criticism throughout the country.

Immigration to Canada in the last ten years totals 1,445,288. The fiscal year recently closed eclipsed all others in the volume of immigration, the arrivals numbering 208,704. Of the grand total for the decade about 505,000 came from the British isles, 394,000 from the continent, and 497,000 from the United States.

The Mexican government's project for merging the Tehuantepec National, the Vera Cruz al Istmo, and the Pan-American railways for operation under one general management, promises to expand into the nationalization of all the railroads of Mexico.

The Hamburg-American steamship line has plans for the immediate construction of the largest steamship in the world. It will have a length over all of 876 feet, a beam of 85½ feet, and a speed of twenty-two knots.

It has practically been arranged that the coronation of King George shall take place about the middle of May, 1911.

Industrial and Commercial.

It is reported that the United Dry Goods Companies, controlled by J. P. Morgan, has arranged to take over the controlling interest in Lord & Taylor, one of the largest and oldest dry goods houses in New York. This combination, organized in 1909, has already brought together the H. B. Claflin & Co., James McCreary & Co., C. G. Gunther's Sons, O'Neil-Adams & Co. of New York, Stewart & Co. of Baltimore, J. N. Adams & Co., William Hengerer & Co. of Buffalo, Hahne & Co. of Newark, Powers' Mercantile Co. of Minneapolis and the Stewart Dry Goods Company of Louisville.

The commissioner of weights and measures of New York city estimates that the annual loss to the public, as a result of buying meat with the skewers left in, is 587,662½ pounds, the value of which amount of meat, at an average of sixteen cents per pound, is about one hundred thousand dollars.

Trade of the United States with France in the fiscal year ending with June will probably aggregate about two hundred and fifty million dollars, the largest total on record.

Trespassing on railroad property in violation of the law has caused the deaths of more than fifty thousand people in the United States in the last eleven years.

The Burlington railroad will spend thirty million dollars during the current year for betterments.

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CHRISTIAN SCIENCE SENTINEL

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

DISCOURAGEMENT AND ENCOURAGEMENT.

HON. CLARENCE A. BUSKIRK.

As the hours in the day which mark a human experience are struck off one after the other, we often find that the encouragements which strengthen and brighten us grow more infrequent, while the discouragements which weaken and shadow us pay more and more numerous visits. Our rockets mount gaily upward in their time, but later we sadly pick them up as burned-out and disfigured sticks. Why do so many men and women find only burnt sticks? Does it need to be so? Yes is the answer, if we accept the view-point of the atheist, the agnostic, the materialist. Yes is the answer of a very great many men and women. Indeed, it may not be extravagant to say that such is the answer of the great majority. Why? Because the many, whatever their supposed religious views, have unwittingly suffered the influences of the prevailing agnostic thought to have dominion over them.

Today there is no mistaking that the most active spiritualizing influences are at work. The signs are on all sides. At the same time there is no denying, that for the masses of our own people, and of all civilized people, this is largely an age of greed, of ostentatious display of wealth, of merciless overreaching and reckless dishonesty, and of the bitterness bred of the failure to acquire riches and worldly power. Gold is the only god the many are worshiping. Men are wearily traversing a desert, finding only dried-up cisterns where they ought to be able to slake their thirst at living waters. Is it any wonder, then, that fears and discouragements abound, and that when the shadows begin to lengthen they are heard crying out that life is a tragedy or at best a dismal failure?

How shall we resist this terrible fear and discouragement? Is there any way to live through all the hours of our lives peacefully, serenely, hopefully, contentedly? Can we find some new way across the desert, where the cisterns are full of refreshing water and where the green oases cheer the footsore pilgrim? Is there now a pillar of fire by night and of cloud by day to guide us and keep us from going astray? Yes, the way is mapped for us, and we can follow it if we are not too unbelieving to accept it.

In Le Sage's history of the adventures of Gil Blas, that gentleman is described as having slipped downward one night into the opening to a cavern, and it is related that, as he was falling, he fortunately grasped in his hands the exposed root of a tree, to which he clung desperately during several very long hours, fearing to let go lest he should be dashed to pieces. When the tardy light of the morning finally came into the cavern, he discovered that his feet had all those painful hours been dangling within a few inches of the ground. We all know that the most of our fears and discouragements have perpetrated similar tricks upon us; a terrified imagination has been active in conjuring up unreal phantoms which have caused far more anguish than the ills which have visited us. Yet the most of us learn little wisdom from such lessons. Often we have even hugged and nursed our phantoms as if they were precious possessions. Why do we not rise in our might as the children of God and assert our freedom, as Christian Science calls upon us to do, thus enabling us to see that we need not yield ourselves to the mesmerism of fear and discouragement. Mrs. Eddy says: "Mortals will some day assert their freedom in the name of Almighty God. . . . Dropping their present belief, they will recognize harmony as the spiritual reality and discord as the material unreality" (Science and Health, p. 228).

Christian Science reveals the eternal fact that our destinies belong to a universe which is not lawless, but which is forever governed by a Supreme Being who is absolutely good in all His ways; where nothing, therefore, can befall us which is not good; where the same government of divine Love is over all the conditions of middle life and old age, so called, which is over youth. It is our fear and false belief which invest advancing years with thoughts of despondency and gloom. Men yield themselves, often unknowingly, to perverse and destructive imaginations and doubts, and very largely so because of the materialistic influences all about them. We all need to see to it that we get away from the shadows, and employ our highest reason and intuition to lead us into the sunshine of an abiding faith that God's universe can by no possibility be a universe which is lawless or governed by chance; that it must be a universe governed by Mind; that such supreme intelligence is wholly good, and that evil is a child of human fear.

When one can rise to this level in his thought, new encouragement and hope assert their rule over his days and nights, and the shadows no longer lengthen in his path. Christian Science has come to lift the desponding out of their shadows, and to establish their goings on the high and sunlit plateaux of abiding trustfulness and good cheer. It has come to make us see that fear and discouragement are born of falsehood, while hope and encouragement are the offspring of Truth.

SPIRITUAL LAW.

FLORA BELLE JOHNSON.

In "Rudimental Divine Science" (p. 1) Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." It logically follows that the law of God is the law of Spirit, or spiritual law, and this law understood and applied establishes or maintains the integrity of God's creation, demonstrates or brings to light reality, shows forth the glories of perfection,—the eternal verities, even as it is written: "God saw every thing that he had made, and, behold, it was very good."

Jesus, through what are called miracles, but which were really expressions of the activity of spiritual law, brought

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to light the "kingdom of heaven" by restoring the sick to a state of harmony and the sinful to a cleansed sense of being. He distinctly declared that he came to fulfil the law; then he immediately proceeded to annul every so-called material law of limitation by walking on the water, feeding the multitude, healing the sick, and raising the dead, showing clearly that the law he fulfilled was the might and supremacy of Spirit. He also commanded his followers to do likewise; but there are many today who do not dare even to attempt to do as he did, and for the reason that the spiritual law of life is not understood.

It must be conceded that human beings are not automatons, and that every act must be preceded by a thinking or willing of the action. To do the works of Jesus one must think as he thought and will as he willed. He plainly said that he came to do the will of his Father, which is "good will to men." His acts were in attestation of his obedience to God's will or the spiritual law; no other inference can be drawn. Christian Science follows in Jesus' steps in demonstration,—the way he did and taught his disciples to do,—and thus brings to light the scientific action of the divine Mind which actuated his every word and deed, for he plainly declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The basic teaching of Christian Science is that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). God is Spirit, infinite Mind; therefore all manifestation must express the nature and quality of Spirit. Man, the child of God, must of necessity express Godlike qualities; like cause, like effect. Since God is "the same yesterday, and to day, and for ever," His law must be fixed, immutable, eternal, and unchangeable; it cannot be broken. This fact is our highest hope, our surety, our refuge. The presence and power of God's law, its ceaseless and intelligent activity and its beneficent and harmonious results, are available at all times and under all circumstances for the supply of man's needs. The recognition of this fact brings confidence and strength. Simply to rest in this knowledge, however, is not sufficient. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 69) that "the Principle of Christian Science is divine. Its rule is that man shall utilize the divine power," —shall know the divine law and love it at all times and under all circumstances, yielding loving obedience to its government. The penalties which mortal sense incurs are not because of the law, but without it, or apart from it. Mortal mind is lawless, godless, and it is self-punished until it yields to law and government.

The very foundation of law is love, and Love governs all in love. The very highest work of Love is to release the sinner from his sins. He who refuses to separate himself from sin, identifies himself with it, places himself under the sentence pronounced against sin, "Thou shalt surely die." Having suffered sufficiently to learn to loathe sin, the love of Love, of Truth, in his heart begins its redemptive work; then God's law is apprehended and its demonstration begun. When sinning human sense gives up its sin, the consciousness of sinless sonship begins to dawn. Man is not under a law of ignorance, superstition, fear, or lust, the beliefs of material existence, and when we drop these unholy beliefs the glorious revelations of God's law are seen, acknowledged, and utilized. The apostle James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This brings us into a state of intelligent obedience to law.

The mixture of good and evil in so-called law, the confusing lack of a definite rule of action in the affairs of men, the baffling sense of inability ever to reach anything like fundamental truth in human theories, philosophies, or creeds, is entirely escaped from in Christian Science, for however faintly a student may be able to demonstrate its grand truths, he has found a fixed Principle and rule, and a few practical results assure him that he has discovered something dependable, that he has touched that divine law which is universal, immutable, eternal; and a great joy takes the place of doubt and fear, as he realizes that henceforth and forevermore it rests entirely with him to work out his salvation, for it is God that worketh with him.

Thus to discern spiritual law, its just demands on mankind, and the necessity of conforming to its requirements, is to become a Christian Scientist; for the student sees, although it be "through a glass, darkly," that inestimable good must result therefrom, and his eternal salvation becomes a present possibility. Humility and love take the place of pride and selfishness; while confidence in God, good, is awakened. This assurance once gained, it becomes for him the rock of ages. He has come to know that God's law, understood and applied, removes disease, all sense of separation from God, and destroys sin, ignorance of or indifference to Love. His content, however, is not a dreamy exaltation or mesmeric dependence upon faith in God's law as power. Paul said, "Faith without works is dead;" and this brings us to a most important step for the student, viz., the application of God's law to human affairs. Materialistic beliefs would hinder our progress from sense to Soul did not an intelligent application of the law of Love destroy these false claims to law and power and make manifest the supremacy of Love, thus producing harmony.

It is true that under the deific law, as Mrs. Eddy has pointed out, "supply invariably meets demand" (Miscellaneous Writings, p. 45), but a necessary factor in the fulfilment of the law is that the demand must be made. Jesus said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." "Joy may be full"—think of it! The joy of knowing the full meaning of this law of supply and demand would be priceless, fully to realize that, no matter what the need, it is already met. "Your Father knoweth what things ye have need of, before ye ask him." For one who has learned to trust this law implicitly, the belief in lack or limitation of any kind, be it spiritual, mental, moral, physical, or financial, is forever banished.

In the first Psalm we are shown that prosperity is the result of obedience to God's law; the result of activity, for activity is the first demand of spiritual law. As the unfoldment of divine law goes on in consciousness, the student learns that no spurious laws of limitation can obstruct, obscure, frustrate, or hinder the law of infinite supply which says, "Ask, and ye shall receive." And since the law of like effect from like cause is absolutely without variation, and thought is actively engaged in declaring Truth, the outward condition continues ever to improve.

The special application of the spiritual law which may most interest the student, because of his own and the world's sore need, is its application to the cure of disease, making of none effect the so-called laws of decay and death. The belief that matter is a manifestation of Spirit is a reversal of the truth, and every demonstration of Christian Science Mind-healing proves the falsity of so-called material law. The practitioner gives no heed to the beliefs about a matter body, but, reversing this matter testimony, calls into active realization the qualities of Spirit, or Mind. He knows that belief in the processes of evil, belief in a tortured sense of existence apart from God, cannot hinder the power and effect of God's law; that an error of belief has not the power of Truth, while God's word, the expression of divine law, can and does establish harmony, even as it is said: "He spake and it was done; he commanded, and it stood fast." "He sent his word, and healed them."

So, too, the beliefs of poison, of the sting of the serpent, of the deadly power of germs, bacteria, etc., which has per-

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meated all human thinking, become null and void through the applied law of Love, which eliminates the effects of false belief, the bitterness of resentment, the canker of hate. Love is indeed the fulfilling of the law,—love for God, and love for man, God's likeness; and as the student apprehends this great truth and becomes more fully alive to his privileges, he joyfully goes forth to help establish the kingdom of God on earth, as it is in heaven.

CHRISTIAN SCIENCE AND JUDAISM.

ALBERT JACOBSON.

THE student of Christian Science who comes from the house of Israel, soon recognizes the removal of a great stumbling-block which for centuries had separated the Jew from his Christian brother. Mrs. Eddy explains that "Jesus Christ is not God, as Jesus himself declared" (Science and Health, p. 361). She says further, "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. . . . The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike" (*Ibid.*, p. 333). This statement alone will remove mountains of prejudice that have been accumulating for ages. The word Christian had been detestable in the minds of the Jewish people, because under the name of so-called Christianity much innocent blood has been spilled, and even today there are some countries in which hatred and prejudice against the Hebrew race go hand in hand, and in consequence thereof the gulf between the Jew and Christian had become almost impassable. The different sects and beliefs which have sprung up since the days of Jesus have added still more of confusion to this vexed problem, till at last Mrs. Eddy proclaimed a scientific Christianity to the world and reestablished the religion taught and lived by Jesus of Nazareth.

It is marvelous when one considers that in the short space of a little over forty years a multitude of Jewish people have learned through Christian Science to make practical use of the Bible, or the *Sefer-hachajim* (the book of Life), which our text-book tells us is "a sufficient guide to eternal Life" (p. 497). May it not be said of our Leader that in uniting mankind she is doing some of those "greater works" which Jesus said his followers should do. He also commanded his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." It is significant that in the class in which the writer was privileged to take instruction, two of the students were children of a rabbi,—one of them, myself, the son of an orthodox rabbi whose sincerity was unquestionable, and having been a broad-minded man, he would soon have learned the immeasurable value of the Christian Science teaching, had it been presented to him. I rejoice to see a reversal of the record, "He came unto his own, and his own received him not;" and especially am I grateful to see a vast difference between the pure religion which Jesus taught and the prevailing rabbinical Judaism. Paul understood this well when he said, "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Finally, Christian Science accomplishes something that no other teaching can,—it brings mankind together and unites all in one Mind,—the Mind "which was also in Christ Jesus;" while creeds would keep men estranged by petty religious differences. Christian Science is fulfilling the prophecy of Habakkuk, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

TIMELY ACKNOWLEDGMENT.

FRANK B. HOMANS.

To withhold credit for good deeds done is one of the peculiar characteristics of human nature. One must not only conceive a valuable idea, but he must fight to secure its merited position in the world. The greater the ultimate success, the harder he must struggle to make it secure, and in face of the fact that the very ones who oppose it may be those whom it will most benefit. It is the other man's success which is opposed, not the idea itself. Fear that some other star may dim the brillancy of our own light, and a selfish desire to hold back the success of others, are the stumbling-blocks that stand in the way of every pioneer who starts in any direction which may suggest new or improved ideas. When one's success is attained and secure, then all men bow before it and do homage to him who has succeeded.

It is truly said that "nothing succeeds like success." The recognition of good deeds done, which would be so much appreciated by the toiler, and which he has a reasonable excuse for expecting, is too often withheld until after his departure from this earthly scene. The price of the flowers on the grave of many a man would have saved him from dying of hunger or perhaps paid the debt which caused his death. Had the tears shed and the kind words spoken at the bier found expression during the life of the departed, many an otherwise darkened life would have been brightened and many a sad heart made glad, but too often these generous impulses are withheld until it is too late.

Christ Jesus, the wisest, purest, and best man that ever lived, was scorned, persecuted, and crucified not because of what he said or did, but from fear that he might succeed and establish some church, religion, or government which would interfere with the interests of the rulers. It was not Jesus, it was the pure thoughts which he presented that men hated. It was not Jesus, but the success of Jesus' doctrines they feared. It was not Jesus, but the Christ-power that they wished to crush out. Judged from a material standpoint they accomplished their object, thereby losing their greatest and best friend. While Jesus failed to receive but slight recognition from the Jews of his age, today his greatness, his wisdom, and his teachings are proclaimed far and wide by all nations; and yet Jesus' works and life were as great and grand and noble nineteen hundred years ago as they are now.

Again history is repeating itself. There is one living in this age who presents the word of God in its purity, who lives it in its simplicity, who has revealed and is daily revealing the glories of that grand old book, the Bible. Her one and only aim is to help every man, woman, and child in the world, to better in every way their condition. She has no personal motive in view, no selfish object to gain, only a loving desire to help mankind, to teach them what God is, who God is, and where God is, and show each one what man's relation to God is. While it is true that there are thousands listening, learning, and striving to gain this knowledge she so willingly imparts, yet a vast army of mortals reject it. Later on it will be acknowledged to be true by every church and every nation, even as Jesus' teachings are acknowledged to be true, but the great fact remains and exists now that this life which Mrs. Eddy is now living is just as great, grand, pure, and noble today as it will be two hundred years hence, and her teachings which are admitted and proved by the few are just as absolutely correct and scientific now as they will be then. For the past forty years the efforts of many have been directed to the task of finding imperfections in her fundamental teaching, but the attempts have all failed. This failure is due to the fact which she very wisely states in Science and Health (p. 110), "No human pen nor tongue taught me this Science contained

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in this book, Science and Health; and neither tongue nor pen can overthrow it."

The love and gratitude which her followers are pleased to manifest for Mrs. Eddy, the great deference and respect they show her, are the result of an awakened spiritual sense which lay dormant until her statement of truth aroused it, —a sense which every man has, but which few appreciate as they should. This sense enables one to recognize what she has done and is doing for the world. The only reason there are not more Christian Scientists is because there are not more who understand what Christian Science is. When this light dawns upon human thought, it is irresistible; it leads and we follow, not satisfied until we reach the birthplace of the divine idea, and there lay down our material offerings in exchange for this spiritual perception. Error, evil, mortal mind, may well tremble as it sees the gathering impetus of this grand march heavenward; the Herod of today, although just as cruel, will meet with even less success than did the Herod in Jesus' time.

THE WEDNESDAY EVENING MEETING.

L. EMOGENE MOORE.

THE privilege of being a member in a large Christian Science church is often emphasized as in contrast to being a member in a small church, but we should never lose sight of the fact that it is a privilege to belong to any Christian Science church, be it large or small. For many of us there is greater chance for development when we are among the workers of a small church, simply because growth comes through and by activity, and in such a field there is a greater demand for individual work.

In no place is this more evident than at the Wednesday evening meetings. All who have applied for and been received into membership, have thereby pledged themselves to the support of that church, not only financially, but by their presence at the meetings and by their contributions of experiences and helpful thoughts, and they should consider this pledge as binding as any other to which they subscribe their name. In any church, however, the interest and success of these meetings to a large extent lie with the congregation, and it sometimes happens that where there are hundreds of members, those who may think they have but one talent, or possibly no talent, do not feel called upon to add their mite, or they may be silenced by the suggestion to keep their talent hid because of a hard and critical audience; whereas, if we belong to churches where week in and week out but a few attend, each one of us finds he has something to do both before and during the service.

These small gatherings of well acquainted people, however, have continually to guard against an error which perhaps does not tempt the larger gatherings; that is, the danger of assuming the nature of social gatherings. We should never be thoughtless in respect to maintaining the dignity and sacredness of these services, remembering that the midweek meeting is but the fruitage of the Sunday service. On Sunday the Word of God is read and explained, and on Wednesday we have the privilege of publicly praising God that His Word has been made of practical value to us through the understanding of Christian Science. Some of us come from busy homes, where up to the last moment demands are made upon us; some come from a strenuous day's work in the business world, and we are often glad for the few quiet moments in the house dedicated to the worship of God—moments wherein we surrender self and consecrate ourselves anew to His Cause, asking that divine Love may use us in the service.

Nearly all Christian Science churches or halls wherein services are held, are provided with vestibules or entrance halls where greetings can be exchanged, but even here we should not linger until the Reader has risen to announce a hymn, thus making the Reader's appearance at the desk the signal for the meeting to come to order; whereas, if we are in our place prior to this, and quietness reigns, we shall not be tempted to finish our talk during the reading of the hymn. The first word of a service should be listened to by us as attentively as the last.

If we should each begin to educate self away from the belief that it is easier to talk about material things than about God and spiritual things, there would be no long pauses at these meetings, but the moments would be occupied in telling "the old, old story, of Jesus and his love." While fear seems to prevail and we listen to the suggestion that we have nothing to tell, etc., we can begin the destruction of this error by previous demonstration and mental preparation. Even if one does this mental work many times before courage seems sufficient to enable him to make it manifest, that labor is not lost. Each effort in the right direction weakens the enemy. It is not wise to fall into the habit of expecting a certain few to keep the meeting from being a silent one.

People come to these services hungry for the truth, and the command is to "feed" them. They come distressed in body or mind, and the command is to "heal" them. Let us each ask ourselves, Am I obedient? If so, the fragments will be gathered up and we shall find our own store even greater than before we gave.

HOW TO PRAY.

EMMELINE HASKELL.

As it sometimes happens that members of other churches comment upon the Christian Scientists' form of using the Lord's Prayer with its spiritual interpretation, as given by our Leader in Science and Health (p. 16), it may prove helpful to any who are querying about this subject to read Mark xi. 24, where Jesus instructs his disciples as to the state of mind they should have during prayer. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" or, as the Revised Version of 1885 has it: "believe that ye have received them, and ye shall have them."

If any one will literally follow this admonition, take each petition of the Lord's Prayer, and try to express in his own words the belief that he has received that for which he has been praying, he will find something quite similar to the "spiritual interpretation" given in our textbook. With each petition he will find that our Leader has voiced for us, more discerningly than we could have done, the state of mind in which Jesus bids us pray; and he will thank God for "the Spirit of truth," which is taking of the things of God and showing them unto men.

[Written for the *Sentinel.*]

GOD'S WILL BE DONE.

FANNIE G. HOPKINS.

THERE was a time when on life's way
Intense petitions from my heart of hearts arose
That God should give me this or that today—
My heart's desire I craved ere daylight closed.

But now I've learned, gleaned from the weary years,
God's will is wise and always done,
Regardless of the human fret and tears,
And that His will is best for us, each one.

So now I only wait for Him to show the way,
And follow close in love to His dear call.
'Tis thus the sunshine glorifies each day,
And thus I know God's will is All-in-all.

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SELECTED ARTICLES.

[Alfred Farlow in *Fort Worth* (Tex.) *Record.*]

I am wondering if our clerical critic is prepared to accept the answer to his question, and I say this advisedly and out of all kindness, having in mind some experiences I have had in an effort to establish certain healings. While I am entirely in sympathy with the publication of testimonials of Christian Science healing in the Christian Science periodicals, I have despaired of being able to convince any one as to the healing who is religiously, medically, philosophically, or otherwise opposed to the teachings of Christian Science and to the acceptance of the possibility of the Christ-healing today. To illustrate, a woman had been for a considerable length of time treated by a physician who pronounced her case tuberculosis of the lungs. After she had exhausted her faith in medical treatment, she turned to Christian Science as a forlorn hope, and was healed. The doctor was called upon to certify to the fact that he had treated the woman for tuberculosis. He declined, affirming that it was a case of mistaken diagnosis, for the fact that she had been cured by Christian Science was in evidence that she did not have tuberculosis. If she had had tuberculosis she could not have been cured in that manner!

A noted physician, and very efficient diagnostician, made a careful examination of a patient, told him that he had a well advanced case of Bright's disease, and that nothing could be done for him. The man was afterward treated by Christian Science. He went back to the eminent physician in order to determine the result. The doctor was not satisfied with one examination but made another, then very humbly said, "For the first time in my practice I have been mistaken in my diagnosis: You could not have had Bright's disease, for you have none now."

In the pressure of such attitudes of thought, upon what grounds could any Christian Scientist establish a case of healing by testimonies. I find in my own experience that those who are unwilling to accept the teachings of Christian Science are not prepared to believe any testimony respecting it. Those to whom the teaching seems incredible look upon the healing as impossible, and it is usually a waste of time to try to convince a man against his will.

Our critic can but know that thousands of testimonies are given in the Christian Science meetings by intelligent men and women whose affidavit would be accepted as true in any court, and published in the periodicals, of the healing of all manner of disease as diagnosed by physicians who could not cure them. If he denies the credibility of all this testimony, upon what ground can he hope to induce those to whom he ministers to believe the testimony of the Galilean fisherman as recorded in the New Testament?

The Master of Christianity taught that those who believed on him would be able to do the works that he did, and "greater works." Our critic, I understand, claims to be a believer in Christ Jesus. Will he give us "a case of blindness where the eyes were out" that he has restored? It is well to bear in mind that the command to heal the sick is quite as incumbent on him as it is upon Christian Scientists. Christian Scientists, like other Christians, are able to heal only in the degree of their spiritual understanding. According to Jesus, there are a lot of blind folks who think they see; and of these Jesus said, in effect, that there are none so blind as those who will not see.

[Charles K. Skinner in *Bay City* (Mich.) *Tribune.*]

The stumbling-block of our critic is that he is trying to unite spirit and matter in his understanding of God and man, and he might as well attempt to mix oil and water. Unlike all other teaching concerning God and the universe, including man, Mrs. Eddy clings steadfastly to the spiritual creation as given in the first chapter of Genesis, in which man is shown to be created in the image and likeness of God, all reference to material man being designed to show the falsity of the claim that he is a creation of God. Our clerical critic tells us that "it is unadulterated nonsense to say that God is All and that man is His image and likeness." Now to deny the first statement, that God is "all in all," he must take issue with St. Paul, and to deny that man was created in the image and likeness of God, is to deny the Scriptures. Is he ready to do either?

The tangle is easy to unravel when we note that neither the Bible nor Christian Science teaches that mortal man is that image, but is the false counterfeit, which sins and suffers, and with whose creation God has no part. The Scriptures say, "God saw every thing that he had made, and, behold, it was very good;" consequently a sick and sinning mortality is not His creation.

The teaching concerning "matter," which seems to be a favorite target for the clergy, is explained on the same basis as the unreality of sin and disease—that matter is not of God, hence not real in the true sense. It has never been taught that material objects, animate or inanimate, are not real to the corporeal senses, but rather that those senses are in themselves unreal. Even physical scientists, the world over, are testifying to the unreality of matter as an entity. This critic also says that the work of Christian Science is "suggestion." It is related that the scribes and Pharisees charged Jesus with casting out devils by Beelzebub, but his answer, which is quite as applicable now, was not very comforting to his traducers. The work of Christian Science is not suggestion, but the prayer of understanding (not blind faith) that God's power to save is ever present and belongs to every one of His children who truly trust Him. Of what benefit is it to his people for our brother to read the Scripture: "Who forgiveth all thine iniquities; who healeth all thy diseases." "He sent his word, and healed them, and delivered them from their destructions," if he has no faith in God's power to do these things? Is it not mockery to repeat these words, and then say to the people: "God is omnipresent, omnipotent, and omniscient, but He needs a doctor to tell Him what is the matter and how to do the work"? Does he think that the prayers of a "professional person paid to pray," but who realizes the truth of God's promises to heal here and now, are of less value than those of the paid clergy who pray with a doubting heart? James said to such persons, "Let not that man think that he shall receive any thing of the Lord."

The earnest and careful student of Mrs. Eddy's writings can prove for himself their truthfulness by demonstrating the statements. Those who have done this are from every walk of life, many of them were at one time clergymen of this and other churches. It is not probable that they all are impostors, or have been imposed upon, when they are able to prove their faith by their works.

[Gray Montgomery in *Denver* (Col.) *Republican.*]

Belief in a devil possessing "great power" is at variance with belief in one true God of infinite power, and breaks the First Commandment. Christ Jesus, speaking in the figurative language of the Orient, personified evil as the "prince of this world." He taught by metaphors and parables the people "dull of hearing,"—not capable of understanding the absolute statements of Truth. But Jesus understood and taught God to be the only power and of infinite goodness, and by this understanding he healed the sick and cast out devils. To array the devil in the garb of a person savors of the beliefs of Milton and Dante, who for the sake of imagery have given to the world their fanciful creations of Satan or Lucifer as a mighty archangel, a fallen god. Would one of reason and understanding be so attracted by this imagery as to believe in a

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personal devil, or be led into the by-paths of error by the siren songs of poets, or cling to misconceptions of the true teaching of the Master and thus doubt the omnipotence and infinite goodness of God?

Only a failure to discern the spiritual meaning of the Saviour's teaching would lead one to believe in a personal devil. Were the devil created by God, the devil must be good, and Jesus would not have cast him out. Evil then must be only an illusion, an unreality, which seems real to mortals. Mrs. Eddy says: "Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil" (Science and Health, p. 339). To those who have forsaken evil, the consciousness of Truth, God's allness, dawns upon their sight until the mirage of evil disappears. Man will finally become wholly free from the bondage to sin, sickness, and death; and God's kingdom be come on earth as it is in heaven.

Thus Christian Science repudiates any belief in pantheism. "God saw every thing that he had made, and, behold, it was very good."

[John L. Rendall in *Telegraph-Herald*, Dubuque, Ia.]

Our critic is guilty of discourtesy to Christian Scientists in referring to them as Eddyites. They are members of an established church known as "Church of Christ, Scientist." This church embraces people of intelligence, refinement, education, and good business and social standing. They are conscious of the fact that the teaching which they have accepted is not an "ism" but demonstrable truth, based upon positive Principle, and that it has accomplished results in the uplifting of humanity that are not excelled by the teachings of any denomination of Christians.

Every effort of every Christian Scientist is for the benefit of humanity in all that this includes and implies. Those who have become acquainted with Christian Scientists know them to be Christian in their individual lives and character, in their business and social affairs, and in their influence with their fellow-men. If this teaching be a "fallacy," then the word is subject to definitions heretofore unheard of; and if this be a correct term to use, then the world needs a great deal more by way of fallacy. It certainly needs that by way of Christlike teaching which can see the good in others and is willing to concede an influence for good, separate and apart from any one particular denomination or teaching.

The "inner light" of which this critic speaks in connection with Mrs. Eddy is not a term used by Christian Scientists. There is, however, a "light" which can be properly defined only as Mrs. Eddy defines it, "the illumination of spiritual sense;" and again, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies" (Science and Health, pp. 461, 162). In common with other Christians, Christian Scientists recognize Christ as "the light of the world," and their constant effort is to obtain more of this Christ-consciousness, that they may impart good to humanity.

[A. W. Mainland in *Winnipeg* (Man.) *Telegram.*]

It is no doubt true that Christian Science differs in some points from the creeds of the other Christian churches, but this does not make its teachings blasphemous or unscriptural. Christian Science teaches that God is infinite intelligence and Love, that He is the only creator and that His creation is as perfect as He is Himself. It has too much reverence for God to charge Him with the responsibility for all the sin, suffering, and disaster that mars the peace and happiness of mankind. Christian Scientists are taught that they must worship God and God alone, and that they must worship Him as a kind, loving Father who tenderly cares for all His creatures and who is a perfect protection to those who trust Him.

Christian Science recognizes but one Christ, "the only begotten Son of the Father," who is infinitely greater than any man or woman can possibly be, and through whom alone man can be saved from sin and sickness. Most of those who follow its teachings have come from some of the other churches, and they are unanimous in saying that they have more reverence for the Bible and study it with greater interest than in their previous experience. A candid study of Christian Science would reveal the fact that in reality it is very different from the popular conceptions of it.

[Edward W. Dickey in *Anaheim* (Cal.) *Plain Dealer.*]

Critics must pay earnest heed to what Christian Science gives in place of what it takes away. Then, and only then, will they be able to understand the statements regarding evil, sin, disease, and death. We cannot find God by searching from a material standpoint. We must classify the spiritual as the real, because it is like God, Spirit. All else "profiteth nothing;" because it is temporal, finite, unreal. It is on this basis that Christian Science is revealing the Life that is "the light of men."

As understood in Christian Science, man is spiritual because he is the image and likeness of God, Spirit. This man is not a mortal. No endeavor is made to place the false mortal concept of man on the basis with or the level of God. In revealing the real nature of man Christian Science uncovers and destroys the philosophy of the serpent, root and branch. Here again our critic is reasoning from a material standpoint in discussing spiritual things. You cannot mix the two any more than light can commune with darkness or Christ have concord with Belial.

If "Layman" will give earnest heed to the teaching of Christian Science, in the light of the spiritual illumination it is bringing to humanity, he will find that this is a practical, logical, and consistent religion, come to reaffirm the Christ-teaching, leading all unto Truth. He will also find that this Science frees from all forms of disease and reclaims from sin. Furthermore, he will see the way open for all to prove that the "last enemy" will be overcome, in strict accord with the Scriptural promises, "By their fruits ye shall know them" and "Every good tree bringeth forth good fruit."

[Charles W. J. Tennant in *Bath* (Eng.) *Citizen.*]

When our critic has studied "Science and Health with Key to the Scriptures," by Mrs. Eddy, with an unbiased mind; when he has put its teaching into practice, and has produced some of the fruits that thousands of his fellow-beings are producing daily throughout the world, then he will be in a position to speak on the subject intelligently. Moreover, he will thereby have attained a clearer understanding of God, and his relation to Him; he will also have a better understanding of how to love his neighbor as himself.

Christian Science is a return to primitive Christianity, in which the power of God to heal the sick and sinning was not a mere theory, but an every-day practical demonstration. It is proving that Christ, Truth, is just as much available for the needs of suffering humanity today as was the case nineteen hundred years ago, for our Master himself said, "Lo, I am with you alway, even unto the end of the world."

[William J. Bonnin in *Liverpool* (Eng.) *Courier.*]

The Bishop of Carlisle tells his medical congregation that Christian Science ignores the phenomenon of pain, and does not make use of physical means. In regard to the second point, physical means are discarded in Christian Science only as they can be replaced by means that are more effectual. It cannot be argued that wireless telegraphy is unscientific because of the abandonment of the

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wire. Christian Science does not ignore pain. But it does say that in the divine order of creation pain has no place, that it is a result of a belief in the power of matter over mind, quite contrary to what the bishop called "the great fact of the immeasurable influence of mind over matter," and what Christian Science recognizes as the omnipotence of the one divine Mind.

As to the statement that Christian Science caricatures this great fact, it is a fair question to ask, Which is the caricature, to accord omnipotence all power and might in the healing of disease, or to assert that it needs the assistance of a few grains of vegetable or mineral matter to achieve its task?

[Nellie M. Johnson in *Omaha* (Neb.) *News.*]

Christian Science is not a medical system, but a religion which indisputably heals the sick. It is a powerful prophylactic, for it lays the axe at the root of disease by destroying sin in individual thought. While teaching obedience to the law concerning contagious diseases, Christian Scientists do not diagnose or cure sickness according to a knowledge of disease; they heal by the understanding of health and its cause.

Christian Scientists, like others who labor for the betterment of mankind, receive a reasonable compensation for their time. This is not "commercialism," but justice. They are not forcing their beliefs upon others. Consequently the public needs no protection from "the onward sweep of the healing cult," as is claimed by some of the members of the medical society of the Missouri valley. Neither denunciation nor legislation has the right or power to restrict the function of prayer sanctioned by divine authority.

[Frank M. Scoefield in *Rome* (Ga.) *Tribune.*]

The great trouble with most of those who criticize Christian Science is that they not only do not have any understanding of its teaching, but what is even sadder, they do not understand their own Bible. There are hundreds of religious denominations, all claiming to be founded upon the one Bible, and what makes such a condition possible? It is simply because the world persists in taking the Bible from a purely material basis. Now there are about as many material bases as there are material beings, hence the confusion of mortal thinking has given us a greatly confused theology.

What is the remedy? To change the thought, to have the one Mind, as Jesus taught us. John says, "Now are we the sons of God;" not while we are in sinful thoughts and works, but when we attain to the perfect oneness with the Father.

Our critic quotes Mrs. Eddy's words, "This Comforter I understand to be Divine Science." [Science and Health, p. 55.] Let me explain what Christian Scientists understand Divine Science to be. It is the understanding that God is omnipotent (all-power), omniscient (all-knowing), omnipresent (filling all space); that "God is love," as the Scriptures declare Him to be. So that in God we have a loving power that is the "All-in-all," a "very present help in trouble," who heals all our diseases and who wipes away all the tears from our eyes. "He shall teach you all things, and bring all things to your remembrance." That is, all good things, for nothing else can come from eternal goodness.

[Norman E. John in *Wilmington* (Del.) *Star.*]

Christian Science does not overlook sin or its punishment. No teaching is more insistent that all sin is punished, and that the slightest violation of God's law, or the law of good, is sin. To acknowledge that evil has overwhelming power, would be sin to the Christian Scientist, for it would be acknowledging another power or creator besides God, and therefore breaking the First Commandment. Likewise it would be nullifying the possibility of overcoming the world, the flesh, all evil, and therefore departing from the Christ way or Christian way of doing things,—"Be not overcome of evil, but overcome evil with good." Christian Science insists that the wages or reward of sin is its punishment, and that the results of sin would cause every one to cease sinning if this were fully understood. Christian Science has freed many by showing that the so-called pleasures of sin are false and unenticing.

[Herbert M. Beck in *Little Rock* (Ark.) *Gazette.*]

In your issue of the 21st a county judge in Colorado is reported to have held that failure to call a physician for sick children was "neglect." This case is reported to be in opposition to the Christian Scientists.

John Neeley, a well-known citizen of Fayetteville, Ark., and secretary of the board of trustees of the University of Arkansas, and who, by the way, is not a Christian Scientist, is authority for the report of a case in which the life of a man was saved by Christian Science after two doctors had exhausted their skill and had openly announced the case as positively hopeless.

Investigation reveals, in brief, the following facts: John B. Evans, on Feb. 13, 1910, took three grains of strychnine for the purpose of self-destruction. Two doctors, called immediately after the discovery of Evans' act, proceeded to care for him according to the usual methods employed in such cases; but Evans rapidly sank under the treatment, and by the time that his wife, who is a Christian Scientist, could be notified and had arrived from the Christian Science services then being held, the doctors had reached the conclusion that death was inevitable and so expressed themselves to those present, including Mrs. Evans and the Christian Science practitioner, who also had been called. The doctors, who had faithfully done all they could for the case, remained a short time and saw the principal part of the recovery. No further medical treatment of any sort has been administered to Evans, and he is today and has been ever since an entirely well man. By no common understanding of things can it be said that Christian Science did not save this man's life. Should this case be taken as a reason for compelling people to call the Christian Scientists in case of sickness, or be adjudged guilty of "negligence"?

Perhaps not; such contention is not made; but is not any court order or decree, any state or national statute limiting or favoring any established or unestablished method of religious worship or bodily or spiritual healing, utterly wrong, false to our citizenship, false to the better spirit of religion and a destroyer of every form of progress? Let the strong arm of the law intervene when overt criminal acts are committed, the same as in other cases. Otherwise, why not leave people free to choose their doctor, or to choose no doctor and leave their case in the hands of God,—omnipotent, divine, infinite God.

People do not become Christian Scientists simply to support some ism or ology of doctrine, but because they have seen its power, each in his own body or in that of another, to heal and make glad where all other means have failed. They but follow, as honest folk, their reasonable experience and observation.

Renew thine image, Lord, in me,
Lowly and gentle may I be;
No charms but these to Thee are dear.
No anger may'st Thou ever find,
No pride in my unruffled mind,
But faith and heaven-born peace be there.

PAUL GERHARDT.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"BE WATCHFUL, SOBER, AND VIGILANT."*

NOWHERE in her published writings has Mrs. Eddy more clearly and emphatically directed attention to the unreality of evil than in her "Message to The Mother Church, June, 1901" (Library Edition, p. 48), in which she writes: "Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it." Again, in defining the difference between this doctrine and the commonly accepted teaching on evil, she says: "Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveler on his way home" (*Ibid.*, p. 50).

Discriminating Christian Scientists do not find in any of Mrs. Eddy's writings that she ignores, in the slightest degree, the false claims of evil; but they do find that she has ever been alert in counseling her followers to "be watchful, sober, and vigilant" in mastering these false beliefs which would tempt them to forget that "evil is not power" (Science and Health, p. 192).

To be consistent Christian Scientists, therefore, we must faithfully demonstrate the falseness of the claims of evil, and thus prove their nothingness. The Master told his followers that they were not to allow themselves to be overcome of evil, but they must themselves "overcome evil with good"; and it is for us to make effective before the world our professions that God, good, is All. Our duty in this regard is very clearly stated in Article VIII., Sect. 6, of the Church Manual, and our Leader has again emphasized both the need and the remedy on page 442 of Science and Health, in the words, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

The old-fashioned theological doctrine that evil is real and always impending, is no part of Christian Science, and to the extent that Christian Scientists are proving the falsity of this doctrine are they helping to free humanity from one of its worst phases of bondage. This cannot be accomplished, however, by ignoring the false belief and claims of evil, but only by destroying them in human consciousness.

ARCHIBALD MCLELLAN.

* Science and Health, p. 324.

UNDERSTANDING AND BELIEF.

IT is often remarked that Christian Science gives a new meaning to words, and this is undoubtedly true. In the first place, students of Christian Science soon discover that they, in common with many others, have held a very inadequate sense of the actual significance of many words in daily use, and especially of words which are frequently employed in the Bible. They begin to see that a tremendous depth of meaning attaches to such words as faith, belief, and understanding, and that those who used them with this deeper sense were able to accomplish wonders which the unenlightened regarded as miracles. But the Bible is a continuous record of wonders, from the divine fiat, "Let there be light," to the Apocalyptic statement of sinless, painless, deathless being; and he who begins to walk with Christ today, in the light of Truth, may, like the disciples of old, have his understanding "opened," and like them "be endued with power from on high."

Almost the first step taken in Christian Science is the giving up of some belief in disease, and the acceptance, on faith, of the truth that disease is no part of man's being. The result which follows is sometimes very startling, as when some ailment which had resisted both medicine and surgery vanishes as darkness at the coming of light. What is even more important, a large amount of fear also vanishes,—fear of sickness, of poverty, of death,—and faith in good begins to take its place. This is well, so far as it goes, but our revered Leader says that "until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (Science and Health, p. 297).

In the Bible we read that "understanding is a wellspring of life unto him that hath it,"—a proposition to which the student of Christian Science would yield a ready assent, as he has daily opportunity to prove its correctness. As he reads the Scriptures, he learns how Joseph, after being an unknown captive in Egypt for many years, rose from height to height of greatness, becoming prime minister of that land during its most prosperous period; and this because he understood enough of God and His law to interpret aright the dream of mortal mind. His experience was paralleled by that of Daniel in Babylon, who not only interpreted Nebuchadnezzar's dream, but read the handwriting on the wall, and later was delivered from the den of lions; and this because he sought with fervent prayer and fasting to understand the truth. We read that in response to this the angel Gabriel came to him and said, "O Daniel, I am now come forth to give thee skill and understanding. . . . for thou art greatly beloved." Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (*Ibid.*, p. 581); and if we diligently seek divine guidance, it will not be denied us, and we shall have "quick understanding in the fear of the Lord," to quote Isaiah's words.

It is noticeable that many professing Christians practically ignore the understanding so often mentioned in the Scriptures, and insist that "belief" is all that is required of us; but Christ Jesus constantly demanded faith of his followers, and more than once reproached them for their want of understanding. After his resurrection we read that he "opened" their understanding, and from the experiences which follow it is safe to conclude that they no longer feared death or any other manifestation of evil, because they had come to understand the deathless reality of Life as God. Their faith was of the vital type which is constantly unfolding into understanding,—"a chrysalis state of human thought, in which spiritual evidence . . . begins to appear" (*Ibid.*, p. 297),—and any other sort is the dead faith against which the apostle James warns us. To rest content with mere belief, or even faith, is inexcusable, since John assures us that "the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true." This accepted, it only remains for us to grasp what St. Paul terms "the full assurance of understanding," with its mighty power.

ANNIE M. KNOTT.

[Revised and corrected.]

AWARENESS OF OUR ENEMY.

THE history of nations and of men pictures many a defeat which was directly due to avoidable ignorance regarding the character of the so-called enemy and his point of

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attack. It may be difficult sometimes to "spy out" the opposing forces, but a wise commander will do his best to accomplish this, and, failing in his efforts, he will endeavor to provide for any situation that may possibly present itself.

Seeking to equip his disciples for the struggle before them and their cause, Christ Jesus said much to them of the supposed nature of evil and its assaults, and in a similar way St. Paul sought to save the early Christians from mistakes that might grow out of a failure to apprehend the character and presentment of this enemy. Thus, when writing to the Ephesians, he counseled them that they be fully awake to "the wiles of the devil;" for, said he, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This matter of alertness to the false claims of evil, their true inwardness and outcome in human belief, receives an emphasis in Christian Science which to many seems quite out of harmony with its fundamental teaching respecting the nothingness of evil. These good people would not be tempted to ridicule, however, by the fact that a teacher made himself familiar with the false point of view which was hindering the progress of his pupil, and no more should they criticize Scientists because of their endeavor to be awake to the presence and procedure of false belief, that they may be prepared to checkmate its every move.

Christian Science makes clear the all-important distinction between the fear of evil which expresses itself in a belief of nervousness and superstition, and from which the knowing of the truth is to set men free, and that alertness to the claims of evil which enables one to ward off their stroke and resist their appeal. Christ Jesus defines that which is opposed to Truth, to God, as a lie and a liar, unadulterated falsity, and this teaching of the Master at once and forever settles it that every effort to do away with suppositional evil by any means that strikes at its material or personal avenue of expression can but fail, and that utterly.

The world's redemption is a question of education and spiritual illumination. There must be a righting of thought respecting God and man, through the coming of Christ, Truth, and "there is none other name . . . whereby we must be saved."

The theological teaching of the past, and largely of the present, has identified the belief in evil with malicious personality, a devil, and with that "law of nature," so called, which is blindly indifferent to all right and justice. Christian Science identifies it with nothing save false belief, "the darkness of this world" as Paul puts it, and denies it all personality whatsoever. Furthermore, Christian Science centers our thought upon the far-reaching fact that, however multiplied the antagonisms embraced in that generalization known to Scientists as mortal mind, our struggle has to do with just so much of this falsity as we are supposed to have been born into or have unwittingly admitted to our mental household, so that the whole problem is narrowed down for each individual to the acquisition and maintenance of spiritual understanding, "a conscience void of offense toward God."

In her "Miscellaneous Writings" (p. 10), Mrs. Eddy says, "Even in belief you have but one [enemy] (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science." This locates all our warfare within the confines of our own thought. Here the enemies of Truth and Love are entrenched, and here in the spirit of humbleness every true Christian Scientist is fighting "the good fight of faith."

JOHN B. WILLIS.

A LETTER TO OUR LEADER.

Albuquerque, N. M., June 2, 1910.

Dear Mrs. Eddy:—The articles in *McClure's Magazine,* ignorant as the writer was of your life-work and its Principle, still accomplished for me the great service of causing me to read the text-book, "Science and Health with Key to the Scriptures," written by you, which healed me physically and flooded my life with joy.

My gratitude to you is boundless, for you revealed to me the Principle of thought which, logically applied, results in the perfection of the individual and the race. In the bonds of the truth that you have taught me,

Lovingly yours,

MRS. CORA A. KELLAM.

AMONG THE CHURCHES.

SPOKANE, WASH.

Articles of incorporation of Second Church of Christ, Scientist, of Spokane have been filed at the court house, and the first services will be held in the assembly room of the North Central high school Sunday, July 3. For some time the need of a Christian Science church on the North Side has been apparent, but so long as the South Side church comfortably accommodated the audiences attending the Sunday services and the Wednesday evening meetings it was not thought wise to start services in another part of the city. During the last few months, however, the audiences have been growing steadily larger, and at times the seating capacity of the building at Fourth avenue and Post street has been overtaxed. Numbers have had to stand through the service, and in a few instances some have been turned away because of the overcrowded condition.

In view of the existence of these conditions it is considered that the proper time has arrived for the formation of another church, and with this object in view, a meeting of the members of First Church of Christ, Scientist, was held recently, when upward of fifty of these members, residents of the North Side, expressed their desire to unite in the formation of the new church. By unanimous vote their action was indorsed. Following this meeting steps were taken in the direction of incorporation, and the organization is now perfected and ready to begin services. This movement is not a division of the older church, except for the practical purposes of incorporation, as the two churches will cooperate. Second Church of Christ, Scientist, of Spokane is incorporated as a branch of The First Church of Christ, Scientist, of Boston.

Spokesman Review.

SAN DIEGO, CAL.

The first regular weekly meeting of the congregation was held last night [June 8] in the handsome new edifice of First Church of Christ, Scientist, which has been erected on the southwest corner of Second and Laurel streets at a cost of about fifty thousand dollars. The building is now sufficiently completed for occupancy, but will not be entirely finished for a few months. The first service was held in the church Sunday morning.

The building is one of the handsomest church edifices in the city, and covers almost the entire property, 100 x 150 feet. The seating capacity of the auditorium proper is nine hundred, but there is ample room in the rear of the regular pews for about three hundred chairs, which could be used in case of emergency. The finish and furnishings are plain, severely so, but are rich in effect.

The edifice will not be formally dedicated until it is entirely finished, which probably will not be for some time. The pipe-organ, a handsome instrument costing about eight thousand dollars, will not be installed until August.

San Diego Union.

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THE LECTURES.

THE LECTURERS.

APPOINTED FOR THE YEAR, JULY 1, 1910, TO JUNE 30, 1911.

Miss Mary Brookins, C.S.B., 727 Andrus Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 5548 Page Boulevard, St. Louis, Mo.

Clarence C. Eaton, C.S.B., 624 North Third Street, Tacoma, Wash.

Judge William G. Ewing, C.S.B., 541 St. John's Avenue, Highland Park, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Mass.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., Postoffice Box 385, Concord, N. H.

Bliss Knapp, C.S.B., 4 Batavia Street, Boston, Mass.

Frank H. Leonard, C.S.B., 305 Temple Bar Building, Brooklyn, N. Y.

William D. McCrackan, A.M., C.S.B., Postoffice Box 2598, Boston, Mass.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

Mrs. Sue Harper Mims, C.S.D., 41 Peachtree Circle, Atlanta, Ga.

Rev. Arthur R. Vosburgh, C.S.B., 519 Cutler Building, Rochester, N. Y.

Bicknell Young, C.S.B., Whitehall Court, London, S.W., England.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a specific address is given.

Obedience to the Church Manual (Article XXXII., Section 4) requires that each branch church shall call upon the Board of Lectureship annually for one or more lectures.

Applications for lectures from branch churches or societies advertised in the *Journal*, should be made on the initiative of the church or society, through its clerk, and sent to the lecturer whose services are desired, at the address given above. It is desirable that applications for the coming year should be sent in as soon after July 1 as convenient.

A circular letter has been prepared by the Board of Lectureship, and addressed to church officers, for the purpose of answering any questions that may arise with them concerning the proper handling of their arrangements for a lecture. This circular letter, among other recommendations, indicates that "it is important in all advertisements, notices, and introductions to designate the lecturer as follows: Member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts," in order that the general public may discriminate between irresponsible lectures and authorized lectures on this subject.

CAMBRIDGE, ENGLAND.

The strong and influential following that Christian Science has obtained in England in general and Cambridge in particular, compels respectful attention for its advocates and unprejudiced consideration for its tenets. An eloquent and authoritative exposition of the Science was delivered in the Victoria Assembly Rooms, Cambridge, last Thursday afternoon [May 5] by the Rev. William P. McKenzie. Lawrence Beesley (Gonville and Caius College), who presided, said,—

It will be our privilege this evening to listen to one of the official lecturers of the Christian Science board of lectureship. The lecturers of this board travel all over the world wherever a Christian Science church is found—in all parts of the United States and Canada, in Africa, Australia, China, in many towns in Great Britain and Ireland, and on the Continent. It is their duty to correct mistakes and misapprehensions regarding Christian Science and the life and work of Mrs. Eddy, the Founder of Christian Science, but these lectures are in no way intended to proselytize or to attempt to persuade any one to believe in Christian Science; however, in the midst of so much ignorance of what Christian Science really is and what it teaches, it is only fair that the public should have an opportunity, in the short time a lecture allows, of learning some few of the fundamentals of Christian Science teaching.

It will give me peculiar pleasure to listen to a lecture on Christian Science in Cambridge, for as one who graduated in the natural science tripos in this university, and in a small way did research work subsequently, I have listened to many lectures on natural science in the lecture theaters near by; but I never found that this teaching led me beyond the regions of material law and material phenomena, never taught me anything of the spiritual facts of man's life, of his relation to a supreme and final cause, the existence of which men are today more and more admitting in every department of thought. I have found that the agnosticism which seems almost inevitable to natural science has been replaced by a practical understanding of the laws of God which Christian Science teaches and which the world has for centuries been blindly groping for and never found.

On the other hand, just as I found that natural science accepts no law or hypothesis without experimental proof, so Christian Science asks no man to accept its teachings without full and sufficient demonstrable evidence to support them. This evidence is accumulating in thousands of Christian Science homes and meetings, and it is evidence which no reasonable man can doubt—the release of mankind from disease and discord of every name and nature.

Cambridge News.

DULUTH, MINN.

A lecture on Christian Science under the auspices of First Church of Christ, Scientist, was given in the Lyceum Theater May 1 by the Rev. Arthur R. Vosburgh. He was introduced by John H. Norton, county attorney, who said in part,—

There is nothing in the doctrine, the teachings, or the tenets of the Christian Science church that is antagonistic to the largest and most liberal culture of man. It is the handmaid of science and the harbinger of health and happiness. A careful study of revealed religion demonstrates the accuracy of the teachings found in its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Again, if we take a wider view and a larger scope, it will be found that the natural law of the universe is in accord with the fundamentals that we espouse, and that the so-called miracles mentioned in the Bible are simply and solely specific manifestations of the omnipotence of God. If the Almighty spoke to Moses in tones of thunder on Mount Sinai, and barred the path of Balaam with a flaming sword, He no less certainly and surely speaks to mankind today in a voice whose tone and timbre is attuned to the supersensitive souls who are struggling in the darkness and groping their way slowly and surely upward toward that refulgence which "shineth more and more unto the perfect day."

Jesus Christ was the ideal man. His influence grows

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stronger with the years, and he stands today as the most imposing personality this globe has ever known. He set the mark of civic righteousness so high that no man has ever been able to attain it in all the years that have rolled between Calvary's cross and now. The great beating, throbbing heart of the central intelligence of the universe, through him, has radiated its influence around and about us, until we sometimes feel that we are a part and parcel of the formative forces of being. Is it expecting too much for us all to catch something of the spirit and purpose of the Master? And may we not indulge the hope that we shall reflect in some measure his character in our daily lives, as we meet and mingle with our fellows? Perfection can be found only in the realm of the ideal. The nearer we approach the idealism of the Master, the less we shall be attracted by the glitter and glamour of the world. The higher the ideals of the individual, the better citizen he becomes, and the ideals of a nation can never rise above the level of the average of the ideals of the individuals that compose it.—*Correspondence.*

HORNELL, N. Y.

Judge William G. Ewing lectured at the Universalist Church on April 29. He was introduced by the Rev. L. D. Boynton, pastor of the church, who spoke as follows:—

In the beginning of my ministry I shared the conceit common with young theologues, that religious truth lay largely within the narrow boundaries of the sect in which I had been reared and educated; but, as I have grown older and felt the thrill of that touch which "makes the whole world kin," I have come to realize that we have all had our visions, and that we are each in our own way trying to be good and to make this old world of ours better. It is in the spirit of this broader, more rational, and more humane fellowship that I am happy to be here and listen with you to the lecturer of the evening.

Correspondence.

MONTCLAIR, N. J.

Judge Septimus J. Hanna lectured on Christian Science for First Church of Christ, Scientist, Sunday, May 1. He was introduced by William C. Trowbridge, who said in part,—

Some one has aptly said that "the world has shrunk into a neighborhood," so great has been the force of thought and human invention in the last decade. If this be true, then surely mankind is being drawn into a closer bond of brotherhood—into a fuller realization of the law of unity, and of man's sacred duty to man. Christian Science stands for universal brotherhood in its highest sense. We believe that mankind is at its best and that it shines its brightest when it is demonstrating this great Principle the most, and we believe that Jesus Christ the Wayshower meant what he said, and that he meant it for all mankind, when he said, "And I, if I be lifted up from the earth, will draw all men unto me." His life was the essence of service and brotherhood. Christian Science has for you today a sweet message—one tender and true yet strong, and to the human sense perhaps radical, but those of you who will give to this lecture your unbiased consideration and your careful thought, may take away with you today the "pearl of great price" of which the Master spoke and which he promised should be ours. This was his bequest to mankind.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Devils Lake, N. D.—Judge William G. Ewing, Grand Opera House, 8:30 p. m., July 10.

TESTIMONIES OF HEALING.

With a heart overflowing with thankfulness to God, and to our dear Leader, Mrs. Eddy, I write the testimony of my healing in Christian Science. I was a teacher in Sunday School and an ardent worker in the church, but I never was in close communion with God until I came to Christian Science. Five years ago, when I turned to it for help, I had a serious eye difficulty, which had caused me untold suffering for ten years. I had been to the best oculist in Boston, to opticians and physicians, but had found no relief. I then turned to Christian Science, although I knew nothing of its teachings nor of its manner of healing. I questioned the practitioner closely, to see if it was Christian and Biblical and free from hypnotism or mesmerism, and with much patience he explained to me the story of Christ Jesus' healing of the sick, so many centuries ago. In three days my eyes were healed, and at the end of the week many other ailments had likewise disappeared. One week's treatment was all that I had, and I came into man's rightful inheritance.

The Master said, "Ye shall know the truth, and the truth shall make you free." I can thankfully say that I am free, and that the knowledge of Christian Science has given me deep spiritual joy. I know that God is Love. I know He is always present, and my joy and peace are beyond all understanding. Christ is to me a living Christ, here and near, and I can say with the patriarch, "I know that my redeemer liveth." Divine Love has blessed me with class instruction, and I have been able to bring to my fellow-men this healing truth. No joy can compare with the joy that comes to us as we are able to awaken another from the bondage of sickness and sin to the freedom of health and holiness. Christ is indeed the way.

MRS. EDITH NEWTON TORREY, Southbridge, Mass.

In the fall of 1906 my attending physician sent me to central Indiana for my health. He told me that on account of my physical condition I must avoid any violent exercise and all exposure to cold or the heat of the sun. I was suffering from a stomach affection, poor circulation, and extreme nervousness, being in a very weak condition. After over five weeks of the best medical treatment, I found myself in a state of deep melancholy, without hope in the world, yet with a great longing to live. A great cloud of fear hung over me, in fact the fear of death itself was upon me; but, thanks be to God, at this time of great need I turned to Christian Science for help, and from the first treatment I was able to eat what was set before me, with no bad results following.

In one month I was back at home, doing the heaviest kind of labor on the farm. This was followed by the most strenuous year's work of my life, with no loss of time on account of sickness except once in the spring of 1907, when I seemed to be poisoned by wild ivy. By the application of Christian Science this trouble was overcome in two days,—a much shorter time than had been required to effect a cure through the use of medicine before I came to Christian Science. I have also had another proof of the healing to be found in Christian Science, in a case of toothache and severe pains in the head and face. This was met without other aid than that of my wife, who began the study of Christian Science at the time of my healing. Since coming into Christian Science we have been more prosperous than ever before. I have had no bills for medicine or medical treatment to pay, and with good health and strength to work, I have been able to purchase a home.

While I am indeed deeply grateful for the physical healing, I must express yet deeper gratitude for the spiritual quickening and the peace of mind which have come to me; and as I study the Bible and Science and Health, and prayer-

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fully try to put into practice their teachings, I find that each day brings greater blessings than the one before. I am very grateful to God for all these proofs of His loving care, and I am thankful to Mrs. Eddy for showing us the way to find Him, through the truth which makes us free. This is written in the hope that some reader will be led to turn to the one God, good, the source of all healing.

FRED A. STUCY, Vevay, Ind.

In the winter of 1903, I spent a week with a family who were interested in Christian Science, and although I had heard much said on this subject, I had never read or studied any of the literature. My friends asked me to learn the "scientific statement of being" (Science and Health, p. 468) and the spiritual interpretation of the Lord's Prayer (*Ibid.*, p. 15), and though it took considerable urging at that time before I consented, yet after I had learned this statement, I could not forget it; there was something about it which particularly impressed me.

In the summer of 1905, after having been in boarding-school a year, I found myself face to face with a problem. During the year I had contracted a skin disease, which had spread over my entire body, and as it drew near the time to leave for home, my fear became intensified as to what my family would think when they found out how serious this trouble was. The fact was that I had not told them anything of my condition until I seemed to be growing worse, and even then I spoke of it as lightly as possible. On my last night at school, while I lay wondering what I should do, the thought came very forcibly to me that, if God could heal, as I had often heard He could, surely I had a right to appeal to Him for help; but I knew that it would be necessary first to cast out of my thought all antagonism against the teachings of Christian Science. This done, I began to consider each portion of the "scientific statement of being" very carefully, using this, my only knowledge of Christian Science, in a practical way for the first time.

When morning came, the excitement of leaving for home caused me to forget myself so far as this eruption was concerned; but each of the two nights following (which time it took to reach San Francisco) I worked very hard, as I had done the last night in school. As a consequence, when I got home my body was absolutely clear and all trace of the distressing eruption was eliminated, but as indications still showed on my hands, I was immediately taken to a doctor. Several remedies were prescribed from time to time, but none of these seemed of any avail. Finally the doctor put me through a most rigid examination. This was in October, 1905, and I then declared that I would never enter a doctor's office again—that I was going to be a Christian Scientist; and I stood by this resolution so far as going back to the doctor's office was concerned, but as to being a Christian Scientist—I was far from it. In the first place I was not grateful for the benefit I had already received, and was most unwilling to acknowledge it, although I had looked for healing in that direction; but I may say that in the summer of 1906 I began to be truly interested in Christian Science and to read the literature and to attend services regularly.

One year later came a greater step. At this time (1907) the trouble was still on my hands, although there was some improvement; but the eruption had recently developed on my head. I then began to take treatment in Christian Science, and within two weeks my head and ear showed no signs of the trouble, but my hands were no better. Then for several months I tried to treat myself, declaring as best I could the nothingness of all that is unlike God, good—still no result. One night, while in conversation with a Christian Scientist, I was shown clearly where the fault lay. From the very start I had taken pains to keep my hands concealed as much as possible, and being a stenographer, this was no easy task. I saw immediately that I had been making a reality out of something which I was endeavoring to treat as having no power; hence I began to correct this thought of self-consciousness, which seemed difficult; but I held my ground in the truth, and succeeded in practically forgetting the annoying condition. I did not long need to forget, however, for my complete healing was soon accomplished.

I am truly grateful for this healing—grateful first that I know our heavenly Father to be omnipresent, and that His work is always perfect; and secondly to our dear Leader, Mrs. Eddy, who has shown us that the healing power of Truth, demonstrated by Christ Jesus, but seemingly lost through ages of error, is applicable to and available for each and every one of us; and that it is not well to delay, as St. Paul wrote to the Corinthians, "Now is the accepted time; behold, now is the day of salvation." Are not such proofs of God's power as this which was vouchsafed me, in strict accordance with Jesus' statement, "Ye shall know the truth, and the truth shall make you free"?

AGNES JOSEPHINE HEWITT, San Francisco, Cal.

I am very grateful for the numerous blessings which have come to me through Christian Science, and wish to tell what its healing power has done for me. For a number of years I suffered from liver complaint, and later from gall-stones. I tried everything for relief, and employed a number of physicians, who helped me temporarily but said they could not effect a permanent cure. Through a kind friend I became interested in Christian Science, and was improving when I was taken with an attack more severe than any of the preceding ones. I called for a practitioner, who gave me a treatment, after which I fell asleep. I slept for two hours, and awoke without any pain whatever. This was about four years ago, and I have not had any return of the trouble since.

I know that I was perfectly healed, and I have since then had many proofs of the power of divine Love in the overcoming of discords of all kinds in my own family, and also for others.—MRS. ADDIE GONNERMAN, Auburn, Cal.

I wish to offer the following expression of gratitude, hoping that it may benefit some reader as I have been helped by the testimonies in our periodicals, and knowing that to help others is to help ourselves. I wish to express my gratitude for the great benefit I have received since becoming a member of a Christian Science church. The duties and privileges of membership inspire one to better and broader work.

While I have certainly received physical help in Christian Science, having been healed of an acute attack of illness and throat trouble, this seems the smallest part. My mental outlook has been entirely changed, and I have found the Father, who is indeed a very present help in every time of need. Why should we not also be grateful to our dear Leader, who has labored so steadfastly to reveal to us the God "who forgiveth all thine iniquities; who healeth all thy diseases"!

MABEL C. HAYS, St. Louis, Mo.

It was nearly two years ago that I decided to investigate Christian Science. I had been living for ten months in Denver, Col., where I was to remain three years on account of lung trouble, which I had contracted in New York. Although the physicians pronounced my case apparently cured, I had an intense fear of a relapse, so my separation from a loving mother and sister seemed rather painful, yet unavoidable under the circumstances. When, however, I caught the first glimpse of Christian Science, a wonderful change took place in me, and under the loving guidance of a faithful worker I perceived enough of the truth within two weeks so

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that my return to New York was decided upon, as the fear of a relapse was entirely destroyed. My greatest efforts to take up my profession as mechanical engineer in Denver had failed, but now my past experience seemed like a dream—I was back in New York and again in my old position.

Since my return, I have not missed one hour from my work, and though I travel three and one half hours every day to my place of business, I demonstrate the truth of the Scriptural verse: "They shall run, and not be weary." I am gaining physically, but what is more than everything else to me, I am gaining spiritually, reaching a clearer understanding of divine Truth.

I had studied the physical sciences in Germany, and the material theory of the universe and man was to me indisputable, so much more so as I could not adhere to the ritual and traditions of Judaism, in which I had been brought up. I was a great sufferer, mentally, all my life; I found myself tossed about by every wind and was yearning for a "principle" to live by. The many proofs and blessings which I have had in the last year have given me an unfaltering conviction that I have indeed found the one Principle in Christian Science, which has not only taught me to love God and my fellow-men, but has brought me health and peace.

I am not yet a member of any Christian Science church, but it is my sincerest desire to attain so much of the Christ-mind that I may be worthy to be called a Christian Scientist, and so show in some measure my deep gratitude to the greatest benefactor of this age, Mrs. Eddy.

VICTOR SCHLEYER, New York, N. Y.

With deep gratitude I desire to express my love and reverence for our beloved Leader, Mrs. Eddy, who through a life consecrated to good prepared herself to receive the wonderful revelation of Christian Science. I also wish to acknowledge the benefits which have come to me through Christian Science. When I took up the study of the textbook, "Science and Health with Key to the Scriptures," it was with no expectation of gaining any direct benefit myself; but during these first few months I was healed of rheumatism, from which I had suffered nearly all my life and had given up all hope of anything more than alleviation of this trouble, which was supposedly hereditary. In Christian Science I learned not only of a new heaven, but of a new earth; I gained a new concept of God as infinite good; I saw Christ as the spiritual idea, revealing man's unity with God, and then the healing was completed. I was also healed of near-sightedness, and delivered to a great extent from the bondage of fear, and I know that perfect freedom will eventually come as I realize more clearly the omnipresence of God.

It is now six years since Christian Science came to me, and in that time I rejoice to see the progress of the Cause and to know that the "still small voice" of Truth is speaking to the whole world the words of peace. I am grateful for all the literature, especially the *Quarterly* with the Lesson-Sermons. Through their spiritual interpretation of the Scriptures a practical application of the Bible teachings is gained which was hitherto unknown.

MARY L. RICHMOND, Glasgow, Scotland.

It is with a grateful heart that I give my experience in Christian Science. I first heard of it about fifteen years ago, but only through those who were prejudiced because of a false apprehension of it. My information being from such a source, I also was greatly prejudiced against it. I did not care to investigate any further, and was still in this frame of mind when the subject was again presented to me, over eight years ago, by my sister and her husband, who had investigated and found it to be the truth which heals every ill. They were anxious that others should learn the truth as they had, but being in this opposing mental state I refused to talk to them and requested that they say no more about it in my house. Matters stood in this way until my mother, who had been staying with this sister, came home, and she brought with her a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," in order to study it herself. I decided to read it for the purpose of criticizing the teachings, and of course from my standpoint I found a great many things which seemed inconsistent and some very absurd. So much for the poor blind man (mentally), who will not see when given an opportunity.

My sister had said, in the mean time, that when I got ready to study Christian Science in earnest she would send me a copy of Science and Health; so, about a year after my perusal of the "little book" for criticism, I again had a desire to read it, but from an altogether different motive. The book came, and I commenced to read it, this time not with prejudice, but with a yearning for the truth; and the truth which had been hidden to the critic, was revealed in all its glory to the penitent child seeking at-one-ment with his Father. It seems to me that I can never forget the light and joy that came to my spiritual vision as I read those immortal words in the Preface: "To those leaning on the sustaining infinite, today is big with blessings." The light came with those very first words, and continued to pour in upon me as I read the book. While I was not reading for the sake of the healing, in fact was not thinking about it at all, I was nevertheless healed of heart trouble and of awful headaches with which I had been troubled daily nearly all my life, and they have never troubled me since.

Myself, wife, and five children are all earnest students of Christian Science, and we have daily proofs that God is "a very present help in trouble." We have had much to overcome, and have still much to meet, but we are learning, as Mrs. Eddy tells us, that "every trial of our faith in God makes us stronger" (Science and Health, p. 410) for the next; and as we endure and overcome we can in a small measure appreciate what our beloved Leader has had to meet in presenting this truth to the world. Verily she will have her reward. I wish to live the life of a Christian Scientist in such a manner that it may stand for a daily testimony to the efficacy of God's word to heal and save people in this twentieth century and in all time.

WILLIAM S. CANAAN, Hattiesburg, Miss.

Words can never express what the understanding of Christian Science means to me. Twelve years ago, myself and two children had been pronounced incurable by the best of physicians. Today we are living witnesses of the healing power of Christian Science, which has been my help in every need. Not only has it bestowed health and happiness, but also prosperity; and each day brings added joys and blessings.

Recently the power of Truth was manifested to me very clearly in the healing of my little granddaughter of a badly injured shoulder. I was asked to treat the child until the doctor could arrive who had been called to put the shoulder in place, as the parents felt that it would be necessary to have a surgeon do this. To their surprise, as well as that of the doctor, Science had done the work, and the child was resting quietly. After a thorough examination the doctor said, "If this is the work of Christian Science, I would like to read the book." I loaned him a copy of Science and Health, which he still has. I thank God for all the blessings that have come to me through the unselfish labor of our Leader. My daily prayer is to walk in the footsteps of Truth.

MRS. JENNIE WISS, Maplewood, Mo.

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More than a year ago I had a very severe attack of illness. For several days I tried to meet it with what little understanding I had of the truth as taught in Science and Health, but as I seemed to grow worse, I telephoned for a practitioner to help me. When she arrived I was suffering greatly, but after she treated me I was relieved in a very short time. I slept better that night than I had for a week, but the next morning, as I still had some fever and pain, I again asked for help. This was given me, and I was able to be in church by eleven o'clock. On Monday morning I was in my place at the store, a well woman. I attribute my speedy recovery to the understanding of the truth as taught in Science and Health, and I feel grateful indeed for what divine Love has done for me.

MRS. CARRIE E. BECKER, San Jose, Cal.

Words fail me when I try to tell of the help I have received from the study of Mrs. Eddy's writings. I was healed of misery and suffering of long standing, and have since continued in better health than I ever expected to have. I am daily praising God for Christian Science, which is the fulfilment of John's prophecy, "Behold I make all things new." It is the new and nobler life that we covet, and it is indeed from God and of Him. We do well to give up the idea, once and for all, that spiritual progress is under bonds to material sense.

The first benefit I received through Christian Science was from a very serious accident. My wife read to me from Science and Health, which gave me almost instant relief from pain. The next morning I was unable to get up, but my wife went for a Christian Science practitioner, who gave me treatment, and I was able to be up in three days. I was also healed of rheumatism and stomach trouble of many years' standing. Afterward my horse fell with me, and my foot was severely injured. I had a few treatments, and though I was a little lame, I was able to do my work, and in a short time the foot was as perfect as the other. Recently, when my horse slipped on the ice and fell, my wife, daughter, and myself were thrown out; but we all escaped unhurt by declaring the ever-present help of divine Mind.

I am very thankful to God, and to Mrs. Eddy for bringing to us this spiritual understanding.

G. J. SISMAN, Ogden, Utah.

I wish to tell of the many blessings that have come into our home through Christian Science. A dear friend told me about it many years ago, but I did not think it could be for me. I afterward borrowed Science and Health and began to read it, but at first it seemed like an unknown tongue to me. The first benefit I received was the ability to lay off glasses, although I had been told I would always have to use them. The headache from which I had suffered most of my life also disappeared, relief being given me in one treatment. For more than nine years the truth has been our only remedy, and it has never failed us. Many ills have been met and destroyed, also the results of accidents. Our little daughter fell from the barn loft, also down cellar, but was saved from injury by knowing the truth as taught in Science and Health.

I cannot express in words my gratitude to God for giving us our brave Leader, Mrs. Eddy.

MRS. G. J. SISMAN, Ogden, Utah.

I am thankful that I can testify to the healing power of God, demonstrated through Christian Science, for what the truth has done for me in healing me of rheumatism. My ankle and foot were so affected that I could not walk, and the pains would go all through my body. I tried many remedies, but had no relief. I sent for the doctor, who said that I would have to wear a rubber stocking. I took the medicine he prescribed for several days, but had no relief, and one night I awoke with such severe pains all through my body that I again sent for the doctor. When he came he examined me, and then changed the medicine (I was taking three kinds); but still there was no relief.

I had heard of Christian Science, and I asked my daughter if she would get me a practitioner. I was in bed, scarcely able to move, when the practitioner came. She treated me for several days, and one morning when she came I said, "Now we can praise God, for my pains are all gone." I then got out of bed and walked across the room. I found I did not need to wear a rubber stocking, for divine Truth was all sufficient for me. God has said, "Call upon me in the day of trouble: I will deliver thee." I was also healed of a throat trouble I had had for years, and of dizziness; and I have been helped in overcoming worry.

I hope this testimony may be a help to others, and I praise God for this wonderful healing power revealed through Christian Science.

MRS. F. J. RIDENBAUGH, Lexington, Ky.

I came to Christian Science with a sorrowful heart, having had much trouble, which was followed by the death of my baby. My friends tried to comfort me by saying, "God knows best; His will be done;" but their words meant nothing to me. About two months after this experience a friend took me to a Christian Science practitioner. He assured me that "God is Love," and that He is not the author of suffering. This immediately turned my thoughts to life instead of death, and in two weeks' time I was entirely healed, my sorrow being turned into joy. I have been taught in Christian Science how to love my enemies. I have been perfectly healed of a serious eye difficulty which had been pronounced by two eye specialists not only as incurable, but that it would constantly grow worse. I have left off glasses, which I had worn for eight years, and now use my eyes constantly in any way I wish, without any pain or experiencing any of the former difficulty. Neuralgia, from which I had suffered for years, has entirely disappeared.

For all of this I am indeed thankful to God, and to Mrs Eddy for pointing out the way to divine Truth.

MRS. JULIA T. ATWOOD, Watertown, Conn.

I had never been contented in my own church, and when I noticed the glad faces of the many Christian Scientists around me, I began to attend the services at their church. Very soon one of these kind people loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. At this time I was wearing glasses, but before many months I laid them aside, scarcely realizing that the healing had come through the reading of the text-book. Later, hay-fever and catarrh left me. It was not, however, until a serious attack of fever that I awoke to the fact that I must choose for myself, that I must turn to Christian Science as the whole truth, or else, as my family was begging me to do, resort to medical help. A Christian Science practitioner was called. The struggle seemed a long and difficult one, but the victory was on the side of Truth, as it always is, if we cast our net "on the right side."

This experience fully convinced me that Christian Science is the truth, and I have since been daily striving to show my gratitude for this, and for other healings, by mental and moral betterment. I know that only as the Mind of Christ unfolds in me can I rise to greater heights, and to know that all around me can reflect this same Mind has solved the problem of how to love my neighbor as myself. This is my greatest joy, and though my understanding may be small, I can in this way serve our Leader, Mrs. Eddy, who deserves the best we all have to give.—GEORGIA E. MILLER, Chicago, Ill.

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It is a year and a half since I came into Christian Science, and I feel it is my duty to acknowledge some of the many benefits I have received. My attention was first brought to it through the healing of my mother, who had been constantly under the doctor's care for several years. As material means had failed, she was told by some friends that Christian Science would help her, and we therefore sought it as a last resort. She had absent treatment, and was instantly relieved. The rejoicing was great among us, and as I desired to know how such wonderful demonstrations were brought about, I wrote to the practitioner, to learn more about it. In reply I was told to study the literature and gain the spirit of the teaching, so I endeavored to apply myself to the study of Science and Health, and I also read nearly all of the other works by Mrs. Eddy. The result was what seemed to me wonderful demonstrations of the power of Truth in two instances. I was also relieved of a growth on my eyelid, which the optician said would necessitate an operation, and I have given up the use of glasses.

I am thankful to God, divine Truth, and to Mrs. Eddy, who has so ably brought these wonderful works to the understanding of mankind, so that they can be demonstrated to the world.—SARAH M. HARVEY, Keene, N. H.

When living at West Newton, Mass., during the winter and spring of 1907, our daughter, then seven years of age, became afflicted with serious bowel trouble. Day followed day, week followed week, and month followed month, until finally one hundred and sixteen days measured the time during which there was absolutely no movement. As soon as the seriousness of the case was realized, the child was placed under Christian Science treatment, and until a normal condition was restored she was apparently in good health (excepting for recurrence of high fever each two weeks and lasting about forty-eight hours), playing with zest in the snow or the fields. Inquiry was made of a physician of skill and reputation regarding such a case, who stated emphatically that it was impossible for a child to be alive under such a condition. The treatment was persisted in, and on June 10, the day following Communion service at The Mother Church, which the child attended, the condition began to yield; at the end of a week the child was normal, and has continued normal ever since.

HENRY WARE ALLEN, MARIE SWITZER ALLEN, Wichita, Kan.

Subscribed and sworn to before me this 6th day of August, 1908.

EDWARD DILL, *Notary Public.*

[Written for the *Sentinel.*]

CHRISTIAN SCIENCE.

HARRY T. FEE.

TRUTH's footprints mark the epochs of the years.
Where is the past, the panoply of pride,
The pomp of power? All, all are scattered wide,
And calm above their dust its light appears—
The primal hope humanity reveres.
Its might above the wastes of time and tide
Doth stand, and in man's heart there doth abide
A faith above the wisdom of the seers.

'Neath Truth's uplifted hand all wrong shall cease,
Oppression's might before its vision die.
And hate shall fade, and faith shall give to peace
The steadfast glow that gilds the future's sky.
The light of hope above our path shall shine,
And Love shall reign, omnipotent, divine.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

Democracy and the modern church require that all men shall be great. The modern social, industrial, economic problem requires thinking masses, as well as leaders. Here is our danger. There is only one remedy. That is to get back to great thoughts and great books and great sermons and great interests again. The ancient poet was right when he said, "I will meditate in thy precepts." It made him great. Meditation on great truths makes corresponding minds and hearts. The Bible is full of this. The great man is he whose delight is in, not newspapers and cheap magazines and sporting news, but in the law of the Lord, "and in his law doth he meditate day and night." "My meditation of him shall be sweet." Now, the men who move across the pages of the Bible are great and commanding figures. These old sentences are the secret of their greatness. They realized they were children of the eternal Father, copartners with the great God in building the new world. So they thought His thoughts, sought His company, found their chief interest in hearing His Word, and their great enthusiasm and delight in the doing of His will.

[*Interior.*]

It is such a common thing to talk about the temptations of the world to wickedness, that people usually forget how many are its temptations to righteousness and respectability—particularly in communities and circles of acquaintanceship which have been long permeated with the influence of Christian personalities. In the midst of a respectable neighborhood and busy at a respectable work, a man has but little idea how much of his goodness is his own and how much of it is borrowed from his neighbors and from his economic and social situation.

Nor need the application be confined to the rather obvious case of those who go to church at home and do not go when on vacation; they betray that their attendance at public worship is a conventional habit rather than a moving of spiritual aspiration. But there is a still more profound revelation of deficient character that appears even in many whom habit holds blamelessly regular in church-going through the whole vacation season. Vacation often reveals the utter hollowness of what passes in many lives for a sense of conscientious responsibility to God.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

How can sickness, any more than lust, remain to one who feels his sins are forever wiped out, and remembered no more against us. How can what we call bodily death be exempt from the great work of God's saving grace, any more than any other imperfection that is to be overcome in the victory alone truly victorious. Let us not be deceived by the traditions of men. Let us not mock God by putting limitations on His mighty redemptive power. The most preposterous thing in all the world is to think that Jesus came for any other purpose than to be "the truth drawn out in living characters." The "unpardonable sin" that any soul can commit is to believe that God's pardon was not intended to be as wide in its reach as sin and sickness and death. Though all the creeds of Christendom have come short of realizing it, this is the great fact that stands out as sure as the eternal God. It is one of those "many things" Christ said he had longed to say to men, but for which they were not yet prepared, as he walked on the earth, and it must be left for the Spirit to bring clearly into the consciousness of men.

[Rev. Wyllys Rede, D.D., in *Churchman.*]

The world does not now exclaim, "Behold how these Christians love one another!" On the contrary, it is shocked by our coldness and lack of charity. The divisions

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of Christianity betray a woeful lack of love in the church and have broken into fragments that fellowship of the gospel by which we should have been governed and preserved evermore. Here is the weakness of the church in our day. Here is the one thing needful for her well-being. We must cultivate the virtue of Christian love and win it back again. We must strengthen the bonds of Christian fellowship and widen them until they include every soul for which Christ died. The church needs to think less about her organization and more about her inner life. What she needs today is a revival of that splendid sense of loyalty to Christ and love for men which made her such a tremendous power in her earliest and purest days. If we can rekindle the fire of Pentecostal love within her bosom, she will do in our time such works as she did of old; yes, and even greater works.

[*Living Church.*]

He who sincerely desires to possess the grace of humility must be content to live the hidden life; content to be unsought, unheard, and forgotten by the world. His life must be "hid with Christ in God." He becomes indifferent to the world's applause, and desires to be noticed as little as possible. He does not court persecution or notoriety because of his religious life, and his sole desire is to be a saint, not to appear to be one; nor does he ever deem himself to be holy. Self is something he is gradually losing sight of. The virtues that he hopes to acquire are not for his own admiration, or to earn the praise of others, but for his Beloved alone. In the beginning of the spiritual life one often prays for the grace of humility, yet does not dream to what it must lead. The things dearest to the heart of mankind must be given up.

[*Standard.*]

If there is anything in the cry concerning the "arrested progress of the church," of which we hear so much from England, if it is true that in our own land the church does not increase in influence and effectiveness in proportion to the increase of our population, the explanation is to be found, in large part, in the loss by the church of a definite purpose which is of sufficient worth to justify her existence. The early Christians, coming together in associated effort, had a mighty program. They saw a world that needed God as revealed in Jesus Christ, and this need was a challenge to which they responded joyously and with their might. They undertook to bring Jesus Christ to men and men to Jesus Christ. The passing centuries have not changed the program. It is the same for us as for Paul.

[Rev. Edwin C. Sweetser, D.D., in *Universalist Leader.*]

If Jesus Christ was a perfect man, in his alliance with God, in his spiritual qualities, and in his knowledge of the laws of nature and his ability to use its forces, why is it not entirely credible and probable that he was able to do such works as the Bible ascribes to him? Modern science, instead of making it less credible, increases its credibility. From that point of view, his miracles were signs of his perfect humanity; they showed that, as the Bible says, he was the head of every man, the model man, the perfect type toward which the human race is tending. It was natural for such a man to do exactly such things as the Bible ascribes to him, for the purpose of introducing his kingdom on earth and indicating the nature of his God-given mission.

[*Christian Register.*]

What we can endure in ourselves as punishment for sin, even though it be like fire shut in the bones, can be borne as remedial and cleansing, but the evil we have set stalking through the world, to work its will, is a terror that walketh at noonday and in midnight darkness.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

The Publishing Society has a limited number of volumes of the *Journal* and *Sentinel* bound in cloth, half morocco, and half calf and arranged in sets from four to nine volumes. These sets are now on sale at special prices, ranging from $9.20 to $21.00, according to the style of binding and number of books in the set.

These special prices apply only on sets of books, and in no case on single volumes. The offer presents an exceptional opportunity to Christian Scientists to obtain rare volumes for reading-rooms, libraries, and individual use. Detailed information will be furnished on request.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES. Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

SALE PRICE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, 20 cents. Ten copies, ONE ADDRESS, $1.70; 25 copies, $4; 50 copies, $7. In all other countries, single copy, 25 cents. Ten copies, ONE ADDRESS, $2.10; 25 copies, $5; 50 copies, $9.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. 100 copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIANITY IS SCIENCE, AND SCIENCE IS DEMONSTRABLE. By MISS MARY BROOKINS.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. By CLARENCE C. EATON.

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

Vol. XII. No. 45.

BOSTON, JULY 9, 1910

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ITEMS OF INTEREST.

National.

The House, before adjournment, by a vote of 130 to 111, passed the Appalachian forest bill so that it could go to the Senate and become the unfinished business to be considered immediately after Congress convenes next December. This bill provides for the expenditure of one million dollars the first year and two million dollars each year thereafter until and including 1915, for the acquirement of forest lands, the preservation of existing forests, and the reforestation of denuded portions of the watersheds of the White and Appalachian mountains in those states which maintain forestry bureaus and systems of fire control.

The postmaster-general has returned to the secretary of the treasury another million dollars of the amount set apart from the public funds to assist in defraying expenses of the postal service. This makes a total of five million dollars thus returned since Jan. 1. He is confident that the financial returns covering the operations of the present fiscal year will show a reduction of more than ten million dollars in the total annual deficit, which amounted in 1909 to seventeen million five hundred thousand dollars.

The bureau of engraving and printing now turns out the paper currency of the Government complete, instead of merely printing it and leaving to another branch of the department the work of imprinting the numerals and seals and cutting the big sheets up into notes. The saving in labor by the change is estimated to be one hundred and thirty-eight thousand dollars per annum.

Under the Taft and Roosevelt administrations there have been thirty-five indictments of corporations and individuals for violation of the Sherman anti-trust act. Thirteen of these have been returned since Mr. Taft became President. Most of the cases are pending. The Government has lost a few of them, but in several others it has won notable victories.

The postmaster-general intends to push as rapidly as possible the organization of the postal savings system. The postal administrations of all foreign countries which have postal savings banks have been requested by the department to submit samples of their blank forms and copies of their regulations and instructions.

The select committee of the Senate appointed to investigate the coercive methods of the courts and police departments, known as the "third degree" committee, will be divided into two subcommittees for the investigation of conditions in the East and West respectively.

President Taft refused to give his support to the amendment to the sundry civil appropriations bill exempting labor organizations from prosecution under the Sherman anti-trust law, because he believed the legislation to be radically wrong,—class legislation.

The Cumberland Telephone and Telegraph Company has been found guilty of violating the Mississippi anti-trust laws and the chancery court has imposed a fine of one hundred and seventy-five thousand dollars. The charge was conspiracy to shut off competition.

Adding machines in auditing the postmasters' money order accounts have been introduced into the auditor's office for the postoffice department, a branch of the treasury. By using the machines the time of the audit will be reduced from nine to four months.

It is said to be the intention of the United States to contest, at the very first opportunity, the claim of Canada that Hudson bay is an inland sea to which the Dominion has exclusive rights and over which it has complete jurisdiction and control.

Department stores and others desiring fresh silver coin must hereafter pay the expense of transportation. This will be a saving to the Government of about one hundred thousand dollars annually.

The drydock Dewey has been refloated. A board is now engaged in a careful inspection of the dock to determine the cause of its sinking, which occurred May 24.

An award of one hundred thousand dollars has been made to Richard Parr, who discovered the frauds in the underweighing of sugar at the port of New York.

Boston this year had a total number of graduates from its grammar schools of 6,652 and from its high schools of 1,259.

Oklahoma is somewhat excited over the attempt to remove the capital from Guthrie to Oklahoma City.

International.

With the news that the Mersey Dock and Harbor Board has decided to commence the construction of a huge dock, comes the announcement that the Cunard Company proposes to build liners of sixty thousand tons each. The new dock will be large enough to accommodate these vessels, and the quay berths will be suitable for liners one thousand feet in length. The Lusitania and Mauretania are 32,500-ton vessels and the Titanic and Olympic 45,000 tons.

An imperial decree just issued refuses the popular and insistent demand recently made for the immediate convocation of a national Parliament for China. The regent proposes to adhere to his original program, which provides for a general legislative body to be summoned nine years after the first meeting of the provincial assemblies, which were constituted by a decree of the throne made on May 9 last.

The premier of New Zealand, in a speech foreshadowing the government's anti-trust legislation, said it possessed clear evidence that a powerful American company was exercising a restrictive and prejudicial influence in New Zealand. He added that it had created a monopoly of the worst kind, which must be stopped.

The Chilean government has commissioned a British firm to lay down forthwith the world's record battleship. The vessel will be thirty-two thousand tons and will have a speed equal to or exceeding the fastest warship of her class afloat. The ship will cost fifteen million dollars.

The Kaiser has agreed to sell the historic Royal Opera House to Potsdam for approximately two million dollars. The property has been in the possession of the Hohenzollerns since the days of Frederick the Great.

Industrial and Commercial.

More than one half of all the last blocks to be used by the shoe industry of America the coming year are now stored in two northern Michigan towns, Manton and Cadillac, in which are located two big plants whose capacity is about fifteen thousand blocks a day, the shops being run full time during about eight months of the year. At Manton the factory covers some five acres and there is storage capacity for some fifteen hundred thousand blocks. The Cadillac plant covers seven acres and the storage capacity is upward of two million blocks. In addition to making last blocks, blocks are turned out from which are made tenpins, candlepins, duck pins, dumb-bells, and Indian clubs.

On the Aziscohos Falls, Me., in the Magalloway river, a tributary of the Androscoggin, the Androscoggin Reservoir Company is constructing a great dam, to form one of the largest storage reservoirs for water in the world. This storage basin, when completed, will contain eight billion cubic feet of water and will add nearly fifty per cent to the storage system of this region. A new lake will be formed, which will be about ten and a half square miles in area and twelve miles in length. This is not a power scheme, but one of storage. The money for this development, which will amount to several hundred thousand dollars, is to be furnished by the corporations along the lower waters who are interested in the use of this water storage.

The Steel Corporation has authorized its subsidiary, the Universal Portland Cement Company, to complete at once construction of cement plant No. 6 at Buffington, Ind., to its full capacity of four million barrels of Universal Portland cement per annum. With its completion the company will have, including the present plant at Pittsburg, an annual output of twelve million barrels of cement, all manufactured from blast-furnace slag and limestone.

There are automobile factories in twenty-one of the United States and it is conservatively estimated that the output in 1910 will be two hundred thousand motor cars. The capital involved is nearly one hundred and seventy-five million dollars. There are fifty-two hundred agents for motor cars throughout the country, maintaining garages and salesrooms, the whole employing more than two hundred thousand people.

The United States forest service is formulating its plans for experimenting on the various woods to determine their adaptability in the manufacture of paper. The American Paper and Pulp Association has appointed a committee to cooperate with the forest service in making these experiments. Spruce is now used for making wood pulp and the first subjects of experiment will be hemlock, jack pine, and birch.

An agreement for the construction of a new twenty-five-million-dollar terminal station by the Pennsylvania railroad, between Canal street and the Chicago river, and from Madison street south to Van Buren street, has been reached by the management of the railroad and concurred in by the directors of the Chicago, Milwaukee & St. Paul, Chicago & Alton, Chicago, Burlington & Quincy railroads.

A log raft nine hundred feet long, fifty-four feet wide and drawing thirty-six feet of water, has just been successfully towed from the Columbia river to San Diego. The raft is valued at two hundred thousand dollars.

It is announced that the fee received by John B. Stanchfield for defending F. Augustus Heinze, the Montana copper king, was eight hundred thousand dollars, the largest ever recorded in a criminal case.

The country's annual "smoke" bill is said to be nine hundred and forty million dollars.

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CHRISTIAN SCIENCE SENTINEL

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

OUR HIGH CALLING OF GOD.

SUE H. MIMS.

In Cruden's Concordance one definition of "call" is this, "To appoint and qualify a person for some work and service." To the Philippians Paul wrote, "I press toward the mark for the prize of the high calling of God in Christ Jesus." This word "press" aptly expresses the unflagging, zeal of this wonderful apostle. No great financier or worldly conqueror ever pressed for the possession of gold or the conquest of land and nations as did this noble Christian for a "knowledge of Christ," and of "the power of his resurrection," or the "spiritualization of thought," according to Mrs. Eddy's definition of resurrection (Science and Health, p. 593). We cannot wonder at this zeal of the apostle, however, when we perceive how fully he realized the splendor of that high calling of God which reaches humanity through Christ Jesus, who is the "life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error" (*Ibid.*, p. 350).

In St. Paul's allusion to his call, stages or steps in the attainment of spiritual apprehension seem to appear. In this same chapter he writes, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." He realized the transforming power of the Christ, the spiritual idea, and yet outside of Christian Science his phrasing seems strange, almost inexplicable; so that theology, if it deal with this statement at all, is led to place this transformation beyond the grave, and this despite the fact that the prophet Isaiah declared, "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Christian Science both glorifies and simplifies Christianity, and shows how normal and natural is this process of transformation. Since the body is the phenomenon of thought, it would necessarily be changed with the spiritualization of thought; and as sin is overcome in Christian Science, and beliefs of disease are destroyed by the truth of perfect being in which man is revealed as the image of his Maker, it is reasonable and wise to expect this gradual transformation by the renewing power of Spirit, as St. Paul also teaches in other references, notably in his second epistle to the Corinthians, where he says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." This contemplation of the divine ideal transforms thought, and hence its phenomena. This redemptive process usually begins with the healing of the body through a change of thought. Our Leader says, "To succeed in healing, you must conquer your own fears as well as those of your patients, and rise into higher and holier consciousness;" and again, "Correct material belief by spiritual understanding, and Spirit will form you anew" (*Ibid.*, pp. 419, 425).

In his letter to the Ephesians the apostle again alludes to this call. He says, "My prayer is . . . that your minds may be so enlightened that you may realize the hope given by God's call, the wealth of the glory of his heritage among Christ's people, and the transcendent greatness of the power which he is able to exercise in dealing with us who believe in him. The same mighty power was exerted upon the Christ, when he raised the Christ from the dead, and caused him to sit at his right hand on high" (Twentieth Century New Testament). In these strong words Paul expresses his absolute conviction of the glory and the power to which we are called, as the children of God. This call is really a call to awake in the divine likeness,—out of matter and its illusions into the supersensible splendor of the divine presence and power, the ever same unchanging good. This recognition of the power of God, and of His willingness to exercise this same power through us now even as it was exerted through Christ Jesus, is another most important point which theology seems to ignore, as if the same omnipotent Mind purposely limited its divine activities to time and place.

In his first epistle to Timothy the apostle writes: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." Here we see Paul's grasp of immortality—the call through Christ Jesus, who conquered sin, death, and the grave, to our inheritance with him of immortality, here and now. As mortals rise to a clearer and more spiritual sense of this "high calling of God in Christ Jesus," to a sense also that the eternal now is the only time to omniscience, and that Life is the infinite circle of Mind, without beginning or ending, the "last enemy" will indeed be destroyed, and the sin of limiting the limitless will fade from consciousness, while the clarion call, "Awake thou that sleepest," will reverberate through the corridors of thought, and arouse men to the realization of newness of life in Christ Jesus.

PURE FOOD.

PETER B. BIGGINS.

It is a significant sign of the times that there is at present a very urgent public demand for pure food, and that diligent investigation is being made, with a view to preventing the evils of food adulteration and that a higher standard of purity may be established. It is surely as necessary that we extend our investigations still farther, and learn how we may ensure the purity of that which constitutes our mental nutriment as well. In this connection it is well to observe how much more importance our Master attached to the spiritual food than to the material. He said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." We should therefore exercise great care and discrimination in that with which we fill our thoughts, for we read that "out of the abundance of the heart the mouth speaketh."

Christian Science calls a sudden halt to indiscriminate thinking. It shows that every thought must be spiritualized, and so brought into submission to Christ, Truth.

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Jesus taught that those who hunger and thirst after righteousness shall be filled. The food that nourishes the hungry ones of earth is the truth of being—the great fact that man is the perfect child of God. This thought is the essence of simplicity; so simple, in fact, is it, that those who have been accustomed to the complex reasoning which has matter as its basis, find that it requires patient endeavor to gain this necessary simplicity of thought. Christian Science makes possible the gaining of the true idea of childlikeness, that condition of thought to which the Master referred when he prayed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Again, he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

This truth which we come to know and apply in Christian Science is not new. It has stood unchanging and unchangeable throughout the centuries. All down the ages those who were spiritually endowed have partaken of this food. Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." David testifies again and again to the healing, saving, and sustaining power of Truth, "which giveth food to the hungry," and giveth it "in due season."

The Discoverer and Founder of Christian Science has discerned anew the living Christ, and in "Science and Health with Key to the Scriptures" has shown how all may obtain from the Bible their spiritual nutriment. True to her heavenly vision, undaunted by the hostile opposition of the world's sin and selfishness, or the bigotry and oppression of material methods, she has broken the mesmeric spell of spiritual lack under which the world has long lain deadened, and has pointed seekers after the truth to the spiritual import of the Scriptures, as to a table laden with rich viands, of which the hungry may eat and be filled.

Students of Christian Science recognize that the best way to assimilate this food is through the careful daily study of the Lesson-Sermon. It is their constant experience that they gain therefrom just what they need for their immediate problems. The beginner in Christian Science may not grasp the full spiritual meaning of the Lesson, because of the conflicting elements in his own mentality which are the enemies of truth. This, however, need not dismay him. Even as the psalmist recognized that through the goodness of God a table had been spread before him in the presence of his enemies, so it is encouraging today to know that, although many wrong thoughts may claim a place in one's consciousness, he is nevertheless provided with sufficient food for his daily needs. As he faithfully studies the Lesson-Sermon he daily increases in mental strength, which enables him, little by little, to cast out of thought all that is unlike God.

Besides providing the much needed spiritual food, Christian Science also gives the understanding whereby we may detect and reject poisonous elements from our thought. Christian Science does not magnify evil, but it shows the necessity of knowing enough of its suppositional activity in order to meet and destroy its effects (also suppositional) with good. Dishonest, impure, hateful, and slanderous thoughts are poisonous in their nature, and when we recognize this, we rebel against this adulteration of our mental food even more vehemently than we do against the adulteration of our material supplies, hence it is very fitting, when the necessity for pure scientific thinking is being so clearly recognized, that a paper like *The Christian Science Monitor* should be presented to the world. It lays particular emphasis on the good that is being made manifest in the world, and gives due prominence to those facts which show the rapid progress human thought is making, and the steady advance of mankind to man's ultimate goal —Godlikeness, and dominion over all the earth.

Mrs. Eddy says (Science and Health, p. 195), "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought." Thus *The Christian Science Monitor*, in presenting to the world the best that is being done in every line, and that which foreshadows fuller development, is providing fitting food for the world's thought at its present stage of development. It is enabling all to approach toward that ideal of right thinking embodied by Paul in his epistle to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE TRUE LOVE.

LOUISE SATTERTHWAITE.

PERHAPS one of the first things a young student in Christian Science is inspired to think about is the difference between the thing called "love" in the worldly sense and that known as "love" in Christian Science. Wandering forlorn along their stumbling way, mortals are taught that love shall make all the rest worth while. Men and women, they have grown up hungry-hearted for that celestial bread which is to satisfy. They weave many dreams about it, put wreaths before the empty altar, and later they place thereon, with tears and smiles, the image which they believe shall henceforth be to them all that their thought has pictured; but, alas! too often

> Love is a golden bubble, full of dreams
> That waking breaks and fills us with extremes.

Not that the thing loved has fallen short, nor that our capacity for affection fails; but we are like Carlyle's "infinite shoeblack," who required for his "permanent satisfaction and saturation simply this allotment, no more and no less,—God's infinite universe altogether to himself." In other words, we have an inborn appetite for the eternal, and nothing short of it satisfies.

Thanks to our wrong education, worldly love is a greedy, grasping thing. Like an ignorant child, it stretches out eager hands for the pretty thing, clasps it, soils and crushes it. Even the love of woman for woman, perhaps the purest of affections, still wishes the loved one to be near; wishes to look in the face, to touch the hands, to peep into and explore, examine and turn inside out all the more secret furnishings of the friend's mind. In the world we desire the thing we love to be ours. The lust of possession is rampant. "I love this friend, I want her thoughts to be all of me—I desire her presence and smiles and words. The nearer she can come to me in that futile grasping attitude, the more I try to delude myself that she is mine." Like the baby and the flower, by the soiling clutch of selfishness we destroy all beauty; and sometimes, by and by, her soul revolts from the bands wherewith we would bind her, and her thoughts roam far afield—for thoughts cannot be fettered.

In Science, on the other hand, we commence the genuine and infinite conjugation of the word "love." God is "infinite individuality" Mrs. Eddy tells us (Science and Health, p. 281), and so, each in our ordained place, we look out serene upon His universe. Eternally free, looking only to God, we stand ineffably aloof from aught else. Learning the constant guardianship of the door of consciousness, we admit nothing unfit. Poised, sure, protected and safe from the slightest floating film which might cloud the crystal clearness of being which is our birthright, like grateful flowers we raise our faces to God who is our sun, trying to offer the constant fragrance of a worthy life as some small measure of gratitude. And love—where does that come in? Are we so self-sufficient, so independent, so cold and isolated from our fellow-beings? So it would

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seem to the untutored sense; but to tell the truth, now only, when we are freed from material-sense fetters, do we commence really to know something of that love which the Saviour came to teach. We love all, and would, if we might, gather them all to our heart, hushing their sobs, screening them from the world's blows, healing them of the cruel pain, lulling them to rest in God with the song of His everlasting loving-kindness.

But, alas! often they will not; and so we can only, very humbly and timidly, proffer a cup of cold water where we know one is thirsting. Here and there among them we see other children of God, those above whose head gleams the star of Love and Truth, and around whose form is cast the gracious mantle of patience, meekness, and good deeds; and we love them with an ineffable love. It goes out to them night and day, as warmth from a glowing coal off the altar, and the shuttle of sweet thoughts flies ever back and forth between such friends; but we respect the entire freedom of each child of God and so we do not wish this friend for our individual pleasure. We do not make rapacious inroads upon his time or mentality. We do not ask his near presence nor the touch of his hand. We do not strive to grasp even so much as the hem of his garment and press it to our heart. For in loving him we know that he loves us, and in the all-pervasive realm of Mind we know that naught good can be lost; and so we look upon him steadfastly and with constant affection, realizing that, far or near, still in sweet constant thought there is continuous fellowship, which never touches yet never separates.

In Science we learn the meaning of love and of self-respect. We bow to no mortal for fear or favor. On the other hand, we know no flaws in friendship; for we keep that also in the serene realm of Mind, where there is "no lapse from nor return to harmony" (*Ibid.*, p. 471).

SPIRITUAL DISCERNMENT.

CHARLOTTE PAULSEN.

EVERY experience which comes to us gives us an opportunity for self-examination and correction. As was the case with Job, that which we greatly feared may have come upon us, or there may have been other elements of thought in our consciousness which needed correction in order to make us see things in their proper relation. These experiences, if rightly viewed, lift us into a higher state of consciousness and help us to be perfect even as our Father in heaven is perfect. When we recognize this to be true, and appreciate the gain to ourselves, then we awaken to a clearer spiritual perception and are quickened to divine impulses which help us to discern and destroy manifestations of error as soon as they appear.

In our daily experiences no incident occurs but that it is the outward sign of some thought we entertain. If it be good, we may rest in the consciousness that it is of God; but if it is discordant, then we need to rebuke and destroy the error. Too often it is a very tiny seed of error which like the acorn grows into a tall oak, and it is our indifference to a slight error in the premise which enables that error to grow unchecked until it has become a mighty fear. Christian Scientists need to heed the lesson of "a stitch in time saves nine," and so be prepared for a larger demonstration of this truth which makes men free. The following experiences will illustrate how the recognition and destruction of what seemed a trivial error brought an awakened consciousness and destruction of a greater and more serious error of the same type.

At one time in the writer's experience there seemed to be a large problem which required solution. Awakened by past mistakes and their consequences, there came a recognition of the need for more consecrated mental effort, and a disposition to weigh the significance of every little incident which might point the way to some conclusion of the error and a restoration of harmony. A way opened, but human will and pride were unguardedly permitted to assert their false claims and the proposition was negatived without its having received close consideration. Thereupon followed a succession of unpleasant incidents, trivial happenings which nevertheless tended to bring confusion and irritability and censure into an otherwise harmonious household. The error was left undenied the first time it occurred, until, as each occasion grew more serious, a specific denial that God's idea could cause destruction and impatience brought with it the declaration, "I can hold fast that which is good!" Speedily an illumination of the great life-problem appeared, and with the desire to hold fast all that was good, pride and self-will were put under foot, and the way which Love opened was undertaken. That, however, was but a beginning—as Mrs. Eddy tells us, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22).

Gratitude for this revelation of Truth's direction made the way easy, until conditions arose when the human will argued that this way could not possibly be continued in; but further temptation to leave it appeared in presenting an easier way and one that offered greater inducements for material gain. Again a series of little incidents rightly met in thought pointed to a solution of the larger problem. Mentally there was confusion and uncertainty. The experiences referred to dealt chiefly with icy pavements, undignified movements, and several unexpected and obviously humiliating falls. The last and severest attack called forth the spirited declaration that every one who recognizes and responds to the divine protection is safe at all times. For a second time the whole problem became illumined by the truth uttered on the occasion of the fall, and it was immediately brought nearer to its final solution.

But yet another and a higher step was demanded by Love in the matter of an error in temperament which for years had seemed to hinder any achievement in the line of response to divine inspiration. This time it required an understanding of self and of the power of Truth which only honesty of thought, purity of purpose, and unselfed desire could bring. The attempts of error from without were so swift and so seemingly powerful, while the error to be eliminated from within was so hidden, that nothing but unswerving confidence in Truth's unfailing efficiency could calm the troubled waters and turn a dark and ominous night into Love's radiant dawn. How glorious the truth, how wonderful, how beautiful! As Christian Scientists we may well rejoice and be exceeding glad, for we enter upon our reward in every experience wherein Love has supplied the needed spiritual discernment and the power to overcome self.

THE TESTIMONIAL MEETINGS.

CARL HORTON PIERCE.

IN times past there may have been a temptation to criticize some one whose testimony did not conform to the listener's condition of thought, but as we progress in the understanding of Christian Science, we come more and more to realize that even a word of some testimony may be as "living bread" to a hungry heart. Jesus, despite his masterful display of the power of Mind in multiplying the loaves and fishes, allowed not even the crumbs to go ungathered, but commanded his disciples to gather up the broken bread. Our Leader likewise bids us give earnest attention to these testimonies; and obediently we "gather up the fragments,"—"the crumbs of comfort from Christ's table" (Science and Health, p. 234),—that nothing be lost.

So much for the gathering. Jesus declared for unselfish service; and he evidenced this service coincidently with his

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hour of highest attainment. He came not to receive from men, but to pour out liberally from his well-filled treasury into "empty or sin-filled human storehouses (*Ibid.*, p. 54). Following his precious precepts, therefore, we must needs come to the Wednesday meetings prepared to give as well as to receive. To many a beginner, the resistance that one seems to meet in getting up to speak seems well-nigh incredible. There are the arguments of "I can't speak well," "I simply can't make the demonstration over fear!" and many others of like nature.

What is the matter? Simply this: self is trying to shut out the pure and unobstructed current of the words of love that are waiting at the lips if one will only open the door. The Master said, "Out of the abundance of the heart the mouth speaketh." Is one's heart filled with an abundance, ready to be poured out for a hungering brother who may have come to this Wednesday evening meeting for the first time? Then pray to Truth, "Open thou my lips; and my mouth shall show forth thy praise." If we pray God to open our lips, then we can surely trust Him to fill the mouth after the lips are open. Many a time the sense of reticence over speaking has been broken when the grateful one simply rose to his feet in the Wednesday evening meeting, declaring, as he did so his new-found trust in God. From then on God gave the rest of the words of the testimony. The individual had done his part.

Like one who says that despite many years spent in reading the literature he does not understand Science, so the regular attendant at the Wednesday evening service who does not voice his gratitude to God is thereby obstructing the perpetual flow of truth and love that is surging to his lips. He is burying his talent, and his delay in voicing gratitude to Truth makes the struggle with error more severe. We therefore need prompt action. We need to know that self cannot debar us from giving those testimonies which may lift another out of gloom into the sunlight; and if we go to church with this purpose, we shall not be wondering all the while as to whether some one will criticize our words or whether we shall give a testimony that will be praised by the multitude.

It not infrequently happens that one who has been most diffident in the past, will, through obedience to the command to gather up the fragments, and having brought a crumb night after night, suddenly find that he is able to aid in the multiplication of the loaves and fishes, and that instead of an insufficient supply there are a dozen baskets to spare. Jesus began his demonstration with thanks, and the Christian Scientist who begins his testimonies with gratitude to God, finds that an acknowledgment of the blessings already received opens wide the channel for greater blessings.

Former tremblers over self now assert man's birthright of freedom from the bondage of fear, trim their lamps, and shine forth resplendent with good works, and as a flood of light pervades the understanding, the Christian Scientist, far from wondering what he is going to say or how he shall say it, becomes a fitting exponent of the words of Truth. God sends His word through every willing avenue, healing the sick, dispelling fear, breaking the sense of limitation in every form; and if each attendant of the Wednesday services does thus give out God's word, clearly, distinctly, so that all may hear, even the stranger that is within our gates; if he give his testimony in intelligible English and in simple terms, knowing that Truth will do its own work, he will find that there is indeed a harvest proportionate to the overcoming of the self that would seem to grasp to hold, instead of assimilate in order to give out.

Let us remember that our testimony, no matter if it has been given before, is fresh to the man who has never heard it. A man who had been rescued from the brink of the grave, once testified that a chance remark of a friend, several years before, stating that he had been healed of a sprain, was what led him to turn to Science. He had come to be healed of a slight ailment, just like his friend. Then came the greater healing,—the regeneration and marvelous spiritual uplifting. How little we know of the word here or there that goes forth to find lodgment in fertile soil,—the soil of a good and honest heart! How little we know, too, of the even more potent testimony,—that of our daily lives,—which bears its own evidence to our fellowmen.

What a living, breathing testimony is the life of the true Christian Scientist, he who speaks no evil, thinks no wrong, contemplates neither sin, sickness, nor death, dispenses only good, harms no one, benefits all! Gradually the atmosphere of that man breathes peace, bestows blessings. Dying daily to error, dispensing with the tatters of material belief, he is a living witness to the healing and regenerating power of Truth and Love, and is thus preparing his testimony for the church triumphant.

TRUTH'S MISSION.

ALICIA C. HUBBARD.

When a so-called new and redemptive truth at first declares its message to the world, it is often classed with the very evils it has come to destroy, and finds its enemies among those whom its mission is to save. This rejection of the blessing is not in evidence that mortals mean to be cruel and unjust, but that false sense has become so established, has so monopolized the thought of men, that they have come to look upon the ideal as but a visionary promise, too fair to be realized, "too good to be true." The message of Truth must, however, sooner or later win its way into the hearts and confidence of those ready to receive it, and those who are honestly looking for higher ideals, and longing for more spiritual conditions upon which to lean, will find their need met in Christian Science, the Christ-message which is misrepresented, as of old, through an entire misapprehension of its meaning and ministry.

Christian Science is provable Christianity. It is manifestly good because it does good, and it is from God for the same simple reason. Better and healthier men and women, better and happier husbands and wives, more dutiful and obedient children, are among the first fruits of its teaching and growth; these are the many witnesses whose improved conditions bear record of its truth. On page 483 of Science and Health we read from the inspired pen of its author: "If any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature."

Christian Scientists recognize that they are followers of the Master, of him who spake as never man spake, only so far as they can in some degree prove their faith by their works, as he did in full by teaching and demonstrating complete salvation from sickness, sin, and death. To those who have accepted it, Christian Science has brought infinite blessings,—a consciousness of God near at hand, a kinder attitude toward all mankind, through the unfolding of the kingdom of heaven within. They have found a simple, practical religion; compassionate and Christ-like; which brings to tired and suffering hearts a message of courage, hope, peace, and good will.

This Comforter came more than nineteen hundred years ago, knocking at the door of reluctant humanity, and today, clothed in the completeness of prophecy and power, it stands again patiently waiting to be admitted, still proffering the same compassionate invitation, still ready to fulfil the ever-loving, never-failing promise: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

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SELECTED ARTICLES.

[Frederick Dixon in *Bedford* (Eng.) *Circular.*]

Our critic begins his attack with the declaration that muddle in material affairs is bad enough, but that muddle in religion is a thousand times worse, and he goes on from this to labor the point that Christian Science has created a muddle in religion. The reasoning by which this is arrived at is not remarkably logical, nor can it be said that it would satisfy the ordinary historical thinker. Before Mrs. Eddy founded the Christian Science movement the religious muddle had existed for centuries, and had found expression in innumerable Christian sects. In the attempt to clear it up millions of men had lost their lives on the battle-field and in the various persecutions. As a result of all this bloodshed, not a sect has been convinced of its errors; all that has happened has been that the dogmatic tendencies of the human will have found constant and merciless gratification. Today the Established Church of this country is divided into parties whose theology differs one from the other's as completely as Romanism differs from Nonconformity. Only quite recently the head of one of the theological colleges of these parties deliberately set out what he described as five modern Christian views of the atonement. Yet your contributor talks of the muddle of Christian Science.

Curious as is this critic's first argument, it is intelligible as compared to his second. The muddle caused by Christian Science is, he maintains, inexcusable, since every one can refer directly to the Bible. Now it is absolutely certain that all the sects in Christendom have differed in the past precisely because they drew their dogmas from the Bible, and supported them by a careful selection of texts. The Romanist found the doctrine of transubstantiation in the Bible as clearly as the Reformer found that of consubstantiation. The Bible was the quarry in which the Calvinist discovered predestination and the Anglican free will. In short, it is out of the Bible that one and all of the five theories of the atonement previously mentioned have been justified.

It is precisely for this reason that Christian Science repudiates the system of proof from the text alone, and demands proof by demonstration as well. Christianity based on proof texts is, and must remain, a theory. Christianity based on practical demonstration of the truth contained in the text of the Bible, constitutes the knowledge of the truth which Jesus said would make men free, and is consequently scientific. It seems to be forgotten that the writers of the epistles spoke of the knowledge of God as scientific knowledge (*epignosis tou theou*); just as it seems to be forgotten that Jesus made a man's ability to demonstrate his knowledge of Truth the test of his faith in the teaching of Christianity.

The work of Mrs. Eddy has been to restore the full teaching of Jesus, the seamless garment. The churches of Christendom have been for centuries content to preach the gospel: Christian Science demands that they should also heal the sick. The one is the inseparable complement of the other. Jesus, the Bible says, "was in all points tempted like as we are, yet without sin." Precisely because he was without sin, his knowledge of Truth was so clear that he could demonstrate it by healing "all manner of disease." Just exactly, in consequence, as a man accepts Christ as the way, as he attains, that is to say, the Mind of Christ, will he be able to do the works which Christ Jesus did. Science is only giving practical expression to a man's knowledge of Truth, and to object that the Christian Scientists of today are not walking on the water or healing every case of disease which is brought to them, is only to insist that they are failing as even the disciples failed. When the disciples had failed to heal the demoniac boy, Jesus told them that "this kind goeth not out but by prayer and fasting." The failure of Christian Scientists to heal as Jesus healed is not a proof that truth is less demonstrable today than it was nineteen centuries ago, but only that those who are endeavoring to demonstrate it have not sufficiently taken to heart that wonderful saying of Jesus, "For their sakes I sanctify myself." That is why Mrs. Eddy has written, on page 267 of Science and Health, "Even in this world, therefore, 'let thy garments be always white.'"

The healing of disease is important to Christianity because it has been the means adopted by the great figures in the Bible in general, and by Jesus in particular, as the proof of the efficacy of divine Love to destroy disease, death, and sin, and so to manifest the fact that "the kingdom of God is within you." The human mind, however, is apt to rest content rather on the emotionalism of theory than on the discipline of Science. As a consequence already, before the close of the first century, we have James warning the primitive church that faith without works, theory without demonstration, is dead. Slowly, as the mist of materialism reasserted itself before the human senses, the understanding of the Christ was forgotten in the dream of matter. Even in the dark ages, the dawn of the renascence, or the days of rationalism which followed, there lived some Sebald, some George Fox, or some John Wesley who understood, however indistinctly, the power of the Christ to heal men of sickness not less than of sin.

Then at last there came a woman blessed with a sufficiently clear spiritual vision to perceive that the promises of Christ Jesus were not dependent for consciousness, but on the understanding of divine law, on the knowledge of the truth which makes men free. "I knew," Mrs. Eddy writes, on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." Thus the Christian Scientists are faithful to the teaching of their Leader, and live preaching the gospel with "signs following." The rain of criticism may fall, and the storm of invective may howl, but the Christian Science church will stand, for it is founded upon a rock.

[George A. Law in *Stamford* (Conn.) *Advocate.*]

That omnipotence (God) is available by man to obtain relief from the ills of the flesh, should not be surprising when we consider that but a comparatively few years ago fully as much doubt was expressed over the claims made by those who advocated the use of steam, electricity, etc., and many other things now so common to us. The fundamental facts upon which steam and electricity are made to be of such service to mankind were in existence long before a railroad was built, a telegram written, or a telephone thought of, for these facts always existed. Men simply failed to utilize them.

It is the same with the Principle of Christian Science. Because of a lack of apprehension, men had neglected to avail themselves of that which has always been their right to enjoy, even man's birthright, which is referred to in the 26th verse of the 1st chapter of Genesis: "And God said, Let us make man in our image, after our likeness: and let them have dominion," etc. It must be clear that this dominion can be obtained only by complying with certain rules or conditions; and, since God is the one and only creator, and it is His laws which govern all, it then follows that it is God's law which must be conformed to. Jesus showed us how to live in accord with God's laws. He was the Wayshower, and he lived in strict compliance with God's spiritual laws. In doing this he ignored and nullified all manner of prevailing belief, recognizing nothing

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as authority to govern him but God. Since it was Jesus' purpose to show by practical demonstration how man should live, if God had intended that man should take medicine to heal sickness Jesus would have surely used drugs in his healing work.

Furthermore, it is an inconceivable proposition that a God of all good, of love, our Father, would create the earth and not provide sufficient and adequate means for men to cope with the problems of life. This is clearly an unthinkable proposition. Jesus' life and works show beyond all question that dominion is given man, as recorded in Genesis, and that this dominion becomes available in so far as men obey God's laws; that is, Jesus taught and demonstrated the practicality of living in obedience to the laws of God, and showed the results of such living to be not only happiness but health.

Without attempting or desiring to cast reflections upon the efforts of any one who is honestly striving to relieve suffering, for the medical profession contains many such, still the history of two thousand years of medicine has not served to lessen sickness, but, on the contrary, diseases have multiplied; and further still, with all the changes of treatment, newly discovered drugs, etc., not one remedy can be offered which is a reliable remedy for any disease. Contrast this record with that of Jesus, who healed "all manner of sickness." The healing of Christian Science is a revival of this healing of Jesus.

Most Christian Scientists, having tried both material and spiritual means, know which has served them best, and therefore prefer to rely upon God for healing. Nevertheless, every Christian Scientist recognizes the right his neighbor has to depend upon drugs if he chooses, and is ready and willing to cooperate by conforming to the law for safeguarding the public and protecting his neighbor in the enjoyment of his right.

[Willis D. McKinstry in *Salina* (Kan.) *Journal.*]

The Scriptures record that Jesus' life-work was one of regeneration; he healed the sick, he redeemed the sinner, he raised the dead; and he said of those who believed on him, "The works that I do shall he do also; and greater works than these shall he do; because I go to my Father." It is a historical fact that for three centuries after the crucifixion of Jesus, Christian people—followers of his precepts and example—did these same works, until through materialism and sensuality the Christ, Truth, was lost to mankind.

Mortals in bondage to sin, sickness, and death, wandered in the darkness of materiality until the Christ-healing was rediscovered by Mrs. Eddy some forty years ago. In speaking of this discovery in her book Science and Health, on page 109 she says: "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God."

Christian Scientists take their stand upon the First Commandment: "Thou shalt have no other gods before me." That God is Spirit—divine Mind—and man is His image and likeness. Thus, to be a genuine Christian Scientist, one must "be a thorough Christian." What would be thought of one who did not understand the principle and rules of mathematics, yet tried to explain to others the application of numbers? It is just as impossible for one who cannot demonstrate the teachings of Christian Science to explain it to others. While Christian Scientists are always ready to speak to those who "hunger and thirst after righteousness" of the blessings which have come to them, they do not proselyte, they do not attempt to interfere with other denominations; they grant unto all others that which they claim for themselves, that is, the right to worship God according to their own conscience.

Christian Science does not teach that sin and disease are not real to the human sense, nor do Christian Scientists say to those who are suffering, "Nothing ails you." Christian Science teaches that these are conditions of the human mind; they are the mistakes of mortals, and they must be recognized as such and corrected through an understanding of the divine Principle of being. If sin, sickness, fear, and all the discords of the flesh are real—if they are true—they cannot be healed or destroyed; if they are of God, it would be a sin to attempt their destruction. While they are not of God, they must be subject to the law of God which governs the universe.

Paul said: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . So then they that are in the flesh cannot please God." To be a "thorough Christian" or follower of Christ's precepts and example, means to do the works he did. Through the application of the word of God as given in the Bible, spiritually understood through the interpretation given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Scientists are able "to preach the kingdom of God, and to heal the sick." "Wherefore by their fruits ye shall know them."

[From *Philadelphia* (Pa.) *Press.*]

"A great many people are under the impression that it takes a long while to read the New Testament," remarked a well known preacher the other day, "but as a matter of fact it only requires sixty hours for the average reader to read the entire book; or, in other words, if a man were to read an hour each day he would finish the book inside of two months. I told this to a business man once, and he said he didn't believe me. Thinking it would be a good plan to get him to read it at any rate, I advised him to try, and the result was that he reported that he had read everything in it within forty hours."

[Charles B. Jamieson in *Granite State News,* Wolfeboro, N. H.]

For the past fifteen years I have observed the effect of Christian Science on those who study and practise it, and I have never known nor heard of a person becoming insane as a result of such study and practice; but I have known of many persons being healed of insanity through Christian Science. That which heals insanity cannot cause it. No person ever contemplated God more or knew more of God than did Christ Jesus. Did such knowledge make him insane? Did not his understanding of God's allness, presence, and power enable him to heal the insane man "whom no man could bind"? Christian Science teaches the omnipotence, omniscience, and omnipresence of God. Can such knowledge and contemplation of God produce different results now from what it did in Jesus' time?

Some persons "naturally of somewhat unstable mental make-up" may have experimented with Christian Science and in their insane moments talked about it, but it would be unfair and hurtful to say that Christian Science caused their insanity. Many insane persons have become "precipitately" worse under medical treatment. Shall it be charged that the medical treatment was the cause of their insanity? There are thousands of insane persons in the asylums who never heard of Christian Science.

It is a rather foul aspersion on the fair name and on the purifying, healing, and redemptive influence of Christian Science to classify it with such material and disease producing causes as immorality and alcohol. The lives of Christian Scientists bear present and invincible witness to the fact that Christian Science produces the highest morality, temperance, health, and sanity.

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[J. M. Jackson in *Toronto* (Ont.) *Mail and Empire.*]

If this English medical critic objects to the teaching of Christian Science that "Mind is all and matter is naught" (Science and Health, p. 109), doubtless he would also find fault with the parallel statement of Jesus, accepted by all Christian denominations, "It is the spirit that quickeneth; the flesh [matter] profiteth nothing." It is as well at the outset to know whether we accept the Scriptural teaching or are merely contending for human opinions. Christian Scientists prefer to accept the teachings of Scripture.

This critic flounders around at some length in his endeavor to determine whether disease exists in mortal mind or in animals. Here Christian Science comes to his rescue and explains that disease appears to be manifested in animals as in human beings, because for centuries the world has entertained a false sense of God's creation, conceiving it to be material, when it is in reality spiritual, and this fact can be proved in Christian Science when animals as well as human beings can be relieved by one and the same process, viz., by knowing the truth about them—which is, that they also are subject to divine Mind.

In reply to the statements that Christian Science "never stirs a finger to help" cases of diphtheria, hemorrhage, cancer, etc., that she "refuses to see any real difference between" functional and organic diseases, that "she never examines a patient, takes a temperature, reads a medical book, . . . dissects a specimen," etc., and "sends out her healers absolutely ignorant of the very elements of anatomy, physiology," etc., it may be said that precisely the same fault might be found with Jesus and the disciples, who never diagnosed, dissected, or sawed up those who came to them for help, but simply healed them. Possibly, however, science has made such vast strides since then that we are now in advance of those men! Or can it be possible that "the wisdom of this world" and its material methods of accomplishing ends, is still "foolishness with God"?

Christian Scientists take as their exemplar in the healing of disease, Jesus the Christ; who never classified disease as functional or organic, chronic or acute, curable or incurable. All such classification is man-made Moreover, Jesus never recommended the employment of any material agent in the alleviation of suffering. He did not say, Ye shall know all about "bromide," "amyl nitrate," and "digitalis," and these shall make you free; but he did say, "Ye shall know the truth, and the truth shall make you free;" and this truth about God, man, and the universe, as revealed in Christian Science, is today, to a remarkable degree, freeing the world of its age-long burden of sin, suffering, and disease of every name. The statement that Christian Science is effective only in cases of neurotic disease is very wide of the mark, for, as all well-informed persons are now aware, diseases of all types have been healed through Christian Science, and a large proportion of those healed had previously been abandoned as incurable by *materia medica.*

In conclusion it is stated that "it is certain that she [Christian Science] heals by suggestion." Nothing could be more incorrect, as may easily be shown. Suggestion, as this critic will doubtless readily admit, is a product of the mortal (or, as it is termed in the Scriptures, the carnal mind), and this "carnal mind," we are told, "is enmity against God." How can that which is enmity to God be the channel through which the healing and saving power and presence of God is manifested to men? The thing is self-evidently impossible. The fact is, Christian Science recognizes but the one divine Mind, all powerful and ever present, which has no consciousness of sin, disease, or death; and this fact when scientifically understood is the exterminator of all discordant conditions, which exist in a so-called realm apart from the real, and have nothing to do with man as God made him.

[From an editorial in *Health.*]

Many diseases, especially those which are termed obscure, may, and doubtless do, have their origin in the mind. Fear has a marked physiological effect upon the vital processes, as shown by the pathological results produced by it. Now by fear we do not necessarily mean that condition of mental disturbance produced by imminent danger, or the appearance of some supposedly supernatural object, but that condition which is even more to be dreaded, namely, morbid apprehension—worry. Fear might, therefore, be classified in the same manner as diseases, acute and chronic; and, even as chronic diseases are the more difficult to deal with, so is chronic fear the hardest to counteract.

It is the generally accepted belief that the wide prevalence of nervous disorders among the American people is the result of their improper dietary habits and their devotion to social functions, but while this may be, and doubtless is, a largely contributing cause, it is more than probable that the chief cause is to be found in what we have termed chronic fear or worry. Men, above the reach of want, torment themselves about business; many women have not sufficient occupation to keep morbid thoughts at a distance, while the great majority are perpetually dwelling upon the problem of how to provide support for their families.

Thus we see that fear, by destroying the equilibrium, inevitably causes that deviation from the normal which constitutes disease, although its destructive possibilities cannot be fully estimated; but having once recognized it as a powerful causative factor, it behooves us to oppose it by its antithesis, faith. Fear represents the metabolic, or destructive process; faith, the katabolic, or building up process. Faith is an essential part of all treatment, but it is not to be regarded as a blind dependence upon some unknown quantity. Faith is the absolute conviction of a truth.

[Alfred Farlow in *Fort Worth* (Tex.) *Record.*]

Proper precaution, reasonable care, pure food, fresh air, are all in keeping with the teachings of Christian Science, since discretion is more nearly right than carelessness, and the purest, the most wholesome in human belief, most nearly approaches the ideal. At this particular stage of their spiritual development Christian Scientists, like other Christians, are in a position where they are oftentimes obliged to choose the lesser of two evils. Inasmuch as they have not acquired a sufficient understanding of divine power to claim absolute immunity from trouble, wisdom demands precaution. Although supreme trust in God would lift one above the necessity of considering evil, our present limited degree of trust demands a cognizance of evil as a serious claim, and the exercise of both faith and discretion in dealing with it as such. It is a lesser evil to be careful and thus avoid the possibility of an accident than to take an unnecessary risk. Precaution is not necessarily based upon fear—it may be prompted by wisdom. Mere precaution does not necessarily depreciate one's faith or confidence in God. One might, as a wise "suffer it to be so now," use care, and at the same time retain his faith. On this subject I do not believe that Christian Scientists disagree with other Christians.

Animal magnetism indicates an attractive force or relation among all phases of animal quality, whereby non-intelligence would classify and coordinate itself after the manner of intelligence. It is the antipode of divine Science and takes the semblance of a law of the carnal mind, whereby it simulates Principle and claims a universal order for its modes.—FRANK P. EBERMAN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE EFFICACY OF THE CHRIST-WAY.

It was soon after he had raised from the dead the son of the widow of Nain, and the stir which this occasioned, that our great Master was questioned as to the validity of his claim to the Messiahship. Strangely enough, he did not attempt to establish his identity by preaching a doctrinal sermon, he did not expound his theology, but after a brief interval he said to his questioners: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." This method of attestation was an indication of the Master's understanding that his claim must stand or fall by his works rather than by his words; that, though John's disciples might repudiate a claim based upon a mere declaration that he was indeed the Messiah, there could be no disputing its truth when, even as they waited for an answer to their question, they saw that "he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."

The present-day question as to the truth of Christian Science must be answered in the same way, and the sincere seekers for the truth are looking not to the words of Christian Scientists, but to the works wrought through Christian Science,—through the power of Truth,—for proof that this modern gospel of health and salvation is the same gospel that Jesus taught and practised in far-off Palestine. Such being the case, it is today more than ever incumbent upon Christian Scientists to heed the advice of our Leader to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495) of Christian Science, to acquire so clear an understanding of its teachings that they can demonstrate its Principle with unerring certainty. When this is done, the truth of Christian Science will not be questioned, and misrepresentation of its teachings will largely cease.

That the works wrought through this understanding of Christian Science, are even now breaking down the barriers of unbelief, is clearly shown in many of the testimonies of healing published in these columns and in the other periodicals of the denomination; but the cry still goes up from our critics that these testimonies are not to be accepted as evidence, because, forsooth, they have not the stamp and authority of a physician to prove either the correctness of the diagnosis or the genuineness of the healing. The fact that many physicians and nurses have become Christian Scientists by reason of their own healing, or because of the healing of members of their family, is largely lost sight of by these critics, as is also the further fact that the case of almost every person who is healed by Christian Science had been previously diagnosed and treated by one or more reputable physicians.

Notwithstanding these things, the Cause of Christian Science has continued to grow by reason of its works,—the "signs following" which attest its truth,—and an instance of this is to be found in the testimony of a regular physician which we publish on page 893 of this issue of the *Sentinel*. It must be assumed that the writer of this testimony was able to diagnose disease, otherwise he would not have been granted the degree which authorized him to practise medicine. His statement indicates that in his case, in addition to the unbelief which is common to those who know nothing of Christian Science, he was greatly prejudiced against the system, and it was only upon the strongest proof that he was willing to concede the efficacy of the Christ-way of healing.

We have published many other testimonies by physicians, but this one, which, without premeditation, appears just when a great effort is being made to legislate in favor of the theory that drugs and surgery are the only healing agencies, is particularly opportune.

ARCHIBALD MCLELLAN.

TO BE RATHER THAN TO SEEM.

No one can read the word spoken by "the faithful and true witness" to the church of Laodicea, as recorded in the 3rd chapter of Revelation, and meditate upon the kindred emphasis which Christ Jesus laid upon that manifestation of Truth which is known as genuineness, without acquiring a keener sense of how great a crime is cant.

Human life is full of varied kinds of imitation which we can enjoy and freely indulge in, since they are both convenient and harmless. They do no ill because they contain no element of deception; they do not tell a lie. The conversion of the otherwise bare walls of our bed-chamber into the vistas of a flower-garden whose blossoms lure a sleepless thought, perchance, into the haunts of a fair and innocent seeming,—this and a hundred other like improvements of belief multiply the appeals of the beautiful without lessening in any degree our recognition of the sovereignty of the true. The artist, the builder, the tale-teller,—all these continually resort to those conceits of expression, those fictions of statement, perspective, or symbolism, which serve to interest without in the least degrading.

The moment, however, one enters the domain of character and conduct, the demand for absolute sincerity is insistently imperative. Here the least unverity becomes deceptive, and, like the false note of the church bells' chime, it constitutes an unpardonable offense. The call of the Christ is to a perfectly honest, unaffected life and thought, and he alone can become superior to both praise and blame who is conscious of this integrity, of his loyalty in all things and in all ways to his highest concept of the demands of Truth.

Sham is as far removed from the Christ-ideal as is darkness from light, and that it found no hiding-place in the life and words of the great Wayshower is seen in the scathing severity of the condemnation which he visited upon hypocrites. We simply cannot think of him as acting a part in any least thing, and he was ever urging those about him to be genuine,—not to pretend; more than this, he said, "Be . . . perfect." And yet it is true that the conduct of his followers in all the years has presented such pitifully noticeable contrasts to the ideal to which they have declared their adherence, that the thought of pretense and uncandor has come to be well-nigh indissolubly associated with religious profession. Against this whited-sepulcher quackery the instinctive repulsion which every manly sense feels toward phariseeism, enters its protest, and the undiscriminating are thus prejudiced not only against the pretender but against all that pertains to him, against religion as a whole. This explains the fact that the intrusive insincerity of its professional exponents is and ever has been one of the greatest hindrances to the progress of Christianity.

Cant not only repels the noble-minded observer, it blights the spiritual bloom of every nature that gives it lodgment. It is the dry rot of human character. As feigning is ex-

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cluded from the realm of mathematics, so pretense finds no place in Christian Science, and for the simple and sufficient reason that Science is scientific. The demand made of every Christian Scientist, that he shall prove his proposition "before men," is in truth his best friend. It shuts the door against one of his subtlest enemies—the temptation to compromise, to be untrue.

There is no humbuggery in heaven, none in Science, and it was in her insistence upon this fact and her practical proof that Christianity is scientific, that Mrs. Eddy became the world's great benefactor. No one can accept her teaching and fail to apprehend that in so far as he consents to or indulges in any flavor of mendacity, in so far he is not and cannot be a Christian Scientist. Trueness is love for and consecration to Truth. It is the heart of genuine faith, it is the first and the last requisite of Christian Science.

JOHN B. WILLIS.

WORLDLY PLEASURES.

THERE is a wide difference of opinion among professed Christians as to the extent in which they should indulge the desire for the pleasures of the senses, some sects prohibiting certain forms of amusement altogether, and others permitting them, except at specified seasons. It has, however, been noticeable that to the awakened conscience all such indulgence seems hazardous, and so, many have sought safety in asceticism, from the feeling that the temptation to worldly pleasure of any sort can be best avoided by severe self-discipline. It is, nevertheless, the experience of the many who are healed in Christian Science that the things of sense, one after another, cease to allure, as spiritual realities are recognized and begin to take their rightful place in human consciousness. The unreality of evil is soon admitted, and its false manifestations are seen to be but shadows which are pierced by the keen rays of "the Sun of righteousness."

How inspiring it is to hear a man tell of his emancipation in Christian Science from the awful bondage of belief in the pleasure and power of sin in all its forms. Perhaps the drink habit was the first to yield to the action of the truth. This chain had been willingly assumed at the start, through the belief that there was pleasure in it, and later came the belief that it had power to resist the utmost efforts of the human will, even when backed up by drugs and prayers. Our revered Leader says that "the pains of sinful sense are less harmful than its pleasures;" then she adds, "Belief in material suffering causes mortals to retreat from their error, to flee from body to Spirit, and to appeal to divine sources outside of themselves" (Science and Health, p. 405). It is by doing this that freedom is gained, and as the erstwhile bondsman of sense looks up to the heights of Soul, whence cometh his aid, he rejoices to know that

A man's a man for a' that.

The question of indulgence in worldly pleasure is, in its final analysis, a very simple one, and the difficulties in the way of deciding it would be greatly lessened if each one aimed to arrive at the truth for himself, whatever the cost, and left others free to decide for themselves as spiritual illumination came to them. Of old the children of Israel were commanded to abstain from all the practices of the nations who were "cast out" because of their evil ways; "for thou art an holy people unto the Lord thy God," was their leader's word. The Egyptians who had so long held them in cruel bondage were a pleasure-loving people, but we find this significant statement concerning them: "The Lord . . . will put none of the evil diseases of Egypt, which thou knowest, upon thee" (that is, if the Israelites obeyed the law of righteousness). Unhappily, they did fall into many of the evil ways of their predecessors,—the sins of luxury, pride, and worldly pleasure,—with a result that is known to us all.

Their lesson is ours today. We have only to ask ourselves what the pursuit of pleasure has done for its votaries in any land or any age (especially when this has led to the violation of the Sabbath and the neglect of other uplifting influences), and we shall have our answer from the pages of history. Mrs. Eddy tells us that "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (Science and Health, p. 390), and these joys are as eternal as their divine source! Like the living water of which Jesus spoke, they are within man's spiritual consciousness, and spring up perpetually. A glimpse of the blue sky, a glance into the ocean's depths, "the meanest flower that blows" (to quote Wordsworth), the healing of a single case of suffering by divine power,—these may all tell us of the heights and depths of infinite Love and awaken the joy that never grows weary. No one can charge Christian Science with being a religion of gloom, but like the Hebrew lawgiver it says, "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen," and so miss the real pleasures which are at God's right hand "for ever more."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

PHILADELPHIA, PA.

A new item is today [June 26] added to Philadelphia's splendid total of handsome churches, when the congregation of First Church of Christ, Scientist, which for some years past has been holding its services in the old Beth-Eden Baptist Church, at Broad and Spruce streets, opens its new building in West Philadelphia. Situated on a large lot, on the south side of Walnut street, just west of Fortieth, it has taken its place in the heart of one of the most attractive residence sections of the city, where the characteristic green of lawns and trees is especially marked, and it has risen there materially to add to the beauty of the locality.

The clear white of its stuccoed walls, with their broad windows and many generous doorways topped with the red-tiled roofs, which rise as if by terraces to the wide, low dome, forms a striking and distinctly pleasing effect. Architecturally speaking, the general style is Italian renaissance in its earlier period, but an observing eye sees everywhere about the building, in the arches of doors and windows, for instance, and in the wall-columns which divide its northern front, lines purely Ionic in their simplicity and dignity. The architects have, as it were, wedded these two elements in bringing together a structure whose great size—the auditorium alone seats twelve hundred—is lost in the propriety of its proportions, and whose somewhat severe beauty, taken in its entirety, is such that one is almost surprised at the subsequent discoveries of its charming elegance in the lesser details.

The building has been fifteen months, to a day, in being brought to completion, ground having been broken on March 25, 1909. In the early stages of the work it was discovered that the lot did not offer proper "footings," or foundation structure for an edifice of this size and weight. To meet this problem, concrete piling was driven all over the surface of such part of the land as would bear the church, the piles being sunk anywhere from a dozen or fourteen feet to more than twenty. It was an expensive and a somewhat tedious process, delaying the work probably six weeks, but today the situation is the best that could be desired. The cost of the church is one hundred and twenty-five thousand dollars.

If the congregation does not enter its building this morning literally and wholly free of debt, it is only because a few thousands of dollars have been advanced for the completion of the work by certain members of the body. This forward

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step in the cause of Christian Science in this field is directly in line with a progress which is being shown the world over. As a part of the services which will today inaugurate its new home, First Church will this evening stand host to those interested in the subject of Christian Science, inviting them to attend a lecture on that theme, to be delivered by Bicknell Young, of London, England.—*North American.*

We have subsequently learned that the new auditorium was filled to its utmost capacity at both of the opening services, as well as at the lectures on Sunday and Monday evenings, by Mr. Young. Extra chairs were used wherever space permitted, but on Sunday evening several hundred people were unable to gain admission. The *Evening Telegraph* reports that Mr. Price, the First Reader, following the services, said that the Christian Scientists of Philadelphia regarded the opening of the church as most gratifying. He declared that it was a step in advance for the work of Christian Science in this vicinity. "For the past four or five years we have had in mind the construction of another church," said Mr. Price. "The entire city was canvassed to decide upon the most desirable location. The work of Christian Science in this city is growing very rapidly. This is shown by the increased attendance at the Sunday School, which has nearly doubled within the past two years, and now has an average attendance of two hundred."—[EDITOR.]

THE LECTURES.

INDEPENDENCE, KAN.

Frank H. Leonard lectured on Christian Science at the Beldorf Theater March 28. He was introduced as follows by Mrs. Josephine Campbell, Second Reader of the local church:—

From the beginning of human experience mortals have been searching for the one true God, whom to know aright "is life eternal," as our Master said. Failing to find Him, many idols have been built up in mortal thought, all endowed with power according to one's faith in them. We in and of the flesh are all idolators, despite the fact that infinite Truth has always been here and is ever ready to guide and enlighten the human consciousness out of its own darkness. We smile at the ignorance of the heathen worship of idols, whether they be of wood or stone, and thank God we are not as they are; but if we turn our attention from them to our own mortal mentalities, we discover many idols other than wood or stone to which we have been, willingly or unwillingly, obedient slaves. Fear, anger, hatred, malice, envy, jealousy, revenge, sin,—these are the recognized masters of the human race and are the underlying cause of sickness, disease, and death. Any one of these conditions, in proportion to one's belief in it, is sufficient to destroy health, harmony, and success. In the measure of our receptivity of the true knowledge and understanding of God, as revealed to us through Christian Science, we are enabled to dethrone these false idols and to say with the psalmist, "Who is so great a God as our God?" We have with us tonight one who will tell us something of this great truth.—*Correspondence.*

OMAHA, NEB.

On April 22 Clarence C. Eaton of Tacoma, Wash., delivered a lecture on Christian Science under the auspices of First Church of Christ, Scientist, in the new Brandeis Theater. At least three hundred people stood, and about two hundred left the theater unable to get seats. The lecturer was introduced by Major Herbert M. Lord, U. S. A., who said,—

Christian Science appeals to the world today by its splendid hopefulness. To the sick and suffering it holds out the promise of relief, to those in bondage of fear it proclaims emancipation, to the weak and sinning it offers needed help, and to a world in darkness it flashes a message of approaching dawn. Its beneficent, quickening, uplifting influence penetrates the palaces of the rich and the cottages of the poor, and wherever it goes, health, happiness, and harmony are its fruits. It is slowly but surely making its impress upon the other religions of the world, and effecting radical changes in the so-called medical science of the day. It is even changing the language of the people, and has relegated the word "incurable" to the ranks of the obsolete, changed "hopeless" to "hopeful," transformed "discouragement" into "encouragement," annihilated "despair," and given a new and deeper meaning to "charity," "friendliness," "kindliness," and "love." It has brought to the light of day many long-hidden, dust-covered Bibles, and has shed radiant light on sacred pages whose richest truths and treasures had been lost sight of in the foggy atmosphere of contradictory theological systems.

Christian Science does not proselyte, unless, perchance, you give that name to the honest expression of one's heartfelt gratitude for benefits received, and the proffer of its priceless blessings to others in their hour of need. If we who have been healed and helped failed to voice the message of hope to those in the valley of the shadow, we certainly would be recreant, guilty of the basest and grossest ingratitude, and not worthy to march under the banner of Christian Science. Christian Science does not need to proselyte. Christian Science does not need you, and it does not need me, but we need Christian Science, and the world needs Christian Science, and in the providence of God the world is getting it, and this, the religion of hope, health, help, happiness, love, and charity, is finding its way into the uttermost parts of the earth, and the nations are learning of a God who needs no apologist, and who sends good and nothing but good to His children.

The world is eagerly reaching out for this religion of optimism; this religion that one carries with him into his home, his business, and into his pleasures, making of this world of ours a delightful place of sojourn; a religion that enables us to see those about us in a new and more charitable light; a religion that emancipates from fear, sickness, worry, perplexity, and trouble, and helps us really to solve the vexing problems of life. Christian Science does not criticize, but has a "Godspeed" for every good work. It has no quarrel with the doctors or the churches. It appreciates the self-sacrificing endeavor of conscientious members of the medical profession; it simply says: "We have found a better way." It is grateful to the churches which all through the centuries have kept the fires of devotion burning, in troublous times of peril, persecution, and martyrdom; but Christian Science says to the churches: "Come up higher." Christian Scientists do not criticize, and really care little for criticism from others, for they have seen that through the working out of the great law of Truth every attack on Christian Science has served but to strengthen its sinews, and that misrepresentations only widen its borders. Christian Science simply turns the other cheek and builds another church.

Christian Science has no preachers save the Bible and its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it has no sermons only as the lives of its followers are read by those with whom they come in contact—living, breathing expositions of the eternal and infallible efficacy of Truth in the cure of sickness and sin. And so we come here tonight not to proselyte; we are not gathered in this beautiful auditorium to criticize or to quarrel with others; we gather here not to preach or sermonize, but we do come together to listen to the message of Truth from an authoritative source; to hear something of what Christian Science is and what it does—a message that will prove an inspiration to Christian Scientists, and a message of enlightenment and help to those who are only inquirers.—*Correspondence.*

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HORNSEA, ENGLAND.

The Rev. William P. McKenzie lectured here on Christian Science May 6. He was introduced by Col. Edgar Lambart, who said,—

It would not be fitting that I, a stranger among you, should offer my personal testimony to the truth of Christian Science, but I am only one of a great company of people, professing and calling themselves Christian Scientists, many of whom through Christian Science have been brought back from the brink of the grave, from the depths of degradation and despair, and from the waste places of weariness and disappointment. Some of them dwell in your midst and can tell you of their healing. But with great respect I venture to say to those of you who are not Christian Scientists, that I think you do well to be here tonight. For, suppose it is true? suppose it is true that Christian Science does hold the key to that kingdom which our Master said it was the good pleasure of his Father to give us? suppose that in Christian Science there really is that truth which he said should set us free—free from the chains that seem to bind us so fast, free from that fear which in its myriad forms seems to haunt our daily lives with its specters of disease, of poverty, of failure? Is it not truly worth your while, for the sake of so large a hope, to come and listen? to lay aside prejudgment and pride—that little wisdom of ours which is such foolishness with God—and to bring to your hearing, if possible, that receptive mind of the little child which the Master said was the condition of understanding the kingdom?

Correspondence.

NEW YORK, N. Y.

Bicknell Young delivered a lecture on Christian Science in Carnegie Hall, Sunday afternoon and evening, May 8, under the auspices of all the Christian Science churches and societies of Greater New York. At the afternoon lecture he was introduced by Eugene R. Cox, who said in part,—

The unrest of this nation has become proverbial, and many causes have been assigned for it, but the real cause is the desire for good. We are dissatisfied and unsatisfied, and this is not to be wondered at. The papers tell us of the badness of individuals. The magazines tell us how bad we are collectively and as citizens, and it may be that something we each carry around with us tells us in no uncertain tones that we ourselves are not all we should be. Nor is there any lack of proposed remedies for all of this. Thousands are ready to tell their neighbors how to be good and to lay down laws and rules for the regulation of the affairs of others, and to write tomes by the ton in elucidation of their plans; but the progress they make is lamentably small.

Forty years ago Mrs. Mary Baker Eddy made a discovery that was marvelous in its simplicity and in its effectiveness. She discovered that if we desired good with our whole heart and might and pursued it, we would have no time to tell others how bad they were, nor to try to make them good to suit our tastes and notions. She reduced this discovery to a system, and in its practical application it is known as Christian Science. We have found that in the path leading to good we are overtaken by good health, and that this and not disease is our heritage; that as we think right thoughts, righteousness and not sin is ours. Faint though the progress has been along the line pointed out by Mrs. Eddy, it has yet been enough to attract the attention of the world, and to cause many to inquire concerning this rapidly growing religion.—*Correspondence.*

Learning is but a part of man's equipment, and a paltry enough part, unless wisdom go along with it.

LUCAS MALET.

TESTIMONIES OF HEALING.

Christian Science came to me a little over two years ago, at a time when I needed help and needed it badly, for everything seemed to go wrong, no matter how hard we tried to do right. I had never been considered very strong, and was recovering from what the doctors called a nervous collapse. I was feeling very bitter, because I thought that if we are given work to do, we should be given the strength with which to do it. Just here, however, I was led to call upon a lady who is a Scientist and to tell her some of my difficulties; also that I wanted to know about Christian Science, if it had anything better to offer than the husks upon which I had been trying to subsist. Only those who have had a similar experience can appreciate the great relief I felt when I understood that God does not make evil, disease, and death, but only good, and that it is not His will that we should suffer or be unhappy.

After that I attended several Wednesday evening meetings and the Sunday morning services quite regularly, my husband going with me, and began to read "Miscellaneous Writings," by Mrs. Eddy. It was while reading this that I suddenly realized all my physical ailments had left me, including a severe cold which I had contracted a short time before, and I was free! I could do any amount of work, household or the teaching of music, and never seemed to feel tired. When I think of all the blessings that have come to me through Christian Science, I exclaim with David, "Many, O Lord my God, are thy wonderful works which thou hast done, . . . they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

My gratitude to God, and to our Leader, can best be expressed by trying to follow the teachings of the Bible as explained in Science and Health, which is indeed the "Key to the Scriptures;" for while I had been taught to read the Bible and had memorized a great deal of it, I did not understand it, or the ministry of Christ Jesus, and only read it because I thought I ought to; but for the last two years I have read little besides the Bible, Science and Health and other works by Mrs. Eddy, also the *Sentinel*, *Journal*, and *Monitor*, which are such a great help to us in our passage from sense to Soul.

MRS. JANE C. KEMP Boulder, Col.

It is with the most profound gratitude that I tell of the blessings that have come to me in my comparatively short experience in Christian Science,—gratitude both to God and to our Leader, Mrs. Eddy. The direct cause of my investigating Christian Science was the complete healing of my wife from many complicated disorders. My father was a practitioner of medicine for over forty years; I was connected with the drug trade for several years, and am a graduate from the medical department of the University of Pennsylvania; I also practised medicine for several years. Having thus had a belief in the power of material remedies instilled in me from childhood, I was naturally enough very antagonistic toward Christian Science, and especially prejudiced against it as a healing agent. The fact is, I knew nothing of it, and did not want to know anything, but I can now readily see that this feeling was caused entirely through ignorance of what Christian Science means.

For several years before coming to California, my wife had been in a very poor state of health. In speaking of her troubles, my reference to them is made from a once material point of view, and not from a Christian Science standpoint, for at that time we knew only the material side. From childhood she had suffered from deafness and impaired eyesight, the sight being practically destroyed in one eye and the sense of hearing lost in one ear. These

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ailments dated from an attack of fever. The heart action also was very irregular, and she suffered from acute attacks, many times becoming unconscious, so that she was never without a vial of so-called heart stimulant. She experienced periodical attacks of neuralgia, and her digestion was bad. She had to wear the strongest of eye-lenses, and could not leave them off for a moment without severe attacks of headache, which would at times continue for two or three days. Oculist after oculist, aurist after aurist was consulted, but all with the same result—no benefit. She was also a sufferer from other organic troubles, and seemed to be unusually susceptible to climatic changes, it being, as we thought, necessary for her to seek a warmer climate in the winter and a cooler climate in summer. She was also sent to sanitariums for treatment.

She had met and talked with several Christian Scientists, but did not take up the study of this teaching for a year or so after we came to California. A few months before we left the East, a noted surgeon was consulted, and as usual in such cases, an immediate operation was advised. In ten days my wife was in the hospital, and had undergone an operation; but this gave her no great relief, and in many respects she suffered more. Shortly after coming to California, which was soon after she left the hospital, she took up the study of Christian Science, much against my wishes at the time, as I would not allow myself to believe that there was any merit in it. I objected to having our two children brought under its influence, and would not listen to any discussion of it, so intense was my feeling against it. Suffice it to state that after my wife had been studying this wonderful Science of Truth for a short time, and had taken a few treatments, she began to improve, and for over three years she has been perfectly well, as God intends every one to be. She has gained greatly in weight, her hearing is as acute as a child's, and her eye-glasses have been discarded entirely.

Noting that these changes were being gradually but surely effected, I could not help wondering what caused them, as she had given up all medicine; but even then I could not get away from my life-long belief in matter and material remedies. I had been reared under strict orthodox teaching and belief, but was never able to get any direct understanding or benefit, spiritually, from my reading of the Bible, and for many years I had almost refrained from reading it. I had no interest in the church, as I had about lost faith in its doctrines; in short, I had allowed myself to discredit most of the Bible teachings through this lack of faith in the church. I now see that this was because I had not found, or did not try to find, God as Life, Truth, and Love, as taught in that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Over two years ago I was afflicted with a series of boils and carbuncles, and in several instances it was necessary to have a surgeon lance them. My wife had asked me to see a Christian Science practitioner, but still I spurned her advice, until I felt that I could endure the suffering no longer. Finally, in this extremity, I called upon a practitioner. I had two or three treatments and the trouble was completely overcome.

For a long time I had been a sufferer from insomnia, had always been susceptible to take cold, and had suffered from slight attacks of rheumatism. Immediately following the treatments referred to, I began to read Science and Health, and the following Sunday morning attended for the first time a Christian Science service, which to me seemed more beautiful and inspiring than anything I had ever before attended. I then went to the Wednesday evening meeting, and it is needless to say that I have been a regular attendant at all the services ever since,—indeed I at once found myself longing for them, as they seemed to mean so much to me. During this time the sleeplessness has been overcome, I have no further thought of taking cold upon exposure, and the attacks of rheumatism are easily dispelled. The latest demonstration was the healing of a bad cut on the wrist, made by an old tin can. This cut, under the usual surgical treatment, would have required at least three stitches, and when the accident happened I thought an artery had been severed, so severe was the bleeding. I called my wife, who at once declared the truth for me. A bandage was placed around the wrist, the bleeding was immediately checked, and in less than a week the cut was completely healed. I suffered not the slightest inconvenience from the injury, and today there is not even the sign of a scar. It is needless to say that our medicine-cabinets and cases have been emptied,—they are no longer a part of our home requirements or necessities,—and my medical teachings have been cast aside,—they are a closed book to us.

I shall never forget an experience with an attack of throat trouble which we had, and what a beautiful demonstration it was. Our boy, then about ten years old, had been subject to repeated attacks, and this last one occurred before I had begun my study of Christian Science and while I was still depending upon material remedies in all things. The little boy was attacked at night, and I immediately ran to the medicine-cabinet, but the usual remedy was gone. I called to my wife, who immediately declared the truth for the boy, and in less than ten minutes the full membrane with all accompanying mucus was ejected. The child has not had even the slightest return of this dreaded trouble. I am so thankful that we have at last found a religion which not only we can understand, but which our two children can study understandingly, for they get much help out of their study of the Lesson-Sermons. I am realizing that I have found a concept of God that I never dreamed of before, and vastly different from the God that I tried to know under the old teachings.

In Christian Science I am overcoming the sense of self, selfishness, resentment, irritability, etc., all of which had always seemed to be a part of my so-called material being. I fully appreciate that I have many things to overcome, and realize that I have miles, as it were, of travel before me in order to ascend that height of freedom from sin, sickness, and death, to enter the sphere of truth and grace; but I am urged onward by the knowledge that I am on the right path. I am indeed thankful to God for the many blessings, spiritual, physical, and financial, that have come to me and my family, through the truth that surely makes man free, and grateful to our beloved, noble, and self-sacrificing Leader, Mrs. Eddy, for the revelation of ever-present Truth which has come to us through her.

E. B. GOODWIN, M.D., Los Angeles, Cal.

If I were to tell all that Christian Science has done for me, it would be a long story. Suffice it to say that I have proven it to be a "pearl of great price,"—a veritable truth, a saving power, strengthening, satisfying, purifying, and uplifting. The physical healing seems wonderful, but the spiritual illumination is more so. Christian Science comes into our lives like sunshine, bidding every shadow flee. If we walk in the light of Truth, as our Leader has taught us in "Science and Health with Key to the Scriptures," we shall fully realize, with the apostle Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

ELEANOR S. SMITH, Chicago, Ill.

[Translated from the German.]

When Christian Science was first brought to my attention by a near relative, I was led to accept it at once. Although I did not take it up at first for the physical healing, I was cured of an eruption near the right ear, with which I had been suffering at intervals for thirteen years.

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This healing was accomplished through the study of Science and Health and other works by Mrs. Eddy, as well as through reading the Christian Science periodicals. I am most grateful for this and various other proofs of divine blessing, and close this testimony with the deep-lying conviction that the truth taught by Jesus has been rediscovered and brought to us again in practical demonstration by Mary Baker Eddy.—Miss Josephine Ziller, Athens, Greece.

[Translated from the German.]

After nearly three years' study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," as well as the other publications pertaining to Christian Science, I feel that it is my duty to testify to the benefits derived therefrom. I accepted Christian Science simply because I felt that it must be the truth. On many occasions I have had proofs that the truth contained in the teachings of Science and Health does heal the sick.

Last summer I was taken with a fever which lasted several days; one afternoon it grew much worse, and I asked my sister to help me in declaring the truth. I must add that several among our acquaintances and friends had been taken with this fever, and a few had fallen victims to the dread disease. We had been going to see one of these friends regularly at the hospital, and I must have been affected by these cases, as I had not been able to overcome the sense of fear entirely. My sister at once asked me if I was afraid of taking the disease, to which I answered that I had been, but that I was trying to overcome my fear. I asked her to read the 91st Psalm, which she did over and over again, till I felt better and was able to go down for supper. During the evening and the following night we both kept declaring the truth, and the next morning the fever had left me and I felt well and free. In the afternoon we went to the seashore with friends and had a picnic, and came home late at night. During all this time I never missed a meal, nor did my family, my sister excepted, suspect that I was not well.

We study the Lesson-Sermon every morning before we attend to our occupations, and try to live according to the teachings of Christian Science. We are grateful to Mrs. Eddy for discovering the truth and giving it to the world.

Miss Natalie Ziller, Athens, Greece.

So many people have wondered at my recovery from illness of such long standing, that I came to the conclusion my experience with Christian Science might help some other poor sufferer who has exhausted all other means, that such a one might be inspired to search for health in the way I did. I had been subject to nervous disorders nearly all my life, as well as to bronchial and stomach trouble and several other complaints. My most serious difficulties began after the birth of my second child, which was about eight years ago. I suffered greatly for nearly two years, could not do any work, and spent most of my time in bed. The last six months I could not see any one except those who cared for me. I had seven different doctors, who did their best and helped me for a while, but they all said I would never get well unless I underwent a serious operation. This I refused to do, declaring I would die first; and I was thought to be dying when a friend advised Christian Science.

I had treatment, and although my recovery was slow, it was a steady gain from the first treatment. I am now in excellent health and do all my own work. I have never enjoyed such good health, and the truth has been our sole remedy for some time. My two children have been delivered from many ailments. The doctor said the second child would never walk, but in six treatments in Christian Science the little one was entirely healed, and could walk a short time after. I am grateful to God, and to our beloved Leader, Mrs. Eddy.

Mrs. Cora Gibson Berry, Maplewood, Mass.

Over four years ago I came into this new understanding of Truth. I did not take up Christian Science for the healing of disease, but my parents, who were Christian Scientists, asked me to let my children go to the Christian Science Sunday School; which I did. The first healing was that of a case of lung trouble of three months' standing, and my little girls met this through the knowledge which they gained in attending Sunday School. When I found that Christian Science is not only good for healing sickness, but for everything that is discordant in our lives, I began to use the little understanding I had in the home problems, no matter how trivial they seemed to be, for I found that Truth meets every need. Another healing was that of my little son, in an attack of acute lung trouble, which was overcome very quickly indeed.

About two years ago a baby was born to us, all the conditions being very harmonious. I sat up the next morning, and was dressed in two days after. I was perfectly well in every way, and I know this was due to Christian Science, because I had a very different experience before coming into Science. Besides all the blessings of healing, the baby has always been very good, has never had any of the ailments common to babies; and is all love and smiles, for we try to see reflected in him the real child of God. Words cannot express my gratitude for all these and the many more blessings which have come to us through the study of the Bible and our text-book.

I am very thankful to our dear Leader, Mrs. Eddy, for giving to the world "Science and Health with Key to the Scriptures." My greatest desire is to know more of this truth, and be better able to live the Christ-life every day.

Mrs. Grace Swearingen, South Bend, Ind.

It has been my desire for a long time to tell the readers of the *Sentinel* what Christian Science has done for me. I was considered an invalid; had been weak from childhood, and at the time I found Christian Science was suffering from stomach and heart trouble. I could not eat anything without being distressed, and also suffered from other ills. I was advised by a friend to try Christian Science; which I did at once. I went to see a Scientist, and had a helpful talk with her. She loaned me a copy of "Science and Health with Key to the Scriptures," and I began to read it. I soon found that it contained the truth for which I had been wishing. Through the reading of this book I have been healed of those ailments, and I have found that God is the only physician for me. God was my only help on two occasions, at the birth of my two children. The births were natural and almost painless. I cannot express my deep gratitude to God, and to Mrs. Eddy, the Discoverer and Founder of Christian Science.

Mrs. Delia Whitlow, Paducah, Ky.

For the benefit of those who may be seeking after Truth, and from a thankful heart, I wish to give a short summary of what Christian Science has done for me. Since young womanhood I was an almost constant sufferer, and I steadily grew worse, until about two years ago. By the advice of the best physicians I went to a hospital, where I submitted to a dangerous and painful operation, in the hope that my health might be restored; but I received no benefit thereby. In addition to these ills, complications of bronchial and stomach trouble appeared. I was not allowed by physicians to eat anything but the very lightest diet, and even that seemed to distress me.

I took medicine until drugs lost their seeming power, and I was condemned by the doctors (I had five of them) to die, unless I left the town, as they said the very air of this place was poison to me. I had been confined to my room and bed for weeks. As a last resort, by the advice of a friend, I called in a Christian Science practitioner

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(December, 1907), though at the time I had no confidence in this method. After the first treatment I ate anything I wanted without any bad effect, and in two or three weeks' treatment I was entirely healed.

Since that time my whole family has been greatly benefited by the knowledge of the truth as taught in Christian Science, which has been our only remedy. While we have not reached that perfect sense of love which casteth out all fear, still we are pressing on toward the mark. My heart overflows with gratitude to God,—and to Mrs. Eddy, our dear Leader.—MRS. T. R. GREEN, Memphis, Tenn.

About two years ago I came to Christian Science for help, having had a bad case of stomach trouble from boyhood. In 1902 an abscess formed in my left side, which physicians pronounced incurable. In September, 1905, I had an acute attack of appendicitis, and two weeks later became helpless from my hips down, having no use of my limbs. I remained a hopeless invalid for twenty-eight months, being given up by the physicians as incurable. During this time I had been using an opiate, and at the time Christian Science treatment began I was taking this opiate in very large doses.

My daughter (Mrs. T. R. Green) was lying almost at death's door, having been given up by three physicians. A friend then asked her to try Christian Science. She had a practitioner called, who came in the afternoon and gave my daughter treatment. That evening she ate a hearty supper, and rested well all night. The next morning I asked for Science and Health and in a few days requested treatment. On the fourth day after my first treatment I arose, dressed myself, and walked to an adjoining room. I do thank God that I have not only been enabled to walk, but have also been healed of many diseases. I have made the Bible and Science and Health my daily companions, and by the understanding of Truth which I have thereby gained, I have been enabled to make some wonderful demonstrations for myself and others.

Words cannot express my heartfelt gratitude to God, and to our dear Leader, Mrs. Eddy, for the revelation of Truth and Love that heals the sick and makes the lame to walk, the blind to see, and the deaf to hear. I can say, in the words of the psalmist, "The Lord is my shepherd; I shall not want."—J. D. BURCHAM, Memphis, Tenn.

Christian Science has brought great joy to me in my old age. Twelve years ago I was healed of rheumatism of many years' standing. I have never lived where I could go to church, but I have read Science and Health and all the other Christian Science literature I could get. The *Sentinel* comes to me each week, bringing a message of Truth and Love.

In February, 1909, I was living with my son, who is not a believer in Science, and I was taken ill and was very sick. My son was very much alarmed and sent for a physician. In a few days they called another and then another, until three physicians had said they could do nothing for me. I had seemingly gone down to the brink of the grave, but my husband said there was another chance. He wanted to turn the case over to God through Christian Science, and this was done. A practitioner was called over the long-distance telephone, and I was fully restored to health, so that I am better than I have been for years. My husband also was healed of many ailments. We have been married sixty-eight years. We were both reared in an orthodox belief, but feel that we have been born again in this blessed truth. For all this we give praise to God, and thanks to our dear Leader, who has made this truth practical to the world.

MRS. LOUISA BURKS, Grand Prairie, Tex.

I had suffered for two weeks with an attack of illness, and after this a relapse occurred which, according to *materia medica,* left me with rheumatism and other disorders. I then began to take Christian Science treatment of a practitioner, and in two days I noticed much improvement. In a week I stopped the treatments, for I was able to be about as usual and was quite myself again.

Another manifestation of the power of Christian Science within our family was the healing of one of its members from gall-stones (diagnosed by a physician). It was a very acute case, but under Christian Science treatment within a week the pain had entirely disappeared and since that time has not been felt in the least. We are very grateful for the relief from this disease, because of the severe laws laid upon this belief by *materia medica.*

I am sincerely grateful for Christian Science and for what it has done for me.

MRS. N. MOOK, Roswell, New Mexico.

About four years ago I bought a copy of Science and Health. I read it almost constantly, and prayed that if its teachings were the truth, it might be revealed to me. Soon after this I called on a practitioner, and was healed of a bladder trouble from which I had suffered at times for more than twenty years. I cannot express what I feel of love and gratitude for God, and for our dear Leader, because of the many blessings that have come to me through the understanding of God as Spirit, Life, Truth, Love. My sincere desire is to live in accord with the teachings of Christian Science.

TELULA D. ECTON, Chicago, Ill.

I wish to express my gratitude for the many blessings received through Christian Science. The truth has removed many inharmonious conditions that have presented themselves, and especially with the children, whose ailments have been quickly met. I had suffered for many years from severe headaches, but these have been overcome. I had worn glasses for several years, but can now sew, read, or use my eyes for any kind of work and feel no need of the glasses. The demonstration of the power of Truth at the birth of our youngest child was beautiful and proved to us that Truth is an ever-present help. The child weighed only two and one half pounds at birth, and the physician said he could not live; but the material beliefs concerning such cases were quickly demonstrated over. The baby gained in strength and weight very rapidly and today is a large healthy child.

For these and many other blessings which I have received in Christian Science, I am very grateful.

MRS. MABEL C. SCHWINGEL, Great Falls, Mont.

[Translated from the German.]

In my work I need an acute vision as well as a steady hand, but both of these had greatly diminished. I thought that the trouble was caused through smoking, which bad habit I had not been able to get rid of, despite all my efforts. I then heard of Christian Science, also that many a smoker had been healed through its ministry, and I therefore decided to give it a trial. After I had attended a few Sunday services and Wednesday evening meetings, I became convinced that the physical defects were the minor evils which would disappear in due time, if only I tried to have purer thoughts and be a better man altogether. I then endeavored to think along these lines and to act accordingly, and I also applied to a practitioner for treatment. To my great joy I soon noticed that I had regained both the acute vision and the steady hand, while the tobacco habit disappeared without my becoming aware of it.

I cannot enumerate all the proofs of the power of divine Love which I have had up to this time, but I wish to

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testify to the fact that through Christian Science I have learned again to love and respect my fellow-beings; that I have also been able to overcome business difficulties easily, and have become prosperous. Peace has returned to my family, and my wife and I are more happy together than ever before; besides, I have made friends of people who formerly were my enemies. For all this I am thankful to God, and also to our beloved Leader.

MAX WAGNER, Dresden-Neugruna, Germany.

I wish to express my gratitude for what Christian Science has done for me. I had suffered for years with severe stomach and bowel trouble, also from an affection of the gall-ducts which caused excruciating pain, and jaundice, these attacks coming on about every three months. My husband being very low and not expected to live, I had turned as a last resort to Christian Science for him, and it was soon after this that I was taken with a very severe attack. I sent for a doctor, who gave me medicine which relieved me, but as soon as its effect was gone, I was just as bad as ever. The Christian Science practitioner came soon afterward to treat my husband, and I asked her to treat me first. She did so, and in a half hour I was very much better, almost entirely free from pain. In three treatments I was completely healed of all my diseases and have been perfectly well and healthy ever since.

I am grateful to God, and to our dear Leader, for all the blessings received.

MRS. CASSIE J. FRASER, Searchlight, Nev.

It is with great thankfulness that I testify to the blessing of complete restoration to health and strength received through Christian Science. During 1908, I was reduced to such a condition that it was supposed by my friends and the doctor attending me that it was only a question of a very short time when I must pass on, as no material remedy was of any avail, even in alleviating the pain. I was too far gone to know anything of my condition, and at this time my wife called in a Christian Science practitioner, with the result that with two treatments natural action of the bowels was restored, after four weeks of obstruction. Although in a very nervous condition, I soon began to get better; my appetite came, and I was able to eat, which I had not done for weeks. My mental condition gradually improved and in two weeks I was able to sit up and read a little while at a time. At the end of four weeks I was able to walk down town, a distance of half a mile, and in two months I could work. From that time on I continued to gain strength, without any return of the disease, and now I am working regularly at my occupation as a miner, in complete health and strength.

There is no way to attribute my recovery to any other cause than the application of the truth as explained by Mrs. Eddy in "Science and Health with Key to the Scriptures," and it is my earnest endeavor to acquire an understanding of her teachings for myself. I am indeed grateful to God for giving to us this truth through Mrs. Eddy.

GEORGE A. FRASER, Searchlight, Nev.

Our lot is greater than ourselves, and gives to our souls a worth they not else have dared to claim. Hence, the humbleness there always is in Christian dignity. The immortal lot infinitely transcends our poor deserts; how we are to grow into the proportions of so high a life, it is wonderful to think. And yet, though it be above us always,—nay, even because it is above us,—there is something in it true and answering to our nature still; so that, having once lived with it, we are only half ourselves—and that the meaner half—without it.—MARTINEAU.

FROM OUR EXCHANGES.

[Rev. T. W. Young as quoted in *Detroit* (Mich.) *Times.*]

Theology is man's idea of religion, not the thing itself. Old theologies should be smelted like ore and the good extracted to be applied to the needs of today. Do not assume from this that I belittle the old theologies—for arrogance that scoffs at the past is merely vanity; but, one cannot fail to see that people nowadays have little interest in dogma and that the authority of the church is no longer respected. As a divine institution it holds its own, but not as a temple of theology or a fount of ecclesiasticism. Men are anxious to make Jesus Christ king, aside from denominationalism. It is often necessary today to overthrow theology in order to save religion—theology changes, religion never. The Christianity of tomorrow will be lacking in dogmatism, for the public is impatient of the man who has only dogma to defend, but listens reverently to the man who has a truth to present. A gospel that is simple and practical will be the only one listened to in the future. The preacher of today must give up his obsolete phraseology and get down to the vernacular of the day if he is to gain and to hold the ear of the people. The Christianity of tomorrow will be scientific in its method, expression, and application.

[Ralph E. Flanders in *Public.*]

It is a great thing to be an insurgent. There is distinction in it. It takes no courage to be numbered among the soldiers of the "god of things as they are." And the worshipers of that god are on the losing side. Maybe not tomorrow, or next week, or next year, or for many years, will we make substantial headway against their dull and stolid phalanx. But we are cheered by the thought that again and again in the world's history have they been thrown into wild rout, while precious ground was gained in the fight for the kingdom of God on the earth. It looks as though another pitched battle were in sight. Insurgency, the union of body and mind and spirit in the service of the world, is to be found elsewhere besides at Washington. The whole earth is stirring with the larger insurgency. In England, Russia, Turkey, Germany, Spain, China,—the whole world over,—a spirit of restlessness, of dissatisfaction with ancient evils, is stirring the souls of men. This thing is of God. He who fights it is allied with the powers of darkness. He who breathes it and lives it, for good or for ill, has for his support the almighty powers of love and truth.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

The very things that men fret, strive, and worry about are things which to Jesus would have been valueless in themselves. He would not have considered the position of a king any more important than that of a peasant; he would have looked at the quality of the soul that occupied the office. And, to go further, though he was glad to be loved, it is impossible to think of him as pretending to anything he was not; he had nothing to hide away; he was utterly simple and sincere. Above all, his solicitude was for mankind and not for himself; he was not thinking about himself; he saw the whole race as though it were himself and himself as though he belonged to the race. In doing all this he felt himself to be the instrument of the good will of the Father, and never for a moment did he make a bargain with life on any other terms. His soul was lifted so high above all considerations of self-interest that any pain he suffered had more to do with his failure to open men's eyes to their true condition than to any other cause. He cared supremely that God should be glorified in all human hearts and in the love of man to man. It was this he lived and died for.

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[Rev. W. H. P. Faunce in *Watchman.*]

Americans need to see that the goal of life is not the achievement of what we call "success," but is the achievement of personal and social worth. Our country has been obsessed by the idea of success. We have as a nation made the soulless maxims of Poor Richard an appendix to our Bible, and have worshiped at the shrine of thrift rather than the altar of service. We have too frequently admired results regardless of methods, and have believed that a man is justified in choosing any road he will, provided he "gets there." Success has bulked large in books for children, it has been flaunted in the market-place, and been emblazoned on the walls of the school. Our energetic temperament, our inherited love of adventure, our Puritan individualism, and the boundless opportunities of a new continent, have all combined to make us exalt a crude and heartless success above all earthly dignities. It is time for us to reclaim the finer and higher ideals of personal worth which were once dominant in the life of the Republic, supplementing those earlier ideals with the later truth that personal worth is acquired in and through social service.

[Theodore Roosevelt in a letter to the Edinburgh Missionary Conference.]

Your conference represents the practical effort to apply the teachings of the gospel to what the epistle of Jude calls "the common salvation." An infinite amount of work remains to be done before we can regard ourselves as being even within measurable distance of the desired goal; an infinite amount at home in the dark places which too often closely surround the brightest centers of light, and an infinite amount abroad in those dark places of the earth where blackness is as yet unrelieved by any light. In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity. I believe that without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts and differences of administration, the Christian churches may yet find a way to cordial cooperation and friendship as regards the great underlying essentials upon which, as a foundation, all Christian churches are built.

[*British Congregationalist.*]

The pure in heart see God; and it is the vision of God that determines life for the spiritual. Kindred souls constitute the true church. "Thou whited sepulcher" was our Lord's description of the religious life based only upon accepted standards and tradition, while divorced from soul realities. To confess a creed with the lip, and in the heart to have sympathies with conceptions which destroy that creed, is to be inwardly corrupt. We are bound to take up the cross of the Lord we obey, and follow him, if need be, to Calvary. By no other path shall we reach the throne of enduring influence and the heaven of peace.

[*Christian World.*]

It remains, notwithstanding all the disastrous history of the past, that only in union with the spiritual life can the intellect obtain its freest and fullest play. The old Brahmins were right in making it a condition of the pursuit of philosophy that its aspirants should begin by subduing their passions and rigorously regulating their moral life. There are certain truths, and these the highest, that only open to the pure heart. You cannot see them with the mind till the soul gets there.

[Rev. Walter Walsh of Dundee in a church address.]

I believe that most nations, as well as individuals, want to do right; but in the past it has been difficult to do right and easy to do wrong in international disputes, because we had only the machinery of wrong-doing.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XII. No. 46.

BOSTON, JULY 16, 1910

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ITEMS OF INTEREST.

National.

Official care of the Charles River Basin, lying mostly between Boston and Cambridge, has passed from the Charles River Basin commission to the Metropolitan Park commission. The dam, which is 1,620 feet long with approaches, providing an 85-foot roadway across its top on the harbor side and more than seven acres of park on the basin side, having a maximum width of 500 feet, with retaining walls of granite with concrete reenforcement on pile foundations, including the lock, which has an interior length of 350 feet and width of 45 feet and a depth at mean low tide of 17 feet, cost $1,641,922.98.

Self-elimination of weak banks is a proposition which Comptroller of the Currency Murray suggests to the national banks of the country through the medium of the recent meeting of national bank examiners. A bank, he says, should go into voluntary liquidation as soon as it is demonstrated to a reasonable certainty that it cannot be continued successfully, or as soon as the examiner ascertains that the officers and directors cannot or will not manage its affairs in accordance with safe banking practices.

The Government will undertake the work of storing water in five reservoirs in Washington at the headwaters of the Yakima and Naches rivers in the Yakima valley, southwest of Spokane. The surface of the reservoirs aggregates 15,500 acres, with a total storage capacity of 927,000 acre feet. This is sufficient for irrigation of 309,000 acres additional to the normal flow of the streams.

The Government cement mill at Roosevelt, Ariz., which was built because of the high cost of transporting cement to the site of the Roosevelt dam, has been dismantled. During its five years of operation the mill has turned out three hundred and thirty thousand barrels of cement, effecting, it is estimated, a net saving of six hundred and fifty thousand dollars.

The special committee on wages and prices of commodities has made a preliminary report to the Senate, after a series of hearings beginning in February. The report comes from the Republican majority only. The Democratic minority have been authorized by the full committee to employ an expert and compile such a report as they may desire to make. They will be given access to all the papers and information on which the report of the majority is based.

The Permanent International Association of Navigation Congresses, which will hold its next meeting in the United States, will mean much for waterway development in this country. Up to 1907 the United States with its vast area had spent only about five hundred and fifty million dollars on all its waterways and harbors, while France alone since 1814 had spent more than seven hundred million dollars.

The United Shoe Machinery Company has filed an equity suit in the Massachusetts supreme court against the Thomas G. Plant Company and Thomas G. Plant individually, returnable Aug. 1, to restrain the Thomas G. Plant Company from using other shoe machines in substitution for the United Company machines during term of the present leases.

The work of compiling information received from the railroads of the country concerning the cost of transporting the mails, has begun. Congress appropriated ten thousand dollars for the purpose of putting this information in such form that it might be used as a basis for fixing the amount of compensation to be allowed the railroads.

Smoking automobiles are now "outlawed" in New York city. The new statute provides that the chauffeur of a smoking automobile may be arrested and taken to the nearest police court, where he will be charged with a misdemeanor and fined or imprisoned, as provided by the code.

The engineers of the war department in New England have had placed to their credit the sum of about two million dollars to be used for making the river and harbor improvements in Maine, New Hampshire, Vermont, and Massachusetts, authorized by the last Congress.

The so-called "Lanjo" block-signal has been installed at a crossing in South Plainfield, N. J., by the Lehigh Valley road to protect automobilists. This device is in addition to the automatic bell signal, which cannot always be heard above the noise of autos.

The New York Legislature has passed four important bills for the protection of immigrants—regulating private banks, licensing steamship ticket agents, limiting the activities of notaries public, and establishing a bureau of immigration and industries.

The New York Legislature, called in special session by Governor Hughes to enact a direct nominations law, adjourned without passing the desired legislation.

A year ago the treasury deficit was $63,704,930. At the end of the fiscal year, June 30, the deficit was only $2,806,239.

The customs receipts for the fiscal year 1910 amounted to $333,043,500.

International.

The extensive irrigation projects planned by Sir W. Willcocks in the country lying between the Tigris and the Euphrates have now been commenced, and their progress depends chiefly on the readiness and ability of the Turkish government to allocate funds for the work. The Ottoman government has agreed to allot a sum of $2,250,000, but it is estimated that complete provision for all the works which it is hoped to carry out will require a sum of not less than $7,375,000.

The first step was taken in the direction of making Paris a seaport when the report on the development and extension of the canal de l'Ourcq, which is to connect the center of the manufacturing district of Paris with the Seine, was accepted by the municipal council.

Fifteen hundred delegates, representing governmental and private railways of nearly every civilized country, were in attendance at the eighth international congress just held in Berne, Switzerland.

With the exception of the roofing, the reconstruction of the famous Campanile of Venice is complete. The bells have been hung and rung. The ceremony was made the occasion of a great fête.

A bill for the parliamentary enfranchisement of women is before the English House of Commons. An early opportunity for discussion on its second reading is looked for.

It has been definitely decided by the Englishmen interested in the subject, to complete the proposed railway from Baghdad to Beirut.

The French budget for 1910 is estimated at $853,805,150.

Industrial and Commercial.

Over seventy million dollars is invested in the linen industry in Ireland. There are 935,000 spindles and 36,000 power looms; 70,382 people are employed, whose annual wages amount to $16,500,000. The business is in the hands of fifty different companies, of which seventeen are in Belfast, one in Cork, and the rest scattered throughout the island. Today England has only 50,000 spindles and Scotland 100,000, whereas fifty years ago the three countries had about the same number, viz., 350,000 spindles each.

The committee of the Merchants Association of the Chamber of Commerce, the New York Board of Trade and Transportation, and the Produce Exchange, which has been taking up the question of differential rates in the ports of the Atlantic seaboard and the present discrimination against New York, has determined to make a fight before the interstate commerce commission to get the whole system of differentials on the Atlantic seaboard abolished.

The Georgia Fruit Exchange, which markets the bulk of the peach, cantaloup, and watermelon crop of that state, is lodging serious complaints against the retail fruit dealers of New York. The chief feature of the charge is that the producers receive prices ridiculously low in contrast with the prices at which the products are sold there, and that the consumers are compelled to pay prices ridiculously high in contrast with the wholesale prices at which the retailers make their purchases.

Buyers for eastern commission houses traveling in the northwestern and Pacific states estimate that fifteen thousand cars, or from nine million five hundred thousand to ten million boxes of apples will be shipped from commercial orchards in Washington, California, Colorado, Oregon, Idaho, Montana, and Utah this season. The market value of the crop in the several states is placed at from twenty-seven million to twenty-nine million dollars at present prices.

The ministry of public works in Constantinople has invited bids for the construction of an extensive system of electric trolley lines in Constantinople and vicinity. To the successful bidder are offered the franchises of five lines decided upon by the government, and such lines as the bidder may propose and the government may find desirable to include in the concession.

The world used sixteen million six hundred thousand bags of coffee during the year 1908-1909. Of this amount Brazil produced nearly thirteen million bags, and the single state of San Paulo nine and a half million bags.

A new form of fireless cooker with electric heater attached has recently been put on the market. As there is practically no opportunity for the heat to escape, this method of cooking should prove very economical.

The East Indian cotton crop for the agricultural year 1909-10 will be 4,502,000 bales, an increase of 911,000 bales over last year's yield.

General.

The distance between Boston and San Francisco has been covered in seventy-seven walking days by Jack Eldredge, twenty-six years of age. Edward Payson Weston, seventy years of age, covered it last year in one hundred and five days.

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CHRISTIAN SCIENCE SENTINEL

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

PEACE IN ACTION.

W. D. MC CRACKAN, M.A.

CHRISTIAN SCIENCE promises peace and brings this promise to pass, but not in the way imagined by the world or the carnal mind. "My peace I give unto you," said Jesus; but he added, "Not as the world giveth, give I unto you." Not idleness, not the *dolce far niente*, the do-nothing of languorous ease, but peace in action, the satisfaction proceeding from spiritual activity, the calm of work well done—and being done.

The world of nature is full of pictures of peaceful activity, which poet, painter, and musician have joyfully seized for reproduction. The interior of a great forest, wherein every tree is growing in trunk and branch and leaf; the grassy uplands, where myriad flowers brighten the verdure with their colors; a populated island resting on the horizon, or a vessel sailing over the broad expanse of the ocean; even so humble a sight as the smoke rising straight from the chimney of a cottage,—such pictures symbolize peace in action. Through figure and form the sculptor has expressed the ideal of well-balanced peace and power.

It is not, however, until Christian Science explains true action as mental and spiritual that the full value of peace can be ascertained. Mrs. Eddy, in an article entitled "Love your Enemies" in "Miscellaneous Writings," utters a note of warning against "treacherous peace" as proceeding from a false sense of friendship. On the other hand, in Science and Health, she describes the true peace when she writes, "The highest and sweetest rest, even from a human standpoint, is in holy work" (p. 519). It would seem, therefore, that the enjoyment of spiritual rest and peace is conditional upon action; indeed, humanly speaking, peace involves the overcoming of obstacles.

There is no immediate prospect of peace for any one on the order of do-nothing. Human existence will continue to be an apparent struggle for an indefinite time, a warfare wherein the breastplate of righteousness, or right thinking, must constantly be worn, the sword of Spirit must be wielded without fear or favor, and the shield of faith and the helmet of salvation used for protection against the onslaught of evil. Armaments will continue in the form of spiritual preparations for battles against sin, sickness, and death. The call to arms will resound to rouse the laggard, put heart into the timid, and dissipate the dream of mesmeric superstition. Passages at arms will be of daily occurrence, and battle-cries be heard above the din. Temporary defeats will doubtless be sustained, for the smoke of battle sometimes seems to becloud the issue, and stratagem and treason are designed to deceive the unwary; but glorious victories will always crown honest endeavor.

It is useless to pray for ease or lethargy. Every individual must be tested and tried on the field of battle. So long as materiality obsesses human consciousness, warfare will be conducted with material weapons. So long as matter is supposed to have power, the various attempts to overcome sin, sickness, and death must remain material in concept and execution, and ritualism and drugs continue to appear the proper means for procuring salvation. But, as the light of spiritual understanding pierces the gloom of materiality, it is seen that the true warfare is not material, nor are the weapons carnal. "For the weapons of our warfare," Paul writes to the Corinthians, "are not carnal, but mighty through God to the pulling down of strong holds."

In combating sin and sickness, mixtures and compounds of mind and matter are attempted, strange potions and lotions are concocted, the claims of outworn dogmas and false doctrines are permitted to assert themselves, and this for the reason that when mankind is first forced to recognize that the warfare is not material, they are tempted to turn for help to the carnal mind as a savior or battle leader. Scholastic theology and *materia medica* persist in interfering in the warfare. Thus have arisen at various times so-called semi-metaphysical systems, half-hearted makeshifts which have their day and bring temporary confusion; but in the heat of battle they are each and all found wanting, and so are sent to the rear. Those, however, who rely upon the Scriptures, and their interpretation in Science and Health, can never be deceived. They demand the exact Science of Christianity, which never fails when properly applied, because it is of God. They are satisfied with nothing less than the Mind which is divine, and so they earn their peace in action.

POSITIVENESS IN CHRISTIAN SCIENCE.

THEODORE STANGER.

A SHORT time ago the writer overheard a remark made by a member of one of the older churches, to the effect that Christian Scientists were the most intolerant religionists he had ever met. The only reason he could give for holding this opinion was, that they were so "awfully positive" in their religious convictions.

Now, if there is any time when a Christian Scientist may with some degree of justice deserve to be called intolerant, it is when he is just beginning to be a Christian Scientist. In their new-found freedom from pain and suffering, and when looking toward a bright future, some Scientists display "a zeal . . . not according to knowledge." They are apt to foist their opinions upon those who are not ready for the truth and who do not desire it, to discuss points which they themselves have but faintly grasped, to say things which must sound very foolish to an outsider, and then to feel disappointed or even to lose patience when those whom they are trying to convert do not agree with them. This period may be to some a "period of storm and stress," because of the antagonism they arouse; but they soon emerge from it. The more they learn to understand the true nature of Christian Science, and the more they rise above its letter into its spirit, the more do they see the vastness of the subject before them and their own meager knowledge of it; they become more tolerant, more ready to acknowledge all

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that is good in the world, in the churches and out of the churches,—all, indeed, that makes for the amelioration of suffering and the elevation of character.

No man was ever more positive in his religious convictions than our Master. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Heaven and earth shall pass away, but my words shall not pass away." These were his words. And yet, how broad he was, how free from religious prejudice and intolerance! Professions of faith had no value in his eyes unless he saw them accompanied by proofs,—by good works. He said that the publicans and harlots would pass into the kingdom of heaven before the hypocritical representatives of the faith of his own people. In one of his parables, it was a despised Samaritan who rescued a man fallen among thieves, while a priest and a Levite passed him by. When the scribes and Pharisees brought unto him a woman accused of violating the moral law, he said to them, "He that is without sin among you, let him first cast a stone at her;" and when they had all slunk out, he said to the woman: "Go, and sin no more." These instances also show that Jesus could appreciate the good the people manifested, without sanctioning their forms of religion or their faults.

When religious positiveness is supported and encouraged by ignorance, greed, lust for power, and lack of understanding of the nature of God, it becomes assertiveness, intolerance, and fanaticism. History affords us many sad illustrations of this fact, in the religious wars and the persecution of those who differed in their views from the representatives of the dominant religious party. Even in our enlightened age there are many who would deny to mankind the right to "prove all things," and to "hold fast that which is good." The most remarkable phase of this question is that those who suffered persecution because of their faith, later on, when they came into power, persecuted those who did not agree with them.

Men have ever patterned themselves after their concept of God. A belief in a cruel and vengeful God has tended to produce cruel and vengeful people. This applies principally to the many forms of heathenism. But even the Jews believed in a God who was subject to many human weaknesses, such as anger, cruelty, and changeableness. Is not this the same concept of God which the Christian churches have been teaching and in which they have believed? and is it a wonder that people became intolerant, fanatical, and cruel, when they had formed such a concept of God and lived in accordance with it? No doubt many Christians have tried to be "perfect," even as their "Father which is in heaven is perfect," but has their standard of perfection been that which their Master held? Now, the God of whom Jesus taught and in whom he believed, is a God of love, He is the author of good only and never of evil. Furthermore, the Master had a clear understanding of God, and this gave him also an understanding of man as God's image and likeness. Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). How could he be intolerant toward this perfect man!

Mrs. Eddy has shown us so clearly what Jesus' mission was. She tells us that "he did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs" (*Ibid.*, p. 18). And what was his life-work? To overcome every material condition and to resist every temptation of evil,—to assimilate himself to God. He had the perfect and unchanging God, the God of love and mercy, always before him, and he conformed himself in thought, word, and deed to this perfect model. How could he manifest anything but tolerance and love? How can a true Christian Scientist manifest the opposite of these qualities, when he realizes clearly that God is unchanging Love, when he sees the necessity of working out his own life-problem as Jesus worked out his?

It should be remembered, however, that positiveness is not intolerance. It would be impossible for a Christian Scientist to be intolerant toward other Christians, simply because they have not risen to his plane of understanding. People versed in the knowledge of this world do not think ill of those who have not reached the same degree of understanding which they themselves possess. To illustrate: A boy ready to enter high school knows that in mathematics to multiply the divisor divides the quotient by the same number, and to divide the divisor multiplies the quotient by the same number. He is absolutely sure of the correctness of this proposition, because he has proved it to be true and understands the underlying principle. He does not, however, dislike the boys in the primary grades who have not yet reached this point. He expects that they will some day gain the same degree of knowledge which he himself has reached. Furthermore, he knows that there remains yet a great deal for him to learn.

Christian Science is scientific religion, having an unchanging Principle. Christian Scientists have many times proven the correctness and unchangeableness of this Principle, in the overcoming of sin, sickness, and other discordant conditions. They have learned that sooner or later they must work out their own salvation by conforming in thought and deed to this Principle. They know that blind belief will not assist them in this work, but see the necessity of continually growing in spiritual understanding, wherewith to overcome the ignorance, the carnal-mindedness, which is the cause of man's seeming material state and of all the ills that flesh is heir to. It is clear to them that only in this way can heaven be attained. They know this to be true with reference to others as well as to themselves; and furthermore, they realize that they have as yet hardly reached the "primary grade" of this Science. Why, then, should they be intolerant toward any one? Such a proceeding would be just as foolish as if the astronomers who were able to calculate the appearance of Halley's comet should scorn those who have no understanding of astronomy.

It is thus seen that one can be very positive without being intolerant. In fact, the world is sorely in need of more positive Christians,—Christians whose convictions are based on an understanding of divine Principle, Love. The apostle James writes: "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." Is not this a most graphic description of the condition of the Christian church during all these centuries? Does it not explain the existence of the many varying creeds and denominations within the Christian church? Is it not high time for Christians to give up this wavering, this double-mindedness, and to become more positive in their apprehension and grasp of the truth? But how can they do this, if they have no Principle, no definite rule to go by?

Thanks to Mrs. Eddy, Christian Scientists have both Principle and rule to guide them and to make them positive. She herself is a shining example of positiveness. Ever since she received the revelation of Truth which is set forth in our text-book, "Science and Health with Key to the Scriptures," she has stood as firm as a rock, unmoved and unharmed by the waves of misunderstanding and ingratitude which have surged about her. More positive statements were never made than those which abound in all her writings; yet there is no one living today who expresses more of love and compassion than does she, and it is the earnest desire of every true Christian Scientist to follow her inspired leadership,—to become more positive as well as more loving.

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GOD LEADETH.

LAURA GERAHTY.

SOME years ago, the manager of a business firm was about to engage an office boy. There was little time to find out particulars as to the lad's character and habits, so the following plan was decided upon. A sixpence was to be placed, as though accidentally dropped, upon the floor of the office the night immediately preceding the morning on which the lad was to commence his duties. If he brought the coin to his employer, all well and good: if not, he was to be classified as a dishonest boy and promptly dismissed.

When that poor lad rose in the morning, he probably asked God to give him his daily bread, to forgive him his sins, and not to lead him into temptation; not to lead him or place him within range of any traps and snares that might be lying in wait for him during that day, which was fraught with so many hopes and fears and upon which, as we know, hung the issues of his immediate future, whether for failure or success. Oh, strange incongruity, that God, who is Love, should be feared and pleaded with as the tempter! Now, we, who have the key which unlocks all these treasures for our freedom, we know that God leads us, not into temptation, but delivers us from all evil, and that just in the proportion that we lean upon His untiring and unerring arm for guidance and support, shall we move, without fear of a false step. Knowing that God is leading, we simultaneously know that "God cannot be tempted with evil, neither tempteth he any man," as the apostle James tells us; that God is good, the strength and substance of all that is pure and just and holy, neither actively nor passively connected with evil in any degree or form; that He is leading, and leading necessarily to good only.

The actual facts which followed the incident cited above, were not precisely known to the writer, though at the time the conclusion was reached and freely voiced that, owing to the cruel temptation put in his way by his employer, the lad had fallen an easy prey and his early business career was blighted. Public sympathy, however, ran very high in favor of the boy, and his employer was looked upon by most people as the one who had sinned. Now, with the spiritual interpretation of that clause in the Lord's Prayer under consideration to help us, we are rendered less liable to such defeats. "And God leadeth us not into temptation, but delivereth us from sin, disease, and death" (Science and Health, p. 17). We learn that God leads us into the path of deliverance from temptation; and in the proportion that our prayer is one of assured affirmation in contradistinction to that of supplication, do we find our strength and support in all such difficulties.

One can picture the boy walking to his work on that eventful morning, perhaps running, fearful of being a little late; trembling as he neared his destination, as one who ventures timidly into the darkness of uncertainty; or perhaps full of youthful enterprise and resolve. Then thought goes to the boy of today, the boy with a Christian Science training. He walks along with head erect and countenance as fearless as the daylight; there is a certain fortitude dominating him which carries him fearlessly through every such experience, and at every attempt of evil (error) to assert itself in the shape of doubt or fear, he mentally denies the reality of any power save the divine, knowing and asserting continually that divine Love is leading, that Love alone has power to guide him, and that the path to be traversed is that which leads to good.

Is much comfort ever derived from asking God not to lead us into temptation while we believe in the power of evil? If there is, is not the comfort tenfold greater when we know for a single moment that God could not, does not, ever lead us into evil? Are we not thrice blessed who know that God is of purer eyes than to behold iniquity, and cannot place us in the direct line of fire? And do not we who are basking in the sunshine of this assurance, who are drinking from the clear fountains of Truth, and refreshing ourselves with the harvest gathered and stored for us in Christian Science,—should not we offer up a prayer of gratitude for this great blessing, for the realization of what has been so beautifully transposed for us from a disconcerting intimation to a supreme comfort? God leadeth us! Whatever be the seeming difficulty to be overcome, "the government shall be upon his shoulder;" and however dark and obscure the path before us, God leadeth; however luring the temptations to go to the right or the left, ah, brightest thought of all, the temptations are not of God!

Mortal mind may indeed set traps and snares for the unwatchful, it may whisper in subtle seductiveness, it may even robe itself in the garb of Truth; but mortal mind can have no power. "Get thee behind me, Satan," said Jesus, when tempted in the wilderness, and "Get thee behind me" must be the judgment pronounced by each one of us when similarly tempted. So, when the clouds of sense gather and the winds of argument blow softly around us, let us not be overcome, but be ever on the watch, vigilant and prayerful. When the tide is tugging violently and our moorings creak and groan with the strain of it, let us remember that God leadeth. Then, as we pronounce sentence on all the murmurings of sense, all the vanity of intellect, all the desires of mortal mind, and humbly assert the divine guidance, the desire which is prayer, "the habitual struggle to be always good" (*Ibid.*, p. 4) will go up to our Father and return to us augmented by the power of divine Love. And lo! Christ, Truth, is seen walking on the water, and his "Peace, be still," restores the calm.

He alone who has known the torture of temptation can recognize fully the blessedness of scientific denial; he alone who has had the cup to his parched lips knows the seeming bitterness of rejection and the actual and unbounded joy and gratitude when both thirst and cup have disappeared. He who has borne the violence of the storm, best sees the full beauty of the calm. Then peace settles down upon us and becomes such part of our existence that we are apt to forget, or at least not fully to realize, how abundantly we are partaking of it and how untiring and patient has been that Love divine on which we are leaning. Let us cast all our care upon Him, in the supreme confidence that He careth for us; and let us guard well our thought, lest we be tempted to believe for a single moment that we are or can be separated from our divine protector. Whether it be in a moment of sin, sorrow, sickness, fear, idolatry, or self-righteousness that the tempter comes to our side, it matters not. At whatever door the watchman is sleeping, there will the thief seek an entrance; but, if every door be fast locked, the effort will be vain.

Three times, St. Matthew tells us, the devil attempted to find a flaw in Jesus' armor, and three times he failed. The only hunger Jesus evinced was for the bread of life, the word of God. The only power he knew or desired was that of the Father. He knew that his safety and protection were the Father's, and he dismissed the evil one with the words, "It is written, Thou shalt not tempt the Lord thy God." As each temptation is put behind us, we are left purer and stronger; angels come and minister to us,—those "upward-soaring beings" which, as Mrs. Eddy tells us (*Ibid.*, p. 299), "never lead toward self, sin, or materiality, but guide to the divine Principle of all good,"—and thither God leadeth.

COMPENSATION IN CHRISTIAN SCIENCE.

GERTRUDE SLOCUM.

WHILE much has been written in explanation and justification of the acceptance of fees by Christian Science practitioners, very little has been said concerning the

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matter regarded from the standpoint of the patient. As one who became a student of this Science, not through the receipt of physical benefits, but through the perception that here the truth was to be found, my visits to a practitioner have been for other purposes than the relief of pain.

Did I not feel that my small payment would in some measure be compensation for the time I consume, I could not avail myself of the opportunity offered to have my ignorance enlightened, my mistakes corrected, my worries appeased. I should demur long and suffer much before I should feel myself justified in trespassing upon some stranger's time, and in preventing him during the minutes devoted to my cares and trials from attending to his own business. Should he already be possessed of so much of this world's goods as to endure no monetary loss by my intrusion, I should still be in the position of one getting something for nothing, and even they who cavil most bitterly over this wise provision of our Leader will acknowledge that this is more harmful to the recipient than to the giver.

Again, a certain natural hesitancy at intruding one's self upon strangers would prevent many from going for treatment when the first symptoms of disease appear. Upon first emerging from the old beliefs and practices, the young student of Science may not have enough understanding to combat successfully the initial claims of erroneous belief. Mrs. Eddy says (Science and Health, p. 420), "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them." Such may avail themselves of treatment at once, when the practitioner's time can be accepted and paid for; but should no payment be accepted, a sense of undischarged obligation would be incurred by the patient, and his appeal for help might be postponed until a more difficult situation would be developed.

Were no stated charge to be made for treatment, each right-minded and honestly-disposed patient would feel it incumbent upon him to repay in some measure the benefits he had received. The practitioner would be overwhelmed with offers of service, with attempts to perform the tasks allotted to the hours devoted to the patient's use, and lastly with gifts of every sort and description. The old system of barter—my time and skill for yours—would tend to be substituted, to the utter discomfort and confusion of all. The custom of a fixed money payment for value received has gradually been evolved for services as well as commodities. It is largely the conservatism of the older theologies that criticizes this newer and better way, although admitting that the clergy should receive their regular stipends quite irrespective of any reformatory results upon their congregations, and of the fact that no attempt is made to do the healing work demanded by Christ Jesus.

"WHO IS MY NEIGHBOR?"

R. E. HEARD.

ONE of the greatest blessings that Christian Science has brought to the world is the spiritual understanding which enables us to get away from the material sense of things and find the spiritual sense. The great help which I have experienced while endeavoring to put into effect our Leader's admonitions in this respect, prompts me to give out a thought or two on the lawyer's question, "Who is my neighbor?" The Master gave him a clear and definite explanation as to what constituted his neighbor, and perhaps this explanation was as much as that age could accept, for we must remember that Jesus said, "I have yet many things to say unto you, but ye cannot bear them now."

In this age Christian Science is teaching us that whatever tends to obscure our spiritual sense of God and His universe is the false material sense of this being, and the denial of the seeming reality of this false sense of God, and man is what Jesus required as one of the chief qualifications for discipleship. Webster defines "neighbor" as that which is near, adjoining, next; and Christian Science, in revealing God to us as the Principle of the universe, reveals also the true man. This necessarily destroys the false sense of the material universe and material man, and as the reality of the spiritual man, the image and likeness of God, is revealed to our consciousness, we find that our neighbor has always been near, though "'hid with Christ in God,'—with Truth in divine Love, where human sense hath not seen man" (Science and Health, p. 325); and this manifestation of the spiritual idea or neighbor we can love as our real self. As the psalmist says, "When I awake [from the false sense of life and sensation in matter], I am still with thee."

To the old thought this reasoning may perhaps seem cold or selfish, but it is not. Speaking for myself, if some few years ago I had loved my neighbor as I loved myself, and had done unto my neighbor as I would have been done by myself, I should have been doing him an incalculable amount of harm. When, however, we have cast out the beam from our own eye, we can go to him whom the world calls our neighbor and help him to realize what man really is, and to love and honor his true self as he should, and so cast the mote out of his eye. Our Leader tells us that "to love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses" (Science and Health, p. 88); and on page 118 of "Miscellaneous Writings" she says, "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory."

Surely our hearts go out in loving gratitude and obedience to God and to our beloved Leader for the joy which this spiritual awakening is bringing us through the glorious teaching of Christian Science, the Comforter which leads us into all truth, and enables one to love his neighbor as himself.

IMMORTALITY.

HARRY FRANKLIN PORTER.

THE evidence of creative energy is on every hand, in the heavens above and on the earth below. The ceaseless activity of wind and wave, the never-failing radiance of sun by day and moon and stars at night, affirm the ever-presence and omnipotence of Mind; the unerring accuracy of the solar aim and unvarying speed of the flight of the solar rays, the regular, rhythmic revolution of celestial spheres,—all these attest the presence and perfection of intelligence.

The ray of light sent forth from the central orb, infinite Mind, hesitates not nor lingers by the way, but goes on and out forever,—direct, sure, unwavering, penetrating the length, breadth, height, and depth of infinite being, illuming all things great and small with a light that is soft and clear. Clouds may hide, opposing beliefs may darken, but at the fount and source there is no interruption to the ceaseless outflow. So, within the heart of mankind an ever-welling voice affirms: Man lives, moves, and has his being in the eternal Life! Come what will, be what may—in the noontide of achievement and in the darkness of defeat, on the highest peak of bliss and in the lowest depth of despair, in childhood and in age, in slumber and in wakefulness, we may know that God and man are sure, and that as the gentle beam of living light is sent forth from its source, so doth our true selfhood manifest and affirm the eternal Principle of being. This is the assurance of Christian Science.

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SELECTED ARTICLES.

[Eugene R. Cox in *New York Evening Journal.*]

Agreeing with our critic's premise that in Christian Science there is no room for evil, it logically follows that an evilly disposed person claiming to be a Christian Scientist could find no abiding-place in the Christian Science church. Christian Scientists regard evil in precisely the same manner that Jesus regarded it when he cast out devils and healed the sick. He accorded to evil neither place nor power. He plainly and emphatically denied its reality, and said, "Which of you convinceth me of sin?" When he drove the evil-doers out of the temple, he demonstrated the superiority of spiritual power over the belief in an opposite or evil power.

Christian Science does not teach that the belief of evil does not exist to our human sense, but that in the true sense evil is unreal and always subject to the power of good. The spiritual power generated by right thinking and living tends to annihilate the false claims of evil and proves that we do not have to be overcome by evil, but that we can overcome evil with good. The kind of intelligence that is needed in order to understand Christian Science is gained not so much by intellectual training as by sincerely striving to live in accordance with one's highest understanding of what is right. Referring to a stubborn type of evil, which his disciples had failed to cast out, the Founder of Christianity said, "This kind goeth not out but by prayer and fasting."

The critic argues further as follows: "If, as this new faith claims, there is a healthful power exercised over others by benevolent thought, it logically follows that harmfulness will come as the result of malevolent thought." If it were true that there were two powers, namely, good and evil, then the doctor's logic would be sound. But if, as it happens, there is but one power, and that God, then his argument falls to the ground. To illustrate the doctor's logic, we might say that if light illuminates a dark room, then darkness will darken a light room. Now we know that the latter is not true, because darkness is nothing, and therefore has no power to destroy light. In like manner, good can overcome evil, but evil is powerless to destroy one iota of good.

A Christian Scientist cannot exercise malevolent thought, for his power to be a Christian Scientist depends upon his consistency with the teachings of that faith and renders it impossible for him to become a malpractitioner. On the other hand, a person in endeavoring to exercise hypnotic influence or personal control over others would be trespassing upon the inalienable rights of his fellow-beings, and would proportionately lose his power to demonstrate the fact that good is the only power and governing intelligence of man. The popular mistake, as to the exercise of mental power, is that good and evil thoughts emanate from the human or mortal mind. This, Christian Science teaches, is not the case; for good thoughts are spiritual and are reflections of the divine Mind; while evil thoughts are mortal and are the outgrowth of a mistaken sense of things.

It was once said by a seer of olden time that the wisdom of man is foolishness with God. In our day, Christian Science seems unintelligible to materialistic thinkers; but it is encouraging to note that enough people do understand the teachings of Mrs. Eddy to prove that they can be not only understood, but made practical and demonstrable in meeting the problems of our daily life. If the doctor "would honestly like to understand this thing," as he says he would, let him become as a little child, and remember that "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

[Charles W. J. Tennant in *Bath* (Eng.) *Citizen.*]

The letter in a recent issue referring to Christian Science tends to create doubt respecting the truth of the words of Jesus. Why does it seem so hard for some Christians today to believe that Jesus meant what he said? Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 134): "Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force and its astonishing and unequaled success in the first century."

Does our critic not believe that Jesus and his disciples healed the sick and raised the dead; that St. Paul did the same, and that for over two hundred years after Jesus left this earth the early Christians had the "signs following" them that our Master said should follow "them that believe"? Let him read the translations of "The Antenicene Fathers," also Gibbon's "Decline and Fall of the Roman Empire;" and having done so, it will be surprising if he does not ask himself the question, "Why does Christianity not produce the same fruits today?" He will perhaps then understand why there is an ever-increasing body of people, known as Christian Scientists, who are striving to let that Mind be in them "which was also in Christ Jesus," and which alone enables them to emulate his works.

It was through spiritually understanding a passage in St. Matthew that Mrs. Eddy was immediately healed and enabled to rise from what the physicians said was her death-bed. Referring to this experience, she says, in Science and Health (p. 109): "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. . . . I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

Those who understand this Principle and abide by its rules, can, according to their understanding, perform the works of which it is capable. One would not expect a student of mathematics to solve a problem which involved an understanding beyond that which he had attained. So it is in the case of a student of Christian Science; at the same time, one is humbly grateful to God for the results that have already been achieved. The day has come in which Christianity is being judged by what it accomplishes, rather than by what a man says he believes. In St. Mark's Gospel we are told that the disciples "went forth, and preached every where, the Lord working with them, and confirming the word with signs following." This confirmation of the word is being restored through Christian Science.

[C. R. Munro in *Belleville* (Ont.) *Intelligencer.*]

Christian Science is in no way allied to faith-cure or any other method which makes use of the power of the human mind as a healing agency. Christian Science heals through a right understanding of God, Spirit, and of man's relationship to God; the knowledge that man is made in the image and likeness of God, Spirit, and that the real man reflects the perfection of his Maker. In this healing the human or carnal mind has absolutely no part, and the belief that the human mind has power to heal by its influence on other human minds is the very opposite of Christian Science teaching and practice. Speaking of the belief in the human mind or will to heal, Mrs. Eddy says, in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 446): "The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must therefore be watched and guarded against."

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The statement that Christian Science leaves Jesus out of its creed is an extraordinary one, in view of the fact that Christian Scientists not only believe in Jesus the Christ, as do other Christians, but they go a great deal farther, for they believe that his teachings are meant for us now quite as much as for the age in which he lived; and in consequence, that his commands to do the works he did, and that he said should be done by all those who believed on—or understood—him, are as binding now as when they were uttered centuries ago. Christian Scientists, therefore, not only rely on God to save from sin, but from sickness as well. The true test of whether a person believes on Jesus is shown in the extent to which he is willing to follow him and to rely upon his teachings in all emergencies; and by this test Christian Scientists are willing to be judged.

The statement that Christian Science teaches that there is no matter does not fully express Mrs. Eddy's position on this subject. Christian Science does not teach that the universe and man do not exist, but that these are not what they seem to our material senses; that in our present imperfect state we do not see things as they actually are. Paul said: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It is not the creation itself, but the false material concept of creation which Christian Science declares is unreal. It teaches that the spiritual and not the material is real and substantial, that man's existence is dependent not upon the material, but upon Spirit, God, in whom "we live, and move, and have our being." Likewise, pain and sickness are declared in Christian Science to be unreal, in the sense that they are not created by God, therefore are not eternal; or, in other words, not real, as the word is understood in Christian Science. Whatever is created by God is real and eternal, and can never be destroyed. Jesus proved the unreality of sickness and sin and all forms of evil by destroying them, and Christian Science is likewise proving daily the unreality of sin and sickness by destroying them.

[John L. Rendall in *Independence* (Ia.) *Conservative*.]

Christian Science recognizes that to the human sense of things, pain, poverty, disease, and death seem very real, but they also recognize clearly that the Christian religion as explained in Christian Science includes the panacea for all these ills, an adequate and satisfactory means by which they may be overcome. The Bible teaches that sickness and sin, poverty and death, imperfection and limitation of every sort, can be and will be at some time and under right conditions abolished. Therefore, it teaches that these things are not part of the ultimate condition of man. From this we must logically conclude that they are simply a phase of the phenomena of human experience, of what St. Paul terms the "carnal mind," and of which he said, "To be carnally minded is death," stating also, "but to be spiritually minded is life and peace." If our critic had anything of an adequate understanding of what Christian Science includes, he would know that the purpose of Christian Science is to implant within individual consciousness that "spiritual-mindedness" which brings man into a clearer recognition of his divine rights as an heir of God and joint heir with Christ.

I have been reliably informed that in the course of his talk this critic took occasion to make slighting and disparaging remarks concerning the character of the revered Christian woman who stands as the recognized Leader of the Christian Science movement. In this he spoke without knowledge of facts. All who really know Mrs. Eddy, regardless of their religious affiliations, love and esteem her for what she really is and for what she has done for humanity. Good deeds know no creed nor dogma, and that which results in good, that which has been of inestimable benefit and value to hundreds of thousands of people by way of a healing and redemptive teaching, certainly cannot or could not emanate from anything other than right desire, motives, and purposes. Mrs. Eddy's life has been characterized by the most earnest conscientious Christian living, and the results of her work are their full justification. Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Again he said, "By their fruits ye shall know them." The fruits of Christian Science are very clearly manifested in those conditions of Christian right living which are most desirable and which make the best citizens; therefore, those who are best acquainted with Christian Science and with Mrs. Eddy's life-work are those who can best appreciate its intrinsic value to humanity.

[Charles K. Skinner in *Detroit* (Mich.) *News Tribune*.]

It is a favorite pastime with some of the clergy who think themselves opposed to Christian Science, to make reckless assertions concerning its teaching, taking it for granted that the public will accept them unquestioningly, on account of the source from which they emanate. The assertion that "Christian Science healing is hypnotic suggestion" is absolutely untrue, and the result either of careless reading of the text-book, Science and Health, or of wilful misrepresentation. Hypnotic suggestion is but the operation of one human mind over another, the submission of the weaker to the stronger mentality, and is as far from Christian Science teaching as the east is from the west. If Christian Science had been in any sense connected with suggestion, as our critic asserts, it would have dishonored God, become impotent, and long since ceased to exist.

Christian Science teaching and practice is founded exclusively on the Scriptures and the teachings and works of Jesus Christ, and its followers do their works only as they have that Mind "which was also in Christ Jesus," as St. Paul expresses it. It is the realization, in a measure, of the heritage of "dominion over all," which was given to man (the spiritual man) at the creation, in connection with the Master's promise: "Lo, I [the Christ] am with you alway," which enables Christian Scientists to do in a modest way the works of healing. The demand of Jesus was, "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils [evils];" and almost his last words were: "If ye love me, keep my commandments." Neither our critic nor any one else can show any authority for divorcing the command of healing from that of preaching the gospel. If it is incumbent on the church to obey one, the same is required in the case of the other.

The Master's works were no miracles to him, but the working out of divine law. To the materialist of that age and this, they were and are considered with superstitious awe. It was difficult even for the disciples to understand Jesus' words, "I can of mine own self do nothing," wrapt up as they were in his personality. Peter alone was able to fathom the depth of the question, "Whom say ye that I am?" His answer, "Thou art the Christ, the Son of the living God," brought forth Jesus' blessing, "Upon this rock I will build my church." Not upon the personality of Peter, by any means, but upon the understanding of Peter that it was God, working through the man Jesus, which gave him power over all things; and because of this understanding every man and woman who is sufficiently spiritual may do the same works, for God is no respecter of persons.

Contrary to the statement of our critic, Christian Science does not deny, but asserts the divinity of the Christ. It does teach that the fleshly Jesus was not God, as his own words, "I can of mine own self do nothing," clearly indicated; and again, in his reply to one who came to him: "Why callest thou me good? there is none good but one,

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that is, God." The challenge to "bring forward an authentic case of healing of organic disease" is but idle talk. Christian Science has long since passed the stage of experiment and needs no other endorsement than the thousands of its beneficiaries all over the world. These are sufficient for all who are honest in their search for help.

[William E. Brown in *Fresno* (Cal.) *Republican.*]

As a rule invalids exhaust other methods of treatment before they will even consider Christian Science. Then in their desperation, as a last chance and with no faith, they seek its aid and are healed. As these circumstances surround most of the cases healed in Christian Science, it conclusively proves that it is the most efficacious system of healing on earth. And why not? Christian Science is simply practical Christianity. Is it too much to assume that the healing method of Jesus is superior to any other material system? However, it is the works that count, not theories; and on this point James says: "Shew me thy faith without thy works, and I will shew thee my faith by my works." Justly to compare Christian Science with other systems of healing, results as a whole must be considered. In two principal states statistics show that ninety per cent of those turning to Christian Science were either healed or permanently benefited. When it is considered that a very large percentage of those healed were pronounced hopeless by *materia medica* and other schools, the showing is gratifying. Furthermore, Christian Science is not only a school of physical healing, but heals to the uttermost, redeeming the patient spiritually and morally as well.

When these facts are more widely known, court decisions of the kind referred to will cease. It has been truly said that no one is opposed to Christian Science, but many are opposed to their conception of it. Many thousands die daily under *materia medica* treatment without eliciting newspaper criticisms or adverse court decisions. In fact, as the comparative results now stand, and in order to be logical and consistent, those losing cases under medical care should be censured for neglect in not providing Christian Science treatment. In a letter to the *New York Herald* (Feb. 28, 1910), Joseph D. Harrigan, M.D., in commenting on the failures of many serums, says: "Antitoxin for diphtheria has an incalculable number of deaths to answer for." Many of the leading exponents of *materia medica* agree that it is far from being an exact science, its work being largely experimental. In view of these facts there are no grounds for compelling any one to accept *materia medica.*

[Lloyd B. Coate in *Dayton* (O.) *News.*]

That the embers of religious intolerance have not altogether died out in our midst is evidenced by articles which have appeared in a religious periodical published in Dayton, O., against the Christian Science church and the Unitarian church. In the same denominational paper the management of the Young Men's Christian Association is criticized because they permitted a Unitarian minister to preach in the auditorium.

What is the necessity of throwing stones at one another? Are not all denominations striving to do good? Is not the world made better wherever the Bible may be read, whether by Jewish, Catholic, or Protestant people? Does not each denomination have a right to exist? Has it not a right to hold services, and be unmolested, and not be assailed by other professing Christians? Why the necessity of speaking unkindly and untruthfully of one another? Have not all people the right to worship God according to the light they have? Does not the Constitution of our land grant such privileges? If God is Love, and if we believe it, and if all denominations live love, will we not have respect and esteem for one another?

[Alfred Farlow in *Fall River* (Mass.) *Globe.*]

In a kindly discussion, Dr. Summerbell is reported as having said, "Our Christian Science friends, without doubt, pay too much attention to the health and the freedom from disease of the body, yet do we pay enough attention?" Since much ado has been made along this line, it is natural that our reverend friend should gain this impression; but I assume that he will be pleased to know that the real mission of Christian Science is to improve the spiritual condition of its beneficiaries. Bodily improvement is in consequence of this spiritual regeneration.

It is natural that one who has suffered long from disease should lay great stress upon the physical benefits, and should for a time forget the "better part," but one does not proceed far in the study of Christian Science before discovering that freedom from pain is a very secondary matter. Christian Scientists agree with the opinion of the reverend gentleman that one should be more interested in spiritual advancement than in freedom from physical suffering, and one learns by experience that he must merit immunity from pain before he can hope to have it permanently.

[Edward W. Dickey in *San Diego* (Cal.) *Union.*]

Christian Science and Christianity are one, and the teaching of Christian Science, which is scientific Christianity, is distinctive, and there is no religion or philosophy that can be combined with it, as it presents itself as one complete whole. No possible analogy exists between Christian Science and theosophy, new thought, or spiritualism. Christian Science is without logical antithesis, and a recognition of any of its good points must mean its recognition as a whole. It is not occult, nor in any wise based upon human belief or material phenomena.

Every effort for good is to be commended, but any effort that has to do with the teaching of Christian Science must abide by Christian Science exclusively. It is a Science infinite in its nature and purpose, and something that cannot possibly be explained by anything unlike itself. As stated above, it is impossible to associate Christian Science with other present-day teachings, and as the world at large becomes better acquainted with this Science and the "fruits" thereof, this fact will be universally recognized.

[From an editorial in *Astoria* (Ore.) *Budget.*]

It must be remembered that every citizen has the right to choose the physician or system of healing he desires, and is perfectly justified in objecting to any authority on the part of the state or city to force upon him or his children the attendance or advice of a specified physician or system of medicine. Safeguarding the individual rights of the people is the only excuse for any law, and in our natural anxiety to improve the health of the growing generation by giving attention to the neglected child, we must exercise care and judgment not to overstep the boundaries of state control, nor to intrude upon the liberties of the private citizen.

[Written for the *Sentinel.*]

PRESENT.

W. J. TUCKER.

SOMETIMES, when dwelling in exalted thought,—
Viewing the wonders which Thy word hath wrought,
Reflecting on Thy beauteous works the while,—
Then 'tis I see Thee, then I see Thy smile.

Sometimes, when in untrammeled thought I rise,
Led by Thy hand, and freed from fleshly ties,
When in the silence Truth's still voice doth fall,
Then 'tis I hear Thee, then I hear Love's call.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"DIVINE MIND ALONE HEALS." *

ONE of the most significant signs of the times is the effort, on the part of certain physicians who are recognized by their fellows as leading lights of their profession, to get away from the one-time utter dependence upon drugs and other material remedies which gave their practice the hall-mark of regularity. This tendency is clearly set forth in the following editorial, which we quote from the *Chicago Record-Herald* of recent date:—

Does the profession of medicine enjoy less of public confidence and esteem than formerly? Dr. George F. Butler of Chicago, writing in the New York *Medical Journal*, seems to think so. He believes that doctors have been devoting too much attention to the study of disease and not enough to the suffering individual. He maintains that the present practice of medicine has too little regard for anything beyond men's physical being, whereas mental, moral, and spiritual diseases far outnumber those of the physical body.

These views will enjoy the distinguished backing of Dr. William Osler, who, in the latest issue of the *British Medical Journal*, comes out frankly in favor of the faith-cure. Faith, he says, is an essential factor in the practice of medicine. Mental healing, he declares, may have great value when carefully and scientifically applied in suitable cases. With the proper environment of faith, in an atmosphere of optimism and cheer, the hospital may perform the services of a pilgrimage-shrine, the infirmary may become a Lourdes. Dr. Osler seems even to take a step toward Christian Science. He says that the American people have prepared themselves, by a long orgy of drugging, to accept a "new way of life," a "new epicureanism" whose power lies "in the optimism which discounts the worries of the daily round."

Dr. Butler deplores the physician's frequent lack of sympathy with patients and his proneness to look upon them as merely "cases." If faith is an important element in a cure, few things tend more to promote it than the personal, sympathetic interest of the physician. The consciousness of this interest acts on the patient and helps to establish that necessary nexus on which faith depends. Man is more than a body, and the successful practitioner must recognize the fact.

It is noticeable, however, that the trend of thought which governs these medical men in their leaning toward something less tangible, and to them less material, entirely ignores the Mind which was in Christ Jesus, the divine Mind, and turns only to finite human belief; or, to put it more understandingly, to a belief in a human mind which is supposed to dominate and control matter.

In the same way, great stress is always laid by these advocates of modern medical practice upon the great value of optimism; just as though a mistaken belief, if it but be a cheerful and hopeful one, could be of greater intrinsic value than one of less cheerfulness and hopefulness. No one will deny that optimism is a much better and more comfortable belief than pessimism, but optimism which believes in the reality of evil and simply tries to ignore it, is no more scientific than is the opposite belief.

If optimism is to be of value to the human race, it must be based upon the understanding that evil of every sort and nature is unreal, and therefore without power. The faith which believes that sickness is real, although admitting that God can and will cure it, is not Christian Science; and while this belief signifies that an important step has been taken toward breaking down the theory that drugs in and of themselves possess healing power, it does not in any appreciable degree go to the root of the matter and present a scientific explanation of the cure of disease without the use of material means.

When Mrs. Eddy, some forty-four years ago, discovered the system which she afterward promulgated in her book, "Science and Health with Key to the Scriptures," she departed entirely from the prevalent beliefs in the reality of sickness or any other form of evil, and declared unreservedly that there is but one God, He who is omnipotent, omniscient, and omnipresent; that God is not the creator of both good and evil, but of good alone; also that He is Spirit, and consequently His creation is spiritual. Such a belief is not faith-cure as applied to the cure of disease, nor is it optimism in the common acceptance of that term.

That the demonstration of Christian Science has profoundly impressed both theologian and physician is apparent to all who are watching the efforts they are making toward the elimination of materialism from their professional views; but the one great point that all need to see is that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), also that this Mind is God.

ARCHIBALD MCLELLAN.

* Science and Health, p. 270.

DISCIPLINE VS. SUFFERING.

IN the first epistle of Peter we find this statement: "He that hath suffered in the flesh hath ceased from sin," a passage which is difficult to understand unless it be carefully studied in its relation to the general teaching of this epistle. Experience has shown that people do not always cease from sin because of physical suffering, indeed some are, for a time at least, made hard and bitter thereby; but when it becomes to them a form of discipline by which they are driven to seek peace and rest in spirituality, the body ceases to be the master and thought begins to assert its native freedom.

A great burden is lifted from the consciousness of the individual when he ceases to believe that he is bound by material health laws and that his ailments result from disregard of these asserted laws. In fact mortals often find that the most rigid obedience to these supposed laws but tends to increase their suffering and add to their bondage; but one by one the fetters of false belief are loosed in Christian Science, and the erstwhile sufferer finds "freedom to worship God." Then comes the next step mentioned by the apostle, in the experience of the one who had "suffered in the flesh," namely, "that he no longer should live the rest of his time to the lusts of men, but to the will of God;" or, as he adds, "live according to God in the spirit."

Any bodily or mental discord which may come to the student of Christian Science is a sharp reminder that there is yet much to be overcome. It may be a lingering fear of the old taskmaster, mortal mind, or it may be the disturbance produced by some "evil thoughts" which have not been effectually rooted out. Again, we may have to face the fierce mental onslaughts of those who hate and deny the truth, but in all cases we may find in the process of overcoming error the discipline which gives us renewed energy and dexterity in resisting the attacks of evil and proving its powerlessness.

When the three faithful Hebrews were cast into the furnace at Babylon, the only things which felt the touch of the fire were the cords that bound them. It is noteworthy that these cords were very quickly consumed, although this did not mean the immediate deliverance of the men from the fire; but they nevertheless walked fearlessly and painlessly in the midst of it, recognizing the presence of the Son of God. It is not enough to say that these men came out of the ordeal unharmed. They must have come out of it with an assurance and strength never before realized. He who welcomes the wholesome discipline of human experience, who gladly chooses to "endure hardness, as a good soldier of Jesus Christ," he is safe to escape the bondage of suffering.

Our desire should always be to get rid of all that is unlike God, and to realize more fully at each step of the

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way man's likeness to God, infinite Mind. With this desire held constantly in thought, we rise above the weakening and depressing sense of suffering and welcome the discipline which purifies character. We should often ponder this clear-cut statement by our revered Leader: "It is error to suffer for aught but your own sins. Christ, as Truth, will destroy all other supposed suffering, and real suffering for your own sins will cease in proportion as the sin ceases" (Science and Health, p. 391). A famous writer caught a glimpse of this truth when he wrote,—

> Cease the sin with the sorrow! let morning begin!
> Pain must burn itself out if not fuell'd by sin.
> There is hope in yon hill-tops and love in yon light,
> Let hate and despondency die with the night.

ANNIE M. KNOTT.

"DOTH NOT WISDOM CRY?"

THE average child needs to learn that the careless use of a match may involve the burning of a city; that it is foolish to run a great risk for a little fun, and that those who do not heed wisdom's call, are likely to get their lesson through suffering.

The American people have recently had a good opportunity to note that this need pertains also to adults, that the alert and thoughtful, respecting the most important matters even, are evidently few. We all know that to consent to the indulgence of the bestial impulses of the prize-ring is criminally unwise; that it excites the basest passions, and involves a hazard of possible ills such as no one can estimate. And yet the nation as a whole was utterly indifferent to these things until a bloody encounter had taken place, and the details of the degrading spectacle were rehearsed in the columns of well-nigh every daily paper in the country! Could anything be more discreditable to a professedly Christian people, or give more convincing evidence that we were specifically addressed by the apostle when he cried, "Awake thou that sleepest, and arise from the dead!"

Having thus permitted the foul seed to be sown broadcast in human thought, having listlessly stood by while the torch was applied to the tinder of sensual impulse, we now wake up to the iniquity of the whole proceeding, the utter stupidity of the indifference which permitted these pugilists and their promoters to win a fortune regardless of the injury inflicted on the highest interests of the nation, and to impose the burden of a thousand times the amount of their own gains, perchance, upon the taxpayers of the country in repressing the resulting lawlessness and criminality! Manifestly we all need to learn again that it is folly—yes, a sin—to play with fire.

While abating not one whit of the effort to relieve the human suffering which past mistakes have imposed, wisdom certainly counsels the placing of yet greater emphasis upon the prevention of these ills, and this is the distinctive word and ministry of Christian Science. However beneficent and praiseworthy remedial undertakings may be, at their best they can only lessen somewhat the hurtful harvestings of error. Genuine betterment begins when we cease sinning at seedtime, when we forestall the growth and garnerings of evil by denying it a beginning.

Verily, wisdom doth cry aloud in the streets today, "O foolish people, and without understanding"! and those who "hear in their hearts" will become more alert to that mesmerism of material sense which would shape our course in every activity, determination, and circumstance. No one who is ready to respond to wisdom's call can fail to see the significance of the insistent teaching of Christian Science that the false beliefs which supply the soil and sow the seed of all our suffering and sorrow, must be given up. This is the continuous and heroic concern of Christian Science, and this is its unmeasured value to men.

In recognizing the asserted right and rule of materiality, its claims of legitimacy and law, Christian endeavor has for the most part centered its activities upon the remedying of effects rather than the removal of cause, and it is here that the philosophy as well as the program of Christian Science presents one of its more salient contrasts to the generally accepted Christian plan and procedure for human betterment. Belief in materiality as a part of the divine order has practically interdicted the recognition of the seeds of sin, and hence in a thousand ways the folly so strikingly illustrated of late, runs its course in the conduct of men. In their ignorance of error the best-minded people are continually playing with fire, and though we be somewhat awakened, in so far as any one of us is consenting to the dominion of material impulse or desire, in so far as we even open our thought to the descriptions of evil-doing as they are placarded by camera or pen, in so far are we indulging in the same folly and courting the penalty which it merits.

JOHN B. WILLIS.

AMONG THE CHURCHES.

ST. JOSEPH, MO.

The members of First Church of Christ, Scientist, held a joyful meeting last night [June 23] in the church parlors, to celebrate the lifting of a mortgage on their church property. The transaction involved about $24,000. This leaves the church in a very prosperous condition, and the congregation naturally is jubilant.—*St. Joseph News-Press.*

PORTLAND, ME.

Commencing with the first Sunday in July, the Christian Scientists of Portland will meet in their new church building on Neal street. The Sunday School room has been completed, and all services of the church will be held there for the present. The members are much gratified that they are able to occupy premises they can call their own.

Correspondence.

EDINBURGH, SCOTLAND.

The following remarks were made by the First Reader at the memorial service in honor of King Edward VII., at First Church of Christ, Scientist, on May 20:—

We have met today to hold a memorial service, in unison with other churches throughout the land, for our late beloved sovereign, King Edward VII. We rejoice in, and are grateful for the wonderful sense of peace and good will which he fostered among the nations, and for the genuine love and care he bestowed upon his dominions and peoples. How fitting and right it is, then, that he be remembered as "good King Edward" [Messages to The Mother Church, p. 77] and "Edward the Peacemaker." The good he has done will live on, and will make for righteousness throughout all the world.

We as Christian Scientists are beginning to understand that God is Life, eternal and immortal, and that He is not the author nor the procurer of sin, disease, and death; that it is not His will that any man should die, for, as our textbook says, "death and finiteness are unknown in Life" (Science and Health, p. 469). We rejoice in the fact that the consciousness of Life, Truth, and Love is encircling the earth, to the fulfilment of the prophecies: "They all shall know me [God], from the least of them unto the greatest;" and "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The collection taken at the service was devoted to the relief fund for the sufferers of the Whitehaven mining disaster.

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THE LECTURES.

LA GRANGE, ILL.

A very large audience listened to an address on Christian Science by Prof. Hermann S. Hering, at the La Grange Christian Science church Thursday evening [April 28]. The speaker was introduced by Avery Coonley, who said in part,—

It is not the practice of the Christian Scientists to proselyte in any sense, but since most of us first turned to Christian Science in the hope of finding release from sickness, and through our healing gained an interest in the Principle by which it operates, we should certainly be less than grateful if no opportunity were given others to learn from authoritative sources what Christian Science is.

Suburban News.

BOISE, IDAHO.

On the evening of May 1 the Hon. Clarence A. Buskirk delivered an address on Christian Science to an audience which completely filled the Pinney Theater. He was introduced by the Hon. J. H. Richards of this city, formerly district judge in this state and until recently president of the national mining congress, whose introductory remarks were in part as follows:—

Every moment will be a joy when we understand how to live. This being true, then the acquiring of this understanding is worth while. To the careful thinker there comes the conviction that underneath all these changing and disappointing scenes round about us, there rest the everlasting arms of Truth, clad in one united garment of consistency, without seam or rent. It is ours to discover and apply this unchanging truth for our good always. We are but prospectors on the shore of time, seeking to discover and utilize that which always has been, is now, and ever shall be. We originate nothing. We create nothing. We simply seek, discover, and apply. Whenever we discover and faithfully apply the truth which we seek and long for, we are satisfied; but we are continually seeking that which satisfies not, forgetting the injunction of Holy Writ: "I shall be satisfied, when I awake, with thy likeness." I am sure we are justified in understanding this to mean that we shall be satisfied as, or to the extent, we awake in His likeness; and thus step by step we gain and exercise that dominion decreed to us from the beginning,—dominion over every faculty, as well as over every obstacle which would obstruct our progress.

You and I care very little about any system or religion that simply rewards well-doing or brings disaster to evil-doing, with uncertainty. We must have a religion sufficiently scientific, and so true that when lived it will heal not only broken hearts, but broken bodies and broken business ventures. We must have a religion that can be scientifically and therefore successfully applied to every detail of daily need. We have gathered here this evening to learn something of how such a system or religion may be found and used, for Christian Science claims to be a religion that is both scientific and Christian.—*Correspondence.*

GREAT FALLS, MONT.

Frank H. Leonard of Brooklyn, N. Y., addressed a fair-sized audience at the Grand Opera House last evening [May 5]. He was introduced by the Rev. W. L. Beers, minister of the First Unitarian church of Great Falls, who spoke as follows:—

We are approaching "the manifestation of the sons of God." Toward that we are borne forward and upward by the onward surge of moral and religious progress. Meanwhile, to us, citizens of a divine world, revelation comes progressively and cumulatively. Indeed, we are overwhelmed by evidences of new truth, for which we have not yet proven our readiness by appreciating and appropriating it. We need, accordingly, open and receptive minds and hearts; not the openness of that devotee of tradition or institution who receives readily whatever comes to him along the lines of his own peculiar traditional emphasis or from his own institution, refusing all else, as yonder catch-basin takes in all that flows to it from its own street; but that alert and selective receptivity which characterizes the soul who in glad anticipation scans the whole celestial horizon, searching, testing all things, and gripping to his soul all that is true. Such a soul waits for Truth "more than they that watch for the morning."

God, Truth, the good everywhere revealed, awaits our acceptance. All that is, is for all souls, but some receive it not. Blinded by the shadow of error, man's part in the revelation of God is that of quest and acceptance. We are passing through one of the most inspiring epochs of history. Religion, eternal in the experience of man, grows purer; it moves with the tide of progress toward the righteousness of Jesus. Already we hear the call of a divine universe. That call deserves and will receive appreciative and receptive responsiveness and obedience. The spirit of this vital religiousness will encourage us to give an intelligent and kindly hearing to every noble representative of even unfamiliar religious movements. One of the most liberalizing and spiritualizing movements of today is Christian Science.—*Great Falls Leader.*

HARROGATE, ENGLAND.

On Monday evening [May 9] a numerous assembly of those directly and indirectly interested in the welfare of Christian Science in the town, congregated in the Winter Gardens to hear the Rev. William P. McKenzie lecture on Christian Science. Introducing the lecturer, Ben. Haworth-Booth said that at the invitation of First Church of Christ, Scientist, it was his privilege—and it was a privilege—and their privilege to be present to listen to a lecture on Christian Science by a man who was highly qualified in every way to speak to them on that subject. At that moment of national disaster, at the moment when mourning had entered every house in Great Britain and Ireland, and every home beyond the sea, it would be a great blessing if they received, through Christian Science, a message of peace. Christian Science came to them and said that whatsoever was possible to be done in those days when Jesus Christ and his apostles and disciples cast out all manner of sickness, was possible today. It had been thought advisable by Mrs. Eddy, the Founder of the movement, to appoint a board of lectureship to tell the people what Christian Science was, to proclaim the truths about it to those in sorrow. There was hope; they should not fear God. They declared that He was of mercy, and surely He would see, and surely He would bless.—*Harrogate Times.*

SPOKANE, WASH.

Two lectures were delivered in this city on the subject of Christian Science to appreciative audiences on Monday and Tuesday evenings, May 9 and 10, in the Christian Science church, by Bliss Knapp. In presenting the speaker Monday evening, Mrs. Margaret Crane said:—

We are here this evening to hear a lecture on Christian Science, a Science whose basis is as deep and broad as the universe itself. Many earnest people have been studying and demonstrating this Science for ten, twenty, forty years, and yet we know we have scarcely touched the hem of the garment. The great wail that has forever been going forth from the heart of tired humanity, and is so pathetically set forth in the words of Job: "Oh that I knew where I might find him!" is being answered today, and we are learning where and how to find God. Our lecturer this

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evening comes across the continent to speak to us on this vital question.

In introducing the lecturer Tuesday evening, John M. Henderson said:—

In an interesting article on "The Development of Truth," a well-known writer states that certain ancient and mystical theologians used to divide the history of revelation into three dispensations: the dispensation of the Father, the dispensation of the Son, and the dispensation of the Holy Ghost. In a very real and scientific sense we are living in the dispensation of the Holy Ghost. In "Science and Health with Key to the Scriptures" Mrs. Eddy, the Discoverer and Founder of Christian Science, writes: "The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; . . . In the words of St. John: 'He shall give you another Comforter, that he may abide with you *forever.*' This Comforter I understand to be Divine Science" (p. 55).

In our generation, as in the time of our Master's ministry, the unsatisfied pursue their eager search for truth; now, as then, the blind Bartimæus sits at the gates of the city, crying out helplessly from his darkness: "Have mercy, thou Son of David;" the prayer of the tempest-tossed rises above the winds and waves: "Lord, save us: we perish;" the grief-stricken listen for the footsteps of the compassionate Saviour; the multitude faint by the wayside; the sin-laden beseech, in the language of the Samaritan lepers, "Jesus, Master, have mercy on us." And now, as then, the healing Christ passeth by, pausing to open the blind eyes, to calm the troubled sea, to comfort the sorrowing, to satisfy with the bread of life, to uplift, to purify, to heal. To many of us the Comforter is come, even the "Spirit of truth." Others are still groping in the darkness, fearing, doubting, questioning. To such as these, and indeed to all, the lecturer this evening brings a message laden with hope.—*Spokesman-Review.*

AKRON, O.

Judge William G. Ewing delivered a lecture May 22 on Christian Science. He was introduced by Attorney E. C. Housel, who said,—

The Science of Christianity, or doctrine of Christian Science, needs no apology. It is neither sensational nor fanatical. It is the mild, meek, just, and true interpretation and application of the word of God. It is the rediscovery of a very old truth, given to the world ages ago by the great Teacher and Wayshower, Jesus the Christ. The opinion seems to have become somewhat prevalent among the misinformed and uninformed, and I have heard a great many people say that Christian Scientists repudiate the Holy Bible and have adopted and use exclusively a Bible of their own. This is not true; Christian Science is founded wholly and solely upon the Holy Bible from Genesis through Revelation, ably interpreted by that noble woman, Mrs. Mary Baker Eddy, who has benignly said, "Follow your Leader, only so far as she follows Christ" (Messages to The Mother Church, p. 78). The Christian Science movement has from its infancy grown with such remarkable strength and power that it now sheds its brightness and radiance, its goodness and truth, into every portion of the known world, numbering as its adherents and followers hundreds of thousands of intelligent people; and wherever it has been adopted, it has been for its "very works' sake" and with "signs following."—*Correspondence.*

Life is mostly froth and bubble.
Two things stand like stone—
Kindness in another's trouble,
Courage in your own.

—LINDSAY GORDON.

TESTIMONIES OF HEALING.

My attention was first directed toward Christian Science over two years ago, when by a realization of the truth it teaches, and the help of a practitioner, my wife was healed of a trouble which the physician had said that nothing but an operation would benefit. He also said that this would have to be performed at a hospital and was very likely to be followed by a year or more of invalidism and suffering. Her healing was a beautiful demonstration of the power of divine Principle, and ever since we have had no other help than that of Christian Science to overcome all our difficulties. When the surging billows of adversity have run high, we have found that "the Lord's hand is not shortened, that it cannot save;" that every cloud is only mist, and they all have silver linings, because the sun is shining behind them all. And now, instead of sickness there is peace, harmony, and joy unspeakable. My wife has spent all her spare time in study, from the first of her grand experience, and I also for the last six months. We feel that as yet we have only a glimpse of the grandeur of this truth, and we often stand in amazement in our anticipation of the glory to be revealed when the light of divine Science shall shine full-orbed upon the world.

Were I to enumerate all the blessings I have received through Christian Science it would make a book, but I shall speak particularly of one demonstration which proves to me absolutely the efficacy of divine healing. I am a veterinary surgeon, and conduct a veterinary hospital. During the spring season I am frequently called to treat horses affected with fever. Occasionally a case occurs where certain violent symptoms are manifested, which I have never been able to treat successfully; indeed the authorities say that treatment is useless and recovery not to be expected. I have a fine driving horse, one of a team, which was thus affected last winter, and which manifested alarming symptoms. I commenced treatment at once in the usual way, but as the disease runs a typical course my treatment had little or no effect. After three or four days I gave up and telegraphed a Christian Science practitioner for treatment. There was quite a struggle for a few days, and one evening the horse seemed to be suffering intensely and was in a semiconscious condition. I was alarmed, but I went home and commenced to read Science and Health with my wife, and succeeded in overcoming a fear which I had heretofore been unable to master. I went back to the box, and much to my surprise and gratification the horse was resting peacefully with no fever; was breathing naturally and was conscious, though quite weak. She recovered rapidly and I was soon driving her. The first drive it seemed difficult to hold her in.

Now a word of encouragement to those who have always worked hard but who have been unsuccessful in almost every attempt, for such was my own experience until I found God aright in divine Science. I know how happy I am that success is indeed mine, and the way is open to freedom from financial difficulties, which were fast bringing hard lines to a troubled brow and instilling bitterness into my life which has had no place there since I have learned of Christian Science, and I can say, "Be still, O heart of mine, and cease repining; the future ways are beautiful and bright." Our way may bring us to a point the outlook from which shows a path rugged and broken, but over it shines the sunlight of divine Science and we see the obstructions melt into the nothingness from whence they came, for they are only shadows, waking dream-shadows perhaps, under which lies the firm and solid footing of the "straight and narrow way" which leads to life everlasting, on and on, up and up.

All down through the ages there have lived those who have been pure enough to demonstrate in some degree the great facts of spiritual being, and who have told us

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that God cares for the young ravens when they cry, and that He gave man "dominion over all." At length there came among men, Jesus the Christ, the one "altogther lovely," who demonstrated beyond all cavil the utter illusion of all material laws; the allness of God and the nothingness of error. And now we can thank God with one accord that we are privileged to live in an age with another who has been good enough to bring God's message successfully to humanity, sinsick and disheartened with isms, creeds, and doctrines innumerable, many of which would make of God a cruel tyrant instead of the loving Father which indeed He is; a woman who could apprehend and demonstrate again the Principle of the Christ-healing.

G. L. Metholin, Fairfax, S. D.

I suffered greatly from a stroke of lightning, which caused my leg and foot to be helpless, and was constantly under a physician's care for three months. I was then taken to consult noted physicians, and these specialists said my physician had done all that could be done in *materia medica*. In desperation I then said, "I believe I will try Christian Science." The specialist said enough in favor of Christian Science to lead my husband to be willing to try it. I was practically carried into the practitioner's home, but I walked out without even my cane. About a year after this healing I asked help in Christian Science for a throat trouble of many years' standing, for which I had had treatment by the best throat specialists in the country. One had treated me six months, the other most of the time for a year. In about two weeks' treatment in Christian Science, however, I was greatly relieved.

I am indeed glad to express my gratitude for Christian Science for all this help. No one can know the good that Science has done in this one home, for I had been a great sufferer for years. I was in a hospital over seven months, and away from home for months at a time, taking medical treatment. Since my healing in Christian Science, about five years ago, I have been able to take charge of my home, which has brought more harmony and happiness to it; and my husband and daughters rejoice with me. Upon my return home after the healing, friends recognized the healing power of Christian Science. Even our family physician, who met me on the street, stopped me to ask what I had done to be cured, or to be able to walk. I said that it was Christian Science, and the doctor replied, "Well, well, Christian Science has done one good deed!"

I want to express my gratitude to our Leader for Science and Health, which has brought the light of Truth to the Scriptures. I had always studied the Bible, but never saw the truth until I studied it with the illumination afforded by Science and Health.

Mary F. K. McLean, Menomonie, Wis.

It was my privilege to witness a beautiful proof of the power of Truth through the healing of the dear friend whose testimony is given above. When all had been done that the skill of the physicians in her own city, and that noted specialists in a neighboring city could do, she was told that, owing to the nature of this disorder, there was nothing known in the practice of medicine which could reach her case. Their only advice to her was to seek rest and quiet in a sanitarium. She then decided to turn to Christian Science as a last hope of relief from her intense suffering, and was brought to this city by her husband and the minister of the church of which they were members. I was asked to meet them at the hotel, and realized on seeing my friend that her need was very great. Being unable to walk, she was carried in a chair to a carriage, and from there assisted into the practitioner's house. After receiving the first treatment, she came into the room where her husband and I were seated, her face beaming with joy and gratitude, as the realization came to her that she was healed. She was free from pain for the first time in many months, and could walk alone.

This healing was a most beautiful illustration of the truth of Jesus' words, "Ye shall know the truth, and the truth shall make you free." We who have seen this glorious light revealed, in the healing of all manner of disease, are grateful beyond expression to know that Truth is "the same yesterday, and to day, and for ever."

Mrs. Adele R. McCray, St. Paul, Minn.

I can truthfully say that I was never free from disease until Christian Science was brought to me by a very dear relative in 1903. Since then I have had many beautiful demonstrations of its power to heal through the understanding gained by the study of "Science and Health with Key to the Scriptures," and from the helpful letters of the one who brought the truth to me. Christian Science has enabled me to overcome headaches, stiffness of joints from childhood, earache with partial deafness, also a serious form of female trouble pronounced incurable by the many physicians I had to treat me from time to time. All this healing came through the study of Science and Health.

Once, while traveling in a two-seated buggy with my husband and three small children, I was made to realize more clearly than usual our utter dependence on God and our safety in Him. A horse ran into us from behind, catching one foot in a wheel, while the other was pawing above one child's head. I was impelled to declare the truth aloud, and this gave my husband self-control so that he could manage our team. Soon a passer-by released the horse's foot, and no damage was done to anything. Some two years ago I was strongly impressed to visit my sister about a hundred miles away, though not knowing her needs; and this desire increased until I finally overcame all difficulties —and there were many—and went. I found her infant seemingly at the point of death. She knew nothing of my acceptance of Christian Science, but I began to realize the truth for the babe, without making any explanation. The child was soon relieved, and slept well that night, the first sound sleep in forty-eight hours. The improvement was so rapid that my sister and the anxious friends said it seemed doubtful if the child could have had the illness which they thought; but I told my sister, "The child was ill as a child could be, and God sent me to help you." As I explained Christian Science to her, she cried for very joy; indeed, I never saw any one more thankful. The babe was also healed of a serious kidney trouble, which has never returned. My sister's eyes and general health were much improved after she accepted Christian Science, which she did at once, for it seemed as beautiful and natural to her as it had to me. We had been brought up by devout Christian parents, and our father, who was a minister, had great faith in God.

Words can never express my gratitude for Christian Science, and my wonder grows that Mrs. Eddy was able to find it for us and give it to us so that we could understand it.—Mrs. Amanda G. Boyd, Hesterville, Miss

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[Translated from the German.]

I wish to tell of a wonderful experience of healing which came to me through Christian Science. I am a pianist and teacher, and had been so ill for five years that I was unable to attend to my profession, to which I was strongly attached. According to the physicians' opinion, it was a case of overexertion, but all that I tried in the way of "cures" or long stays in sanitariums failed to restore me to health, and a long course of treatment in "mental science" had no effect upon my trouble. I had heard of Christian Science many years ago, but, considering it to be faith-cure, I had smiled at it. However, as there was no prospect of my getting better, in the hour

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of greatest despair I yielded to the entreaties of a friend, and in December, 1908, after having just come from a sanitarium, I went to Hannover and called upon a Christian Science practitioner. I was in a doubting frame of mind, but after the first treatment and talk I knew that this is "the way," and that God had infinitely blessed me through His having guided me to it. After the second treatment I no longer had the pain in the head and neck which had tortured me during all those years, and after the sixth treatment I was able to resume my profession. Since then I have been most active, with a sense of greatest happiness often coming over me.

I have not only been made whole physically, but also feel that Christian Science makes me a better and more harmonious woman; it educates me, and makes me grow to a higher understanding all the time. I hope that through my experience many others may be brought to Christian Science, for which I am infinitely grateful, so that they too may enjoy its great blessings.

FRL. HERMINE LUEDERS, Hamburg, Germany.

As a testimonial of the benefits I have received from Christian Science, I am delighted to say that, after being for years under the care of different physicians and consuming quantities of drugs, I discarded them all, about three years ago, and took up Christian Science. Since then I have gradually improved, until I consider myself again a healthy woman.

One of the greatest demonstrations of the power of Truth, among the many made since I first commenced in Christian Science, was a case of poisoning. Ignoring the advice of friends to call in a doctor, I remained steadfast to Science, and am gratified to say that I was entirely healed in four days' treatment. Feeling duly grateful for the glorious results of Christian Science, I trust I shall always remain a faithful follower.

CLARA B. HENDERSON, Los Angeles, Cal.

I send this testimony with thanks to God, and to dear Mrs. Eddy, our beloved Leader. A little over a year ago a kind friend sent me five copies of the *Sentinel* to read. As I had been suffering for years, my eyes were so weak that I could not read; but when these were given me I thought I would try. I was weary, and in anguish, but I had not read very long before I found that it was the good old gospel of Jesus the Christ, and my eyes began to feel better, and I then gave up the medicine which I had been taking for years.

For three years I had suffered from gall-stones, also stomach and spinal trouble; then I had a fever, and lung trouble, besides other diseases. The doctors could not help me, except with opiates, so they all thought I was gone. After I had been in bed about four months, I began to be a little better, but my head and nerves were still very bad. In the sixth month I went to Montrose, Col., and took one week's treatment from a Christian Science practitioner. I am now well, and am thankful to God for Christian Science and what it has done for me; also for the spiritual uplifting which I have received.

I am studying every day in "Science and Health with Key to the Scriptures," and my desire is to live up to its teachings.—MRS. MARY LINBURG, Montrose, Col.

It is now three years since I was healed in Christian Science. When my baby was one week old, I had what the physicians called a serious illness. I suffered day and night for one week without any relief, until the doctors decided that I would have to be operated on, as the last resource; but instead of this, I decided to have Christian Science treatment, and I asked my mother to telephone at once to a practitioner to treat me. This was about one o'clock in the afternoon, and when at four o'clock the doctors came to prepare me for the operation, they found me sitting up, with no pain whatever. Since then I have never taken any medicine, and I have been a regular attendant at the Christian Science services.

I am very grateful to Mrs. Eddy for bringing to us this truth, and above all am I grateful to God for the many blessings I have received.

MRS. M. E. LEVINS, Paducah, Ky.

One Sunday morning, after having been to church, where I listened to the reading of the Lesson-Sermon entitled "Love," I was startled by an uproar in the back part of the house. On going into the kitchen, I found that my six-year-old niece had been bitten in the face by a bulldog, and that the blood was streaming from the wounds, while her mother was in a state of frenzy from fear and excitement. The neighbors were also greatly excited, and loud in their denunciations of the dog. Nevertheless, so conscious was I of the presence of divine Love, that I was not disturbed by the scene, and in a minute or two from the time I entered the room quiet reigned.

At this juncture a neighbor came running to the kitchen door, offering me a bottle and saying, "This will take the poison out." I stepped to the door of an adjoining room, where the mother, who is not a Scientist, was standing, and asked whether she wanted Christian Science, a physician, or the remedy which the lady offered. She replied: "Oh, I don't know! I will leave it to you!" I said: "Very well," and going back to the kitchen door where the kind-hearted lady was waiting, I said to her, "I thank you very much, but we are Christian Scientists,—that is, I am trying to be,—and I prefer to rely wholly on Science." At this the lady drew back, as though she feared she had given offense; but I reassured her, with thanks for her kindness.

When she had gone back into the yard, I said to the child, "Come on, dear, and uncle will give you a treatment." We went hand in hand into another room, and when we were seated I said to her: "We love Bob [the dog that had bitten her], don't we?" She said, "Why, yes!" At this I began to treat the child, and almost immediately she said, "O uncle, look here! I'm all right now." As I looked, she was opening and closing her mouth to show me that she was all right. Then she said, "Can I go now, uncle?" and I replied, "Yes, you may go now." She went running to her mamma in great glee, exclaiming, "O mamma, I'm all right now!" I went on with the treatment, however, and it took me half an hour to dispel the flood of suggestions which poured in upon me. The child was instantly healed, and a big bruise on her cheek vanished into its native nothingness, in perfect demonstration of these words of our Leader, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit." A hole made in the child's cheek by one of the dog's teeth did not entirely disappear for four days, during which time I continued the treatments.

This is but one of many proofs of the healing power of divine Love which have been given me as I have tried to follow our beloved Leader as she follows Christ. To say that I am grateful to Mrs. Eddy, as well as to God and to His Christ, is a simple statement of a great and impelling fact.—BRET HARRIS, Denver, Col.

[Translated from the German.]

It is with a grateful heart that I wish to testify to the blessings which I have received through Christian Science. I had suffered for fifteen years with attacks of severe headaches and vomiting, which came on whenever I became excited, and at times I suffered so much that I was obliged to remain in a reclining position. Later on,

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stomach and bowel trouble was added. I had applied to several physicians for help, but in vain.

One day a dear acquaintance called upon me and told me much good about Christian Science, of which I never had heard before. I read a few copies of *Der Herold* with great interest, and in April, 1909, I went with a lady from here to a service in Dresden, and became acquainted with a Christian Science practitioner, who kindly took up treatment for me. Never in my life shall I forget the impression which I received while attending the services for the first time. With a few treatments all my ailments gradually disappeared, for which I greatly rejoiced, and I feel stronger today than ever before. The sun of divine Love has brought order and peace, and I am able to attend to my duties joyfully and lovingly. I am sincerely grateful for the help which I have received, and especially for the understanding of Christ, Truth, which was revealed through Mrs. Eddy. Praise and thanks be to God, who giveth us the victory.

Frau Hilma Haendel, Eichardt b. Klosterbuch i.S., Germany.

I deem it a great privilege to be afforded the opportunity of telling others what Christian Science has done for us. During the latter part of 1904, in an hour of great need, the teachings of our dear Leader were brought to our attention by a lady in Dallas, Tex., who had been uplifted by Truth. While at first they seemed absurd, this same lady directed us to a conscientious and intelligent practitioner of the same town, through whose kindness, patience, and understanding the light of Life, as shed on earth by Christ Jesus, and reflected anew in Christian Science, broke in upon us and dispelled the darkness, gloom, and illusion of sin, sickness, disease, and death.

For some time prior to this our monthly bills for doctors and drugs had far exceeded any other item of our living expenses, and but very few days ever passed at a time that we did not either have the doctor in our home or have some instructions from him by telephone or otherwise. Our family physician was doing all that his theories would permit to relieve our apparently desperate physical conditions, but he had reached the decision that the only alternative for my wife was to resort to a surgical operation, and he appeared to have concluded that I resisted all the remedial effects of the so-called "gold-cure" and the usual course of medical treatment for general debility. We are, however, now well and hearty, the use of drugs has been entirely dispensed with for over five years, and all thoughts of a surgical operation have been dismissed.

Having come to New Mexico very shortly after we were led to this knowledge of Truth, we have been away from church privileges and the influences of other Scientists; but, notwithstanding this, we have had only occasional help by absent treatment, and have depended upon the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, as our guide and physical and spiritual support for ourselves, our two children, and to give occasionally a helping hand to some wanderer in the wilderness. Through the example and teachings of our Leader we can see and know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am deeply grateful to God, also to Mrs. Eddy for this revelation of Christian Science, for through it and by it I have been shown the way to a sober and true life and am supported in my desire to extend a helping hand to all mankind.—J. Y. Robertson, Silver City, New Mexico.

I want to add my testimony in acknowledgment of the benefits I have received from treatment in Christian Science. I was a sufferer for years, and had despaired of ever being well again when this glorious truth was presented to me. Now I am healed, and I realize the one power so clearly that I can readily overcome the illusions of material sense which are no part of me. I was helped physically, but the spiritual healing is what I am most thankful for. I had prayed daily to be a better woman, and longed for a practical religion; but I felt that nothing was accomplished until this revelation came to me, which I know was in answer to my prayers.

I have been interested in Christian Science over five years, for three of which I have had no church privileges nor Christian Science associations; but, with the Bible and "Science and Health with Key to the Scriptures" by Mrs Eddy, as my daily study, I have been able to meet the inharmonious conditions that have arisen, except in a very few instances, when we called on a practitioner for absent treatment. We feel that we derive great benefit from the Lesson-Sermon, which we study every morning before engaging in other duties for the day. I am much more grateful than I shall ever be able to express to our dear Leader for revealing this truth to us, and for her constant and unceasing work for all mankind. Above all, I am thankful to God for the blessings He has bestowed on me and mine.

Mrs. J. Y. Robertson, Silver City, New Mexico.

The short time I have been interested in Christian Science has brought to me so many revelations that I can no longer withhold an expression of my gratitude. Words alone would be inadequate, but, as the psalmist exclaims, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

About two years ago I came to Christian Science a very sick man, my ailment being what is commonly called jaundice; for months previous my stomach had been in a wretched condition, sleep and ambition were entirely gone, and life was not worth living. I considered what was best to do, and at last decided to try Christian Science. This trial was certainly crowned with success, for in two weeks' treatment I was restored to perfect health. I was at the same time healed of several other ills, among them one to which I had been subject so long as I can remember. For twenty years I had done all that I could, but with only temporary relief; I stopped eating things which are said to be difficult to digest, but with no signs following. I had given up all hope of being cured of this tormenting ailment, but by the great power of Truth I am entirely healed. I can now eat what I choose and when I choose without any bad effects. In like manner, I was healed of the smoking habit, in which I had indulged for thirty years. During all this time I was a very heavy smoker, and never dreamed of stopping, as I never could. Now why did I give it up? I can truthfully answer that when my healing took place the desire for smoking was gone, and up to this hour I have not had the least longing for it.

Christian Science has opened to me a new life, and out of the depths of doubt and fear it has gently brought to me the peace of mind "which passeth all understanding." It has united me with God, from whom I had years ago departed, due to the doctrine of my early childhood days. Christian Science found me by the wayside and brought to me the knowledge of the living God, who indeed forgives all our iniquities and heals all our diseases. I am therefore very grateful to Mrs. Eddy, who has revealed this great power of Truth to the world, and for the text-book, "Science and Health with Key to the Scriptures," whereby we all are able to come into the dwelling-place of the most High. This Scriptural passage is to me literally fulfilled: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

C. W. Lehman, Cleveland, O.

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For me to express in words my gratitude for Christian Science, would be impossible. When I first heard of this wonderful truth, I was without any hope of ever being well again. I had been treated for four years by eminent physicians of our city, all to no avail, for a spinal affection. I finally submitted to a most painful operation, with the assurance of relief; but alas, no relief came, and about twenty-five ugly scars were left as a reminder. I hoped and suffered on, and at last the relief came, but in a different way.

A Christian Science lady came to my house one evening, and while talking to me she told me I could get well, be happy and contented. I readily consented to try Christian Science, and she saw a practitioner for me. I was treated one week, and what a change! Instead of despair and suffering, everything was peace and harmony. I was full of joy, hope, love, and peace; all was bright and beautiful. I realized that I had so much to live for; I had just been thinking wrong. I could scarcely refrain from telling every one how extremely happy I was, and why. I had been able to eat only a certain diet, and when I was told to eat whatever I wished, and did so with no bad results, it seemed too good to be true. My healing in a sense was slow, but I held firmly to the truth.

There are many things yet for me to overcome, but I know that by constant application of this truth, as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, they will all be met and destroyed. I have been studying this truth nearly three years, and I can say that it has met my every need, and also my husband's. I feel that I can best express my gratitude to God, and to all who have helped me, by practising Christian Science in my daily life.—ANNIE H. ALLRED, Jacksonville, Fla.

I want to express my gratitude to God, and to our dear Leader, Mrs. Eddy, for what Christian Science has done for me. I came to Science in November, 1908, a wreck both mentally and physically according to mortal sense. Three years previous to this, I was taken very ill. This was thought to be due to a great sense of worry, fear, self-consciousness, and a lack of correct understanding of God, divine Principle. Until I came into Christian Science, I went almost every day to see a doctor, but instead of getting better I became worse, and to sense was gradually losing my mind. It seemed to me as if my future would be an utter failure; but "man's extremity is God's opportunity." Through a kind brother I found Christian Science, and now everything is very different. Instead of looking forward to death, I now look forward to "life eternal," and all discord is giving way to the power of Truth, as it ever must. My business also has improved. I am a musician, and I might say that I am able to play much better, having been told by friends of the marked improvement during the past year.

I am indeed very grateful for all these blessings that I have received,—grateful to God, and to our Leader for her faithful declaration of the truth. I also wish to express my appreciation for the great help that I have received from the testimonies which appear in the *Sentinel* and the *Journal*.—LEONARD ROTHERY, New York, N. Y.

When the day in somber gray is wrapt,
As if for some great sorrow,
And all the world seems waiting
For the sunshine of tomorrow,
With loving trust to Thee we turn,
In gratitude we bow,
Our thoughts with Thine we mingle,
And, lo! the sun shines now!

ELFIE M. MILES.

FROM OUR EXCHANGES.

[*Interior.*]

If Christianity were simply a code of principles, the conduct of its adherents wouldn't make so very much difference. People would look at the principles and say they were all right anyhow. But Christianity appeals to the world as a power. It talks about conversion—which makes men over. If, then, men are not made clean and right, the natural conclusion is that the process alleged to make a change was a fiction—no power in it. This realization ought to bring to a sharp turn a host of men who drift along conscious of being a long way below the Christian ideal, but comforting themselves that nobody can be perfect anyhow, and, after all, a man's faults are nobody's affair but his own. Here's where such carelessness grows serious. The man himself knows—when he stops honestly to look himself over—that his moral standing is subnormal because he does not keep close to Jesus Christ. He knows there would be power enough available to conquer the faults in him if he really sought divine assistance. But the mischief is that the world with no religious experience at all does not know this. The world's explanation of the Christian's failures is that there is no power in Jesus. So the careless Christian is held to be a witness that Christ is impotent. God is good and may perhaps be indulgent, but even God cannot change the fact that when a man consents to be less good than the best he knows, he is breaking down the right in his own life and hindering it in the lives of others.

[*Congregationalist and Christian World.*]

More light is breaking forth from God's Word. The fires of criticism, instead of destroying it, are illuminating it. The things that are lost are not worthy to be compared with the glory that is revealed. It grows ever more wonderful as we see how everything else in that far-away time has become merely the study of the antiquarian, while the truth of the Bible is as fresh as if it were given yesterday. The prophets, with the exception of names and draperies, are our contemporaries, discussing our problems with unequaled energy and moral insight. The epistles, shorn of what is local and temporary, are thoroughly up-to-date; the Gospels are largely an undiscovered country, awaiting our exploration. Every advance, personal and social, only makes more clear the divine wisdom enshrined in the Book in the beginning, but which we have not had the wit to see. To him who has eyes to see, our history, the history of the world in these modern times, gives as clear an evidence of the divine activity as has been furnished by any people in any age. The opening up of the world to Christianity and Christian civilization, the bringing together of the nations in intellectual, commercial, and political relations, the compelling of all the peoples to measure their religions, philosophies, codes, and customs by the standards of the gospel—all these constitute a kind and degree of evidence of God's presence and activity unparalleled in the history of the race.

[Rev. R. Roberts in *Hibbert Journal.*]

The limitations of knowledge and restrictions of outlook through which the Gospel story shows us Jesus, make it clear that, in the warp and woof of his life, he was indeed what he professed to be, a Son of man. That he had lofty inspirations, that he quarreled with conventionalisms, social and religious, that he struck out great thoughts,—all this, and far more, is perfectly and gloriously true. But this does not make Jesus God. It does not even show him "making vague and vast claims to divinity." All prophets, poets, and true artists, all children of the Spirit, have at once obvious limitations and, at the same time, "a dangerous

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absence of limits." Disciples follow and admire them as inspired souls, opponents often regard them as fanatics and sometimes as maniacs. The narrative shows that Jesus met with just this treatment, and Mr. Chesterton's reasoning is that this proves he was God. I submit it proves that he was man.

[*Standard.*]

We are convinced that something needs to be done which shall make life in our educational institutions simpler, less artificial; by which the things of the spirit shall be emphasized more strongly and the folly as well as the sinfulness of vice shall be clearly shown. This cannot be done by those in charge of our schools if the task is left to them entirely. They may contribute much, and will; but the real reformation must proceed from and be rooted in the home. The real cause of whatever unlovely features are presented in the life of American youth is to be sought in American fathers and mothers. We are losing home life. Americans are increasingly restless. It is well to travel, but we owe something to our children that cannot be paid while we are on the wing. God has made no other such place for training children as the home. We cannot hope to secure the best results by locking up the house and turning the children over to some school while we go scurrying about the world.

[Rev. W. H. P. Faunce in *Watchman.*]

We may not believe in a personal devil—though we remember Goethe's saying: "What is the use of getting rid of the devil, if the devilish still remains?" We may not believe in good and bad angels, though as soon as we have banished them we introduce their modern equivalent in "bacilli" and "psychic suggestion." We may reject the past accoutrements of faith, as we hang up suits of chain armor in our museums. But the faith itself, faith in a spiritual world in which we have citizenship, in which our decision counts, in which eternal values are realized—to conserve that faith is to conserve manhood and womanhood itself.

[Governor Hughes of New York in a recent address.]

Patriotism in democracy is not merely an instinctive affection for one's native or adopted land, or exultation in national power. Patriotism in democracy is devotion to the rule of the people, love of its ideals, and pride in those achievements which realize the common aspirations and illustrate the progress made possible by equality of rights. It is the patriotism whose ardor is kindled by a keen sense of human brotherhood, and which counts as traitors all those who take up against the state the arms of injustice or seek to turn to selfish uses the agencies designed to protect the common interest.

[*Pacific Christian Advocate.*]

It is the soul that tarries with God in secret and who has come out of the closet with triumphant faith and victorious confidence, that will inspire the afflicted with a hope which will be a real comfort to the soul; therefore, when we try to comfort the afflicted and distressed, we would better have our souls in preparation rather than prepare speeches to recite in their ears. Our speeches may reach their ears, but the condition of the soul comes out and is revealed to those who need comfort.

[*Universalist Leader.*]

Jesus was the divine artist of the spiritual life of mankind. Whatever he touched, henceforth shone with the quality of his great soul. He mixed the old colors, and with them produced marvelously beautiful pictures of character, conduct, and faith. His contribution was himself, his genius, his wonderful spiritual insight and power of interpretation. He was originality personified, incarnate.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, JULY 23, 1910

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ITEMS OF INTEREST.

National.

A special federal grand jury has been empaneled by Judge K. M. Landis in the United States district court at Chicago, to hear evidence in regard to the alleged violations of the antitrust law by the National Packing Company and subsidiary companies. The jury was cautioned by Judge Landis in his charge to allow their actions to be wholly free from the influence of the often-heard argument that law enforcement will unsettle business. "You may safely assume," said he, "that no legitimate enterprise needs governmental acquiescence in the commission of crime. You will treat the statute to which I have referred as being just as much in force as are the laws against stealing letters and counterfeiting coins. If your investigation discloses the use of an *alias*, do not indict a mere *alias*, but follow the trail, wherever it may lead, until you have located, identified, and pointed out the real offenders."

"The country," says James R. Garfield, Roosevelt's secretary of the interior, "owes a debt of gratitude to the insurgents in Congress who made the fight against the domination of special interests and who placed the common good above party regularity." He would have the party in Ohio pledge itself to enact the following legislation: The recall, with special application to judges; state control of public utilities; a workman's compensation act; the short ballot; a provision permitting cities to adopt the commission form of government; the conservation policy; reorganization of the state department of agriculture to encourage practical instruction in farming; the development of the state canals.

Reports from all over the country indicate that the wide-spread demand for a sane Fourth has reduced the holiday slaughter almost by half, only twenty-eight deaths from fireworks being listed this year against forty-four on July 4, 1909. The whole number injured by fireworks and celebration explosions last year was 2,361, while this year it was but 1,785. The estimate of loss through all fires on the Fourth of July this year in New York city was $3,726, as against $20,000 the year previous, for fires directly attributed to fireworks.

The settlement of the long litigation which has involved the Metropolitan Traction systems for three years was virtually concluded the other day, when Judge Lacombe, in the United States circuit court, directed William W. Ladd, receiver of the New York City Railroad Company, to accept the offer of five million five hundred thousand dollars in settlement of the suits brought against the Metropolitan Securities Company and others.

President Arthur T. Hadley of Yale has been offered by President Taft the chairmanship of the commission authorized by the last session of Congress to investigate the subject of railroad stocks and bonds and to recommend a plan for bringing the issue of these securities under the supervision of the interstate commerce commission.

Other cities, if they wish, besides the national capital may now receive the benefits of the critical judgment of the national art commission, created by the last session of Congress. The commission was originally constituted to pass only upon designs for public buildings and statues intended for the national capital.

During the coming fiscal year the post-office department expects to use about one billion one hundred and twenty-five million yards of binding twine. This is over half a million miles of twine. The contract price for it is about two hundred and twenty-five thousand dollars.

The order of the interstate commerce commission, reducing Pullman car rates on certain lines west from Chicago, which was to become operative July 1, has been suspended by the circuit court of appeals at Chicago. The commission will give a rehearing.

For the benefit of the postal savings bank commission Consul-General John L. Griffiths of London has submitted to this Government reports of the postal savings operations in the United Kingdom, where the deposits amount to nearly a billion dollars.

President Taft will not appoint the five judges of the commerce court authorized by the new railroad law until Congress convenes in December, when the appointees can be confirmed by the Senate.

All trains on the Lehigh Valley railroad are to be equipped with new telephone apparatus by means of which communication can be established with trains at any point on the road.

Spain is to send three yachts this year to compete in the international races of the sonder class of boats, conducted under the auspices of the Eastern Yacht Club.

After a careful study of its terms, the United States has decided to raise no objection to the new Russo-Japanese agreement respecting Manchuria.

The question of the justice in the increase of commutation rates on all lines out of New York city has been laid before the interstate commerce commission.

Total payments on account of the corporation tax amount to $23,811,679. Total assessments were $27,000,000.

International.

The bill for woman suffrage in the House of Commons passed its second reading by a vote of 299 to 190 and was referred to a committee of the whole, which postpones further action until next year. The bill grants the Parliamentary franchise to women who have the property qualification and who already exercise the franchise in municipal elections. It would add the names of a million women to the Parliamentary election registers.

The French Cabinet has decided to submit a bill for the adoption of western European time in France. During the old days of enmity toward England the French steadily refused to accept standard time, maintaining the solar time of Paris, which is nine minutes slower. The confusion resulting, especially in telephone communications with England, as well as the change in Franco-English relations, is responsible for the decision.

The opening of the fourth Pan-American Conference at Buenos Ayres, July 12, was marked by a brilliant assemblage of delegates, representing the United States and Latin-American republics. The American delegates were warmly received on all sides, and reports of the Latin-American coalition against the United States, because of her alleged interference in their state affairs, are the subject of ridicule.

The Mexican railway, which runs between Mexico City and Vera Cruz, has adopted plans for improvements and extensions of branch lines which involve the expenditure of more than two million dollars.

The value of intoxicating liquors consumed in the British realm in 1909 amounted to $720,000,000, a decrease of $54,000,000 from 1908.

The number of people having a telephone in England averages one person in seventy-seven.

Industrial and Commercial.

Terence V. Powderly, chief of the division of information of the department of commerce and labor, says: "There is now a let-up in the demand for men for work on the railroads, on construction and the like, but the demand for farm labor is on the increase. When we began this harvest two and one half years ago we heard a great deal of the cry, 'Back to the farm!' But most of the men who were talking about going back to the farm did not go. Today a change has taken place. Men on construction work and other work in the city are registering in the hope of being sent to the farms."

The Massachusetts railroad commission has granted a certificate to the Southern New England railroad corporation, owned by the Grand Trunk, to build a connecting line between the town of Palmer and the Rhode Island state line. Rhode Island has also granted the company a charter to build a line into Providence. This gives tide-water connection, in addition to New London. The petition of the New York, New Haven & Hartford railroad for the right to build the same road was dismissed by the board.

During the fiscal year 1910 there were built in the United States 1,502 merchant vessels of 347,025 gross tons, compared with 1,298 of 232,816 gross tons during the fiscal year 1909. On the Great Lakes forty-seven steel steamers of 136,896 tons were built, compared with thirty-six steamers of 88,196 tons. Fifteen steel ocean steamers were launched.

Trade of the United States with its noncontiguous territories aggregated about one hundred and ninety million dollars in value in the fiscal year just ended, against a little more than thirty-five million dollars in 1898.

Work has begun on a million-dollar cement plant within two miles of Village Springs, Ala. The plant will be one of the largest in the South and will employ several hundred men.

The combined imports and exports during the eleven months of the current fiscal year for which figures are now available, show a grand total of $3,055,000,000.

Enlargements to the southern cotton industry during April, May, and June added 82,896 spindles and 2,334 looms, an investment of $2,072,400.

During the ten and one half months of the butter season of 1909-10, Australia has exported sixteen thousand two hundred tons of butter.

Massachusetts officials of weights and measures are exacting full measure receptacles for fruits and berries offered for sale by merchants.

A Texan ranch of seventy-three thousand acres has been sold and will be cut up into small farms.

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CHRISTIAN SCIENCE SENTINEL

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

"THE LIVING WAY OF LIFE."

REV. IRVING C. TOMLINSON, M.A.

MRS. EDDY feelingly concludes her eloquent dedicatory message to First Church of Christ, Scientist, of Atlanta, Ga., with these inspired and inspiring words: "Mortality's thick gloom is pierced—the stone is rolled away—and death hath lost its sting, and the grave its victory. Immortal courage fills the human breast, and lights the living way of Life" (*Christian Science Journal*, May, 1899). This striking paragraph on "the living way of Life," which to many has given wings to hope and faith, was vividly recalled, while studying recently the beautiful portrayal, by an eminent English painter, of Christ restoring to life the only son of the widow of Nain, as recorded in the seventh chapter of Luke.

The artist has caught the dramatic scene at the moment when Jesus, after tenderly saying to the sorrowing mother, "Weep not," touches the bier and gives the command, "Young man, I say unto thee, Arise." Then, in obedience to his words, "he that was dead sat up, and began to speak." The painting impresses one that Nain, which is the Hebrew term for beauty, well deserves its name. In the background is the little town, nestling on the slope of the hill misnamed "Little Hermon," six miles distant from Nazareth. In the foreground is seen the funeral cortège, which has passed through the city's great arched gateway of stone and is journeying to the habitation of the dead. There is good reason why the artist has flooded his painting with an oriental sunshine which bathes the scene with golden light, for he is presenting not a picture of death, but of life. Through the presence and the power of the Christ the one-time avenue of death has been transformed into "the living way of Life."

The portrayal of this historic incident is in perfect keeping with the times and with the scientific understanding of spiritual truth, as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy. The work of art is illuminated when we remember that at such an hour it was the custom for the afflicted family to send for two or more *neddabehs*, or public wailing women, each of whom brought a tambourine, and while beating it exclaimed, "Alas for him!" One writer tells us that "even the poorest would feel it a disgrace did they not provide at least two hired mourners and two flute-players to lead the procession." The painter presents only one person on his canvas who is untouched by Christ's wondrous restoration of the dead to life. The foremost of the two hired mourners is so occupied with her paid wailings that she is dead to the miracle which has given back to the widowed mother her only son. This sense-enthralled *neddabeh*, with her back to the Christ, has her face set toward the tomb, while the road she travels is still the highway of death. The joyous mother, the restored son, the happy friends, have their proof that the one-time way of death is now to them the way of Life.

How true to the facts of Science is this portrayal by the faithful limner of the falsity of material sense testimony, represented by the wailing woman, in the presence of the transforming power of Truth. While the Master's miracle is acclaiming the mighty power of God, she is proclaiming the all-power of evil. While the mother rejoices over a loved one restored, she wails over a lost child. While the living son gives evidence of the inviolable law of Spirit, the hired wailer pays homage to the supposed laws of matter. While Christ Jesus is serene in the visible proof that Life is infinite and everlasting, the representative of material sense yields unquestioned allegiance to sin, sickness, and death.

This Nain funeral way is the way of the world, which, with its back to the truth, judges all things by the evidence of the physical senses, and declares that life is transient and death eternal; that life is in the body and must come to an end; that God gives and God takes away life. In the presence of Christ, Truth, the Christian Scientist knows that the way of death has been abolished. With his face toward the Master, and his back turned on material sense, he is one with the glad company who affirm: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

On the Nain highway of death the wailing woman believes that there is every reason why she should sorrow and no reason why she should rejoice. Everything which she knows of history declares that all must die. She thinks that this only son has merely gone the appointed way. To her there is no escape and no remedy for death's visitation. But the testimony of history counts for nothing to the mother who holds her boy in her arms. Through the transforming power of Christ, the highway of death has become for her the highway of life. It may be that this *neddabeh*, with her steps directed toward the distant graveyard, is thinking, too, upon the so-called law of heredity. Full of the gossip of the town, she may believe that the boy was afflicted as was his deceased father; it seems natural to her, therefore, that the child should go in like manner. But the happy mother, with her restored son, knows that Christ has made null and void this false law of heredity. She has learned in part the meaning of the words: "Call no man your father upon the earth: for one is your Father, which is in heaven." She has entered upon the path which leads to the understanding that because God, who is Life, is the Father of all, material heredity is a myth; for, since God is his Father, man inherits good, and the only law of heredity that there can be, must be the law of eternal Life.

The hired mourner, at one with the material philosophy about her, may believe that death is sent of God. Possibly she has heard some one repeat Job's declaration, "The Lord gave, and the Lord hath taken away." Of course, if death were truly the work of God, she and all others should rejoice at its presence; but the living son is witness that death is not sent of God, for Christ Jesus would not and could not undo what God had already done. The restoration of the widow's son is proof that death is contrary to the will and law of God. The Master's words, "Whosoever believeth in me shall never die," is evidence that death is unnatural,

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abnormal, and unreal, and that God intends that all His children should win, here upon this earth, a complete and final victory over the "last enemy."

The counterfeit crier was fortified for her unhallowed service by the knowledge that existing institutions and customs were on the side of her wailing. No doubt the *materia medica* of her day assumed that the physicians brought all men into the world, kept them here during their span of life, and then, when they were beyond the reach of drugs, demanded that only the orthodox practitioners should oversee the burial rites. The church taught that death was a visitation of God, but that all should repel it. Religion made it honorable to bring children into the world to die, and made dying glorious if the church were permitted to conduct the obsequies. So the teaching and practice of *materia medica*, as well as the prayers and ceremonies of religion, considered death to be natural and inevitable; but the living son was witness that church, state, society, *materia medica*, and wailing women,—all these, in their thought of death, were wholly wrong. Christ destroyed the time-honored, or rather time-dishonored, highway of death and gave to all mankind "the living way of Life."

The marvel of the ages is that the Christian church for so many centuries has been blind to the simple teachings of him who pierced "mortality's thick gloom," and "rolled away the stone." A new era dawns. No longer do religion and philosophy go unrebuked for picturing man's existence as a journey, with the cradle as its starting-point and death as its goal. Christ's messenger to this age proclaims the glad tidings that, now and forever, life and not death is man's heritage, and a mighty host are rejoicing that "death hath lost its sting, and the grave its victory." With hearts filled with gratitude, they chant the glad refrain of her who sings: "Immortal courage fills the human breast, and lights the living way of Life."

The mistaken outcry of some who, like the wailing woman of Nain, turn their backs on Truth and heed only the testimony of material sense, does not voice the truth of being nor bring disquiet to those who face the ever-living Christ. Though the way of Life may at times appear rough, and the burden seem heavy to the faithful, yet to these God is ever saying, as He said to Joshua of old, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

ACKNOWLEDGING OUR GRATITUDE.

MARY STEWART.

THE present writer conceives the first testimonial meetings, held in the early days of Christian Science teaching and experience, to have been the spontaneous gathering of those persons who had "heard" the word and those who wished to hear, for the purpose of testifying to "the healing and regenerating power" of Truth which some of them had actually experienced and others had observed. It is difficult to think that any of those who were present on such occasions, drawn thither by gratitude and love, could have hesitated to tell their good news. Is it not more probable, because more natural, that their simple and grateful testimonies were eagerly told, not only in just acknowledgment of the power of Truth and Love, which had done the works, but with sincere longing that others should receive like help, and with such self-forgetfulness that the narrators did not obstruct the light, but rather became transparencies for it?

It is impossible to imagine their waiting till "some other time," when the needy were before them and the consciousness of the goodness and power of God filled their hearts; or that any one of them took critical note of the manner of speech or the construction of the "letter" of those testimonies; or that any kept silent because he feared such criticism.

There is but one opinion entertained regarding the "nine" who were cleansed of leprosy but who did not return to give thanks, and a criticism of the manner or words in which the one who did return expressed his recognition of the healing Christ, would be at least unique. The man healed of blindness from birth gave his testimony in a meeting composed of those who marveled and who desired to know what had healed him. Here is his simple, direct, unmistakable acknowledgment: "One thing I know, that, whereas I was blind, now I see." And of the one through whose purity and understanding of God the healing was made possible, he said: "If this man were not of God, he could do nothing."

This was sufficient, without any dissertation, exposition of methods, or rehearsal of doctrines, to open other eyes spiritually; to encourage any hungry heart to hope, and to turn that one to the way whereby he could be healed. The testimonies of this man's parents followed, corroborating their son's statement of the demonstration of the healing Principle revealed by Christ Jesus, and proven in this specific case; and, whether willing or not, all who had known the patient in his blindness and saw him now were also witnesses. It was doubtless through hearing just such simple, truthful statements by those who had experienced the healing power of the word, that many believed and were healed.

The spirit of Truth and Love, entertained and gratefully expressed, is more potent than "tongues of men or of angels." Mrs. Eddy says (Science and Health, p. 354), "If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise." At whatever cost to herself, the faithful, loving Leader in Christian Science has never failed to bear witness to the truth for the good of humanity; has never feared or failed to obey the injunction in the textbook of Christian Science (p. 570): "Give them a cup of cold water in Christ's name, and never fear the consequences." What shall be said of her followers?

PREACHING THE GOSPEL.

FRANKLIN BLAKE.

THE command of the Master, "Go ye into all the world, and preach the gospel to every creature," was intended not alone for the few disciples to whom it was spoken, but applies equally to all, as Christ Jesus is our great Exemplar and the Wayshower for all mankind. From the moment that he had fulfilled the Jewish law of obligation to parents, Jesus began to devote his entire life to healing and teaching, his first public declaration being the good news that the kingdom of heaven is at hand. As he came to do "the will of the Father," it is evident that this command to preach and to heal is from God, divine Mind, and that it rests upon all. This conclusion is logical under the summing up of the commandments which Jesus made, requiring us to love our neighbor as ourselves, for this involves the sharing with others of the good which has come to us. It is perfectly natural, therefore, for those who have in some measure entered into the kingdom, to desire that others shall receive the same blessing with themselves.

Can the Master's command be obeyed today in letter and in spirit? Most certainly, or it would not have been laid upon us, for Love never requires of us more than we are able to perform. In Jesus' day teaching was almost wholly by word of mouth. In later days the Christian church interpreted this command to mean that missionaries should be sent to preach the gospel to unenlightened nations. Today the most widely effective means is undoubtedly the printed page. The vast amount of literature of all kinds

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which is now being published and read, indicates the desire of the human mind for enlightenment. Through the wisdom and foresight of our revered Leader, Mrs. Eddy, practical and efficient means for obeying the Master's command are provided in the Christian Science periodicals. The publication of these has been entrusted to The Christian Science Publishing Society, which, inasmuch as it has been a strong support to all the other branches of the church work, might be called, to use Paul's simile, the right arm of that working "body," The Church of Christ, Scientist. Its work, its responsibility, and its privilege belong, therefore, to every enlisted Christian Scientist, and may be shared by all who are in any way interested in the betterment of mankind.

The constantly enlarging operations of the Society clearly indicate that it was founded and is being managed on a sound basis, and nothing less than this would be either Christian Science or common sense. The periodicals which were from time to time established by Mrs. Eddy have not only been of inestimable value to their readers, but the longer established ones, having each in turn won their way to self-support, have contributed largely to the support of the newer ones and also to the work of the Cause in general. Today the periodicals are going to every part of the world: to the Arctic circle in Alaska, where they are sometimes sent by registered mail to insure delivery; to Mexico and Brazil in the tropics; to Russia, Egypt, and the southernmost points of Africa; and eastward and westward, encircling the globe.

In the light of these facts the obligation of Article VIII, Section 14, of the Church Manual, is seen with greater clearness. It is well for us to note that the wording of the by-law includes all the periodicals. There are numberless instances where those toiling under heavy burdens of sickness and sorrow have found a sweet release through the blessed ministration of Christian Science, and the first touch of this healing gospel came to them through one of the Christian Science periodicals. Specific cases of immediate healing resulting from reading a single article or testimony could be mentioned. With this first healing and uplifting influence of Christian Science there usually comes a desire to know more of the truth that has brought freedom, and the way is thus opened for a study of our Leader's works.

When we have advanced somewhat in understanding, and all our moments are filled with the more active demonstration of what we have learned, we may find less time for reading, but we should not forget that the literature can give the same help to others that it has given to us. If the way has not yet opened for us to take up active work, and we are puzzled to know how we may help others, here is at least one effective method at hand. Many active and earnest workers fail to support *Der Herold der Christian Science* because they do not themselves read German, forgetting what a boon this periodical has been to many earnest seekers for Truth who could not have read the periodicals in English. For this reason the *Herold* also should have our support.

Some of us have doubtless listened to the argument that we could not find time to read all the periodicals, and we have subscribed for only one or two, thereby shutting ourselves out of our share of good accomplished by the others, and depriving them of a portion of the support to which they are entitled. Through the state committees on publication and the local distribution committees there is ample opportunity for putting the literature into circulation. We do not need to know what final disposition will be made of the periodicals; we need only to be obedient and awake to our privilege, and "God will supply the wisdom and the occasion" (Science and Health, p. 571). To some the argument of lack of means may be presented. In such a case we may reason that if the publication of the periodicals is a rightful part of the church work, and it is right for us to have our part in it, the way to do so can be opened through the application of divine Principle. Love meets every need, and there are no exceptions. If the periodicals were not needed, they would not have been established, nor would they be maintained. If they are needed, it is right for us to do our share in meeting that need. The question is purely an individual one. The fact that we have opportunity to read the periodicals which others are taking, does not release any one of us from doing our part.

Mrs. Eddy has said that the church is the mouthpiece of Christian Science, and it is natural, logical, and beautiful that our ability to obey Jesus' command should come through one of the activities of The Mother Church.

THE UNREALITY OF EVIL.

FRED C. SHELDON.

PROBABLY no part of Mrs. Eddy's teachings has given rise to so much opposition and contention as her deduction of the unreality of evil. Every form of contumely of which mortals could conceive has been hurled against this statement. And yet Christian Science asks no more of human credence than is demanded by any branch of so-called natural science. In beginning the study of any subject the student is asked to accept certain statements or axioms as truths, which at first may not be thoroughly understood nor their reason perceived. As he progresses, however, and finds that from these axioms other rules are formulated or deduced which, when applied, correctly solve complicated and obscure problems beyond all question of doubt or dispute, the student's only possible conclusion is the absolute truth of these axioms.

Mrs. Eddy founds her teachings upon certain Scriptural axioms, from which she formulates or deduces her theories or rules, to the practical application of which, in the problems of life, she leaves the proof of their truth. The Scriptures declare that God made every thing that was made, that every thing He made was good, "and without him was not any thing made that was made." These axioms are accepted and professed by all Christian churches. Mrs. Eddy, however, was the first to deduce from them that if God made every thing, and made every thing good, He therefore did not make evil; and as He made every thing that was made, evil was not made and therefore does not exist in reality. Is this faulty reasoning? Does not the rejection of this deduction but prove disbelief in the professed axioms?

An illustration of the unreality of evil, as professed by Christian Scientists, may be found in the so-called exact science of mathematics. For example, in algebra we are taught to consider two classes of values, known as the positive and negative or plus and minus values, zero being taken as a suppositional center or neutral point, on the one side of which all values are plus and on the other side minus. In the solution of many algebraic equations we obtain two results, each equally correct in suppositional theory, but only one, the plus value, practical or really possible. In all practical applications the minus value is discarded or eliminated as an unreality or an absurdity. For instance, if, in the solution of an equation in which x is the unknown quantity we seek, we determine that x raised to the second power equals 4, then we are taught that x equals plus 2 or minus 2. In applying these results practically, we discard or eliminate the minus 2 as nothing or less than nothing, and use the plus 2 as the only reality. Yet in the formation and solution of the equation we must take into consideration this negative value, even while knowing its unreality.

Just so, in Christian Science, Mrs. Eddy tells us that good is the only reality and that evil is simply the sup-

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positional absence of or opposite to the reality of all good; that evil has no more reality nor power than we give to it, which makes it necessary for us to guard against giving to it any power or reality. If, then, in working out our salvation, we eliminate the negative value, evil, as the unreal solution of each mortal equation, and substitute in our life-problem the positive value, good, as the only reality, we avoid inharmonious, false, and absurd results and bring out the correct solution—Life, harmonious and eternal.

GROWTH AND ACTIVITY.

BERTHA TRABAND MYERS.

In the midst of most unfavorable surroundings, in a busy part of a certain city, there stands by itself a beautiful tree, which despite seemingly adverse conditions has not only lived, but thrived,—grown sturdy and useful. In its infancy it was incased in heavy boards, but with its quiet, persistent growing it has burst them all away, until now it stands a beautiful symbol of what can be attained through steady obedience to the eternal law of God. Life operates through man, and when man is governed by Life, the loving activity of good, the law of Life that knows no hindrance to its infinite expression, like that tree he, too, can grow by obeying the eternal law of Life, God, "with whom is no variableness, neither shadow of turning." Jesus, the humble carpenter, the loving friend, the wise teacher, taught by his works as well as by his words what is possible when man is governed by divine Principle, which is ever operative, and changeless in its essence and bestowals. He so clearly discerned, understood, and obeyed the law of Life as to make powerless every belief in a man-made or material law. His consciousness was so illuminated by constant communion with the Father, the source of all good, that no wrong suggestion or temptation could hinder the good from being made manifest in all that came to him to be done. His loving obedience to the ever-operative law of good could have but one result, the overcoming of all so-called physical laws.

Christ Jesus understood better than any one before him how it is possible for man to dwell constantly "in the secret place of the most High," that shelter which David had proven was indeed a protection to whomsoever would abide there. When David met the bear and the lion in his way, he knew how and why he was protected. Later, through his understanding of divine law, he knew that he was clad in the sure armor which nothing could penetrate, and he said to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. . . . And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands." David was victorious through his obedience to the one lawgiver, God, and thus it is that in the degree with which we comply with the rules and methods of right thinking and right acting, we shall overcome all suggestions and temptations to believe in material or man-made laws as able to hinder our progress.

To be governed by the ever-operative laws of spiritual sense is to divest boastful material sense of its seeming power. Let us not be deceived by listening to wrong suggestions of the tempter, who would make us believe that our surroundings, that opposition, or any belief in a power beside God and His laws could possibly hinder; but rather let us be awake to all the wiles of the enemy, watching and praying like Solomon of old for "an understanding heart;" and we shall be as wise as he, or even wiser, for since his day Christian Science has come to reveal to human consciousness a clearer interpretation of God's laws. This revelation could only come through one receptive to the God of Israel, the Mind that never sleeps but is ever active. Our Leader, Mrs. Eddy, by her constant communion with God, has made the way so plain to human consciousness that we need not mistake or rob ourselves of our rightful inheritance as God's children. In "Rudimental Divine Science" (p. 1) she defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony;" and on page 3 of the same book she says: "Jesus' healing was spiritual in its nature, method, and design. He wrought the cure of disease through the divine Mind, which gives all true volition, impulse, and action; and destroys the mental error made manifest physically, and establishes the opposite manifestation of Truth upon the body in harmony and health."

How joyfully we should express our gratitude to God, and to her who has revealed to us man's glorious birthright, by doing as the tree did,—by growing until we are strong and beautiful in character; for thus we shall bless many tired mortals by pointing thought heavenward, that they, too, may know the truth which alone can satisfy all human yearnings and which has so much good for each individual. As they listen to our message of peace, they will hear divine Love's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

SELF-EXAMINATION.

ABBIE H. SKINNER.

If one is ever struggling with a belief of illness, thought has to be carefully examined, for we know that all conditions are mental. The following was found in a publication which is not at all given to Christian Science views: "No serious-minded person ever goes through an illness without gratitude for the chance it gives him to think." Browning says,—

> Hear the truth, and bear the truth,
> And bring the truth to bear on all you are
> And do.

This is just what we ought to do if we find ourselves in a discordant physical condition. It means, "Watch and pray;" or, as our beloved Leader counsels us, "Stand porter at the door of thought" (Science and Health, p. 393). St. Paul says, "Ye have put off the old man with his deeds: and have put on the new man." "With his deeds" is impressive, since it leaves no chance for a hope that we can put off the old man and continue to do evil. It is the daily thinking which needs to be purified and made strong. As Phillips Brooks expresses it in one of his poems,—

> Give us this day our daily bread, we pray:
> And give us likewise, Lord, our daily thought.

We read in Proverbs that "the heart knoweth its own bitterness;" and each knows his own deeds. I do not have to know the specific deeds of a patient; I do not have to ferret them out. The overcoming of the belief in evil is his own work. I know that as God's child one has spiritual and physical freedom. Man is not subject to matter, neither indeed can be. Mrs. Eddy says, "Spiritual law . . . overcomes material conditions and puts matter under the feet of Mind" (Science and Health, p. 182).

If our best moods continually dominated our whole life, we should all live well. We all mean to live well: at least there are times with all of us when we resolve to do so,—New Year days, birthdays, and other times. It would be well for us if there were some way of perpetuating these better moods and living up to these good intentions. If a life is to be admirable when finished, its periodical good intentions must become strong, self-sustaining principles, shaping its every act and ruling all its days and hours.—J. R. Miller.

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SELECTED ARTICLES.

[James D. Sherwood in *El Paso* (Tex.) *Herald.*]

In a recent issue of your publication there appears a challenge from an osteopathic physician to meet him in debate. It was a great surprise to me to see this, and I am unable to know just why and what the doctor wishes to debate. I have never made a study of osteopathy and have neither the qualification nor inclination to discuss its merits or demerits. The doctor has no understanding of Christian Science, and he likewise is not competent to discuss Christian Science. Further, if there were a disposition to enter into a discussion, it should be understood that Christian Science is not an argument; it is the gospel of good works, and is best known and seen in its benign influence upon the lives and in the characters of its faithful followers. Wrangling and strife accomplish nothing good for humanity, while kind words and loving deeds often smooth away the wrinkles of care and are a balm to the afflicted heart.

The doctor is mistaken in supposing that I am the "recognized mouthpiece of Mrs. Eddy," for I am only a modest student of her writings, and one of the many who have occasion for rejoicing in having found her teachings in strict accord with the Holy Scriptures, and that the divine Principle and the rules which she has elucidated are capable of proof by all who will honestly and earnestly test them in their lives and longings.

Judging from the strong language he uses, it seems to me that the doctor is hostile toward Christian Science, and surely that is not a good mental temperament in which to enter calmly upon the discussion of the merits of a religion, for Christian Science is a religion; it is not a doctor. It is practical Christianity, and its faithful students are endeavoring to follow in the steps and obey the teachings of Christ Jesus; many of them, indeed, are giving proof of their understanding by performing cures in like manner with Jesus and his followers.

The doctor is mistaken in his claim that Christian Science is ineffectual in cases of surgery, for too many instances of recovery from dislocated joints, etc., under Christian Science treatment are of record to leave room for doubt in this respect. Christian Scientists, however, are advised, for the present, to call a surgeon for the adjustment of broken bones and dislocations, leaving the Christian Science practitioner free to devote himself to alleviating the pain and reducing the inflammation, etc., connected with the case in hand. (See Science and Health, p. 401.)

Christ Jesus healed all manner of disease through his understanding of God, divine Mind, his heavenly Father; and when his followers come to understand the Science of being as he understood it, they will be able to repeat his works. That Christ Jesus worked according to a fixed law is indisputable, and it is equally certain that any one who understands that law sufficiently will be able to do the same works. It is mere folly to assume that his works were done in contravention of law, and that they cannot be repeated, because "the age of miracles is past." He himself said: "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

The critics of Christian Science should be charitable enough not to mistake the beginning for the ultimate. Many who are students of Christian Science are mere beginners, and, while they are conscious of the many blessings that have come into their lives since their acceptance of the teachings of Christian Science, they also know that their demonstrations of its teachings are in proportion to their understanding. Therefore, it is unfair to the individual to demand of him all that is claimed for an exact science, and it is equally unwise to judge the Principle of divine Science by the poor work of some student. This is true in Christian Science just as it is in music and mathematics.

[Edward W. Dickey in *Anaheim* (Cal.) *Plain Dealer.*]

As Christian Scientists we take "the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). This does not mean a part of the Bible, but the whole. We regard the Bible from the standpoint of its own unity. In fact, it cannot well be regarded otherwise, and the Christian Scientist seeks the inspired or spiritual sense from Genesis to Revelation. His guide in this seeking is the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy. This book is indeed a "Key to the Scriptures," and is regarded as a commentary on the Bible. Other churches have their commentaries and Bible helps, they also have ministers to explain the Bible from the pulpit. Why, therefore, should the Christian Scientist be taken to task for having his commentary?

The Bible must be explained to be understood. It was characteristic of Jesus to explain the Scriptures, and in doing this he spoke in parables. These parables or expositions were always followed by object-lessons, or what have been regarded as miracles. Jesus said, "I am the way," and he taught his followers how to do the works he did. He also said that his followers should be known by their "fruits." Thus it is that our salvation comes through the spiritual sense of the Scriptures. It is not possible for men to know God aright through a literal reading of the Bible. It was inspiration that gave the Bible, and it must be understood in the same way in order to be of practical value.

True salvation, the Master said, is this, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This knowledge frees from all the false beliefs of the carnal mind, including "temporal evils and earthly destruction." It was from sin, disease, and death that Jesus gave freedom, and we are commanded to do likewise. Does "Layman" know of a better scheme of salvation than that inaugurated by the Master?

Christian Science does not deny that from the human sense standpoint there is death. It shows, however, that we may overcome even "the last enemy." "To be spiritually minded," Paul tells us, "is life," and the conscious understanding of God's nature, power, and presence will surely cause the "former things," such as sin, disease, and death, to pass away and come no more into mind. Christian Science is based upon the fact that God is infinite Mind, supreme incorporeal Spirit, Life, Truth, Love, the only cause and creator. As a consequent it shows logically and conclusively that matter is unreal or non-existent. It is that which seemeth to be but is not. Christian Science does not seek to destroy one atom of creation, nor even to deny its existence. It does not declare that "earth is not earth, water not water, cattle not cattle." It is the mortal, finite concept of these that Christian Science abolishes, and instead thereof it gives the true spiritual idea. To this end it shows that the record of creation given in the first chapter of Genesis is spiritual, entire, and complete. All else is merely addendum; unlike God, Spirit, and therefore without reality. The Word of God, Spirit, was the creator here, and not one vestige of materiality is to be found in the record.

Who is qualified to say Christian Science is unreasonable, the critic who is unable to prove its declarations, or the student who, following its teaching, has proven that Christ is with us "even unto the end of the world." One of the most common tendencies of the human mind is to combat that which it does not understand. No amount of discussion, debate, or argument; no amount of quotation from the Bible pro or con; no amount of quotation from the Christian Science text-book, will either overthrow or uphold Christian Science, for it rests upon the everlasting foundation of demonstration, and what it thus accomplishes alone gives it the universal prestige it now enjoys.

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[Sue H. Mims in *Atlanta* (Ga.) *Constitution*.]

To my sense of things, the remedy for the condition that faces us [the negro problem] demands more than schools, or reformatories, or prisons. These all, doubtless, are helps, but the demand is for a higher Christianization, for spirituality, consecration, devotion on the part of each and every individual Christian. If every Christian had the zeal of Paul, so to fix his gaze on the attainment of spiritual understanding that he could say with him, "I count all things but loss . . . that I may know him, and the power of his resurrection," then the outlook would brighten.

If our affections were so fixed on things above, not on things on the earth, that selfishness, pride, avarice, and greed were quenched in the divine essence of unselfishness, the spiritual love that seeketh not her own, but another's good, that thinketh no evil,—if endeavor to acquire the unsearchable, imperishable "riches of Christ" were to supersede the striving for the vain and perishable, what would result?

Would it not absolutely change the atmosphere of thought and environment? What, also, if every Christian on earth today should grasp and even partly realize that God is a divine ever-presence, in which "we live, and move, and have our being;" that God is the all-inclusive Mind that was with Christ Jesus, and that we are commanded to have this same Mind, and that there is but the one governing Mind, that is, God, or good, who made all that was made and pronounced it good,—if all would know that this Mind is Love, what would happen? Such a flood of love and light and joy would radiate throughout all consciousness, such wisdom, justice, mercy, compassion would environ all men, that fetters would fall, both the desire and power to sin would be destroyed, and Zion, the joy of the whole earth, would be established on an everlasting foundation. Every Christian can say in a degree what Jesus said: "And I, if I be lifted up, will draw all men unto me." Every individual consciousness, uplifted, does uplift all to a degree, for we are "all members of one body."

As thought is causation, is back of all phenomena, then only the highest spiritualization of Christian thought, and its radiation into the universal consciousness, can counteract the downward tendencies and earthward gravitation of the animal mind. This will make a mental atmosphere and environment in which the masses can be permanently helped.

[H. Coulson Fairchild in *Passaic* (N. J.) *Herald*.]

Christian Science healing is not based upon a belief in the influence of the human mind over matter, but upon the spiritual truth that man is the mental manifestation of infinite Mind and that Mind can control its mental creation Man is really mental, although he appears to the senses to be material. We believe it to be upon this scientific basis that Christ Jesus effected the cure of all manner of diseases. Through his knowledge he turned the water into wine, healed the sick, raised the dead, walked on the water, and resurrected his own body from the grave. The "natural environment" of Jesus was a mental or spiritual environment; all his knowledge was obtained from Spirit, while the knowledge of the materialist is based upon his false material concepts.

To say that "mind and matter" act and react upon each other, evidently with equal force, and thus "maintain the equilibrium of the universe," leaves us to conclude that the equilibrium of the universe is maintained by two forces constantly warring with each other. Mrs. Eddy says regarding this: "To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and mental, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law" (Science and Health, p. 119). We cannot, of course, assume that God is the author of discord; we must therefore conclude that all discord is chargeable to human error.

In Christian Science what is termed a physical shock is really a mental shock, for without mortal mind to be conscious of it there could be no sense of shock. In a universe where God's government is recognized by all, there can be no accidents. Regarding food and indigestion, we must remember that Christ Jesus said: "There is nothing from without a man, that entering into him can defile him: . . . that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Quoting from our editor, "This is the first lesson that should be drilled into our school-teachers and all others." We thus conclude that it is not what a man eats that causes indigestion. Mental conditions enter into every case of indigestion. "Gluttony" is a false belief based upon a wrong thought, and such a thought would constitute causation; hence it would not be the food itself which caused the indigestion.

As to the relation existing between mendacity and a carbuncle, we reply that no specific sin produces a specific disease; the general and ignorant thought in the world produces all disease and sin. Ignorance of God and His power to heal is a sin of omission and subjects one to disease because of ignorance as to the law of healing. Jesus said to the man whom he healed at the pool of Bethesda: "Sin no more, lest a worse thing come unto thee."

The editor has justly stated that medicine cannot cure the lying instinct, but we know that the understanding of Truth as taught in Christian Science causes the evil man to forsake his way and the unrighteous man his thoughts. The editor of the *Herald* states a great truth when he says, "No disease was ever cured except by removal of its cause." He adds, "Serum treatments and anti-pyretics are directed against effects, and therefore are unscientific." All causation is mental according to Christian Science; therefore no disease is permanently cured except the mental cause be reached and destroyed. A mental cause is never reached by a material remedy.

Answering the question, "If all other things are equal, are good people healthier than bad people?" we answer that good people are always morally more healthy than bad people, and morality is the true basis of health; if a moral man suffers from a false belief, this might cause what is termed physical disease. Some really good people believe that they suffer according to the will of God, and that they must therefore be resigned to what they think is the divine will. Such a belief would cause suffering, even though a man were morally sound. Such Christians should be more alive to God's promises, for they are entitled to be free from disease. On page 404 of the Christian Science text-book, Mrs. Eddy states: "The healthy sinner is the hardened sinner." This is not because he deserves to be healthy, but because he is so sound asleep in sin that his sins do not trouble him much until the final awakening. The longer a man has indulged in sin, the more acute the awakening when it does come. Self-righteousness, by the way, is a form of sin which clings fast to iniquity.

Regarding the occasional failures under Christian Science treatment, we would say that there will be failures under all systems until a perfect understanding of the Science of being is reached. Where successful treatment can be shown in the majority of cases, it is not fair to judge any system by its failures. In the case referred to in your editorial, the typhoid fever had been completely met, but owing to the lack of a perfect understanding of Christian Science, other complications arose which baffled alike the skill of the Christian Scientist and of the physician.

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[Eugene R. Cox in *New York American.*]

Christian Scientists regard evil in precisely the same manner that Jesus regarded it when he cast out devils and healed the sick. He accorded to evil neither place nor power. He plainly and emphatically denied its reality, and said, "Which of you convinceth me of sin?" When he drove the evil-doers out of the temple, he demonstrated the superiority of spiritual power over the belief in an opposite or evil power. Christian Science does not teach that evil does not exist to our human sense, but that evil is always subjective to the power of good. The spiritual power, generated by right thinking and living, tends to annihilate evil, and proves that we do not have to be overcome by evil, but that we can overcome evil with good.

The kind of intelligence that is needed in order to understand Christian Science is gained not so much by intellectual training as by sincerely striving to live in accordance with one's highest understanding of what is right. Referring to a stubborn type of evil, which his disciples had failed to cast out, the Founder of Christianity said, "This kind goeth not out but by prayer and fasting."

A Christian Scientist cannot exercise malevolent thought, for his power to be a Christian Scientist depends upon his consistency with the teachings of that faith and renders it impossible for him to become a malpractitioner. On the other hand, a person who endeavored to exercise hypnotic influence or personal control over others, would be trespassing upon the inalienable rights of his fellow-beings, and would proportionately lose his power to demonstrate the fact that good is the only power and the governing intelligence of man.

The popular mistake as to the exercise of mental power is that good and evil thoughts emanate from the human or mortal mind. This, Christian Science teaches, is not the case; for good thoughts are spiritual and are reflections of the divine Mind; while evil thoughts are mortal and are the outgrowth of a mistaken sense of things.

[Howard C. Van Meter in *Corvallis* (Ore.) *Gazette.*]

I quite agree that the reference to Christian Science in the sermon reported in a late issue was uncalled for. However, since it was made, the question may arise as to whether it is not significant that Christian Science should be mentioned as having something to do with calling attention to certain shortcomings in other directions. If the teaching of Christian Science is receiving the consideration of large numbers who have been unsatisfied elsewhere, it does not follow logically, as the gentleman infers, that such teaching is in the nature of illusion, but rather that it satisfies their hope and aspiration in larger degree.

Humanity expects certain things of the church. These things the Christian Science church and the writings of Mrs. Eddy are endeavoring to promote, and according to the signs of the times they are succeeding. Some of these things are, first, a better understanding of God as the only creating, maintaining, and controlling Principle. Second, a better understanding of God's law and what is necessary to obedience thereto, in order that it may be recognized as operative here and now, so that greater good will be the result. Third, the recognition of man as made in His image and likeness, and the process whereby this recognition is proved to be helpful in abolishing the false sense thereof. All this in order that mankind may have a larger degree of satisfaction than it has had, and the universe manifest more in the way of fulfilment of the divine purpose.

[C. R. Munro in *Brantford* (Can.) *Courier.*]

The statement that Christian Science is neither Christian nor scientific has been made and corrected so often that it would seem unnecessary to go over the ground again. However, it may not be out of place to say again that it is Christian because it is absolutely in accord with the teachings of the Master, and proves its usefulness in the way Jesus commanded and the way he himself proved his statements, namely, by actual demonstration in the healing of sickness and sin. The proofs of this are so overwhelming as to be apparent to any sincere investigator. Christian Science is scientific because it is based on exact knowledge of God and of man's relation to God, which knowledge, when applied understandingly, enables its possessor to solve the problems of life,—to heal the sick and reform the sinner in the way our Master taught.

The objection that the Christian Science view of sin is not Christian and that it "minimizes the seriousness of sin," has been repeatedly raised and as often disproved. From a great many references to sin in the Christian Science text-book, "Science and Health with Key to the Scriptures," one cannot perhaps do better than quote the following from page 291, which should effectually set the matter at rest: "The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin, —these are grave mistakes."

The difficulties in which our critic has involved himself are mainly due to the fact that he has failed to appreciate vital points in the teaching of Christian Science, and therefore has not presented the subject fairly to his audience on those points. For instance, he has not discriminated, as Christian Scientists are taught to do, between man made in God's image, and mortals, who are not made in God's image. In a similar manner he has failed to distinguish clearly between the divine Mind and the carnal mind.

What is it, for instance, that testifies to the existence of matter, sin, sickness, pain, and death—in short, to a universe of chaos and discord, but not to the universe of God's creation? Is it not the carnal mind, or the mind (so-called) of mortals, which has manufactured for itself a false, fleeting, and perishable mortal concept of all that really exists? God, who is Spirit, who is "of purer eyes than to behold evil," has no consciousness of these things, and we get into trouble today, even as in the beginning, by trying to know something which God does not know and would not have us know.

The fact is that sin, sickness, and discord of all sorts can only be communicated through the carnal mind, and it is knowing the truth about these things, as taught in Christian Science, which frees us from their bondage, as Jesus promised it would. What happened when the material evidences of sickness, sin, and death were presented to Jesus? Did he not invariably and promptly prove that this testimony of the senses about man was false, by at once destroying it and showing that health was the eternal fact? This applies to the restoration of Lazarus. Was not the false testimony overthrown because Jesus knew the truth so effectually, viz., that Life is ever present?

Lest we forget that friendship's gentle hand
Has sealed a tie unbroken through the years,
Christ speaks to us, and, lo, we understand
The wings of freedom from a flight of fears.
Lest we forget, dear God, we owe to Thee
All love, all joy, all mental harmony;
The vast experience of those other years
When storms were stilled and many nameless fears
Were hushed in victory.
Lest we forget that in Thy perfect peace
Is all we need and all we can express,
Amid our restlessness Thy healing stream
Flows on in restfulness.

CAPT. R. E. KEY

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A STATEMENT BY MRS. EDDY.

Chestnut Hill, Mass., July 18, 1910.

Editor Christian Science Sentinel:

In reply to inquiries, will you please state that within the last five years I have given no assurance, no encouragement nor consent to have my picture issued, other than the ones now and heretofore presented in Science and Health.

MARY BAKER EDDY.

We are quite sure that the publication of the above note from Mrs. Eddy will answer all inquiries that are being made as to the authenticity, authorization, or approval of certain portraits which are extant.—EDITOR.

A TRIBUTE TO MRS. EDDY.

AT the head of the list of anniversary congratulations to well-known people which *Life* prints every week, there stands in the issue of July 14, 1910, the following tribute. It gives us much pleasure to reproduce this tribute from *Life*, and to express in Mrs. Eddy's behalf due acknowledgment and thanks for this courteous appreciation of her life and of her life-work.—EDITOR.

MARY BAKER EDDY.

It is a real pleasure to offer our felicitations to one of the most remarkable women ever born in this country. Mrs. Eddy has had truly a wonderful career. More maligned than any woman has ever been that we can now recall, and, on the other hand, more exalted, she has held her course in apparent serenity; and at present, at an advanced age, is still the head and front of one of the greatest religious movements known. She has made the doctors sit up and be more careful; she has attracted crowds of worshipers, and she still remains with us in undiminished glory. Every effort to dislodge her has only resulted in disaster.

Madam, you have established a true claim upon our respect. However much we may disagree with your views, it is of much more consequence that we should acknowledge your powerful personality.

We give you our blessing. Peace and a long life continue to be your lot.

"AS FOR HID TREASURES."

HE who reaches the heart of the wilderness of the Sierra Nevadas will find himself neighboring with nature's calm and unfailing greatness. As he lifts his eyes from the rough trail, his outlook will always compass at least three things which men have not been able, as yet, either to mar or monopolize,—a glorious rift of sky overhead, the tremendous shoulders of gray granite that hold it up, and an ocean of air that floods all the mountains with a forest-perfumed purity. As one advances into the fastnesses of the mountains, the way grows ever more broken and sinuous, the scenery more bold and inspiring, until he acquires a sense of being wholly separated from men and all their makings, and of having entered the stillness and strength that is from everlasting to everlasting, "with God."

Possessed by this feeling of remoteness, and mindful, as he has been made by many a climb, of the relative inaccessibility of the region, one can but be greatly astonished to come suddenly upon the evidences of a stupendous business enterprise, a huge mining-camp, with its mills, workshops, boarding-houses, etc., crowded into the confines of a little canyon whose wooded walls are something more or less than a half mile in height. The wanderer's wonder will grow apace when he comes to know something of the long-time toil and untold expenditure involved in the erection and operation of such a plant in such a place, and as he thinks of it in after years it may prove an impressive reminder that, as there is no halting at obstacles, however huge and stubborn, by those who are seeking for earthly gains, so should there be no lack of energy and abandon, willingness to venture and to invest for God, upon the part of those who are seeking for the true riches.

Every awakened man, and especially every Christian Scientist, is incidentally impelled to exploit ledges of human thought and achievement, in which the truth seems to be enmeshed with error. In all the fields of inherited opinion or educated acquirement there are veins of that wisdom which is an emanation of the light that lighteth every man coming into the world, and in so far as the hold of mesmeric belief is broken in the turmoil of affliction or voluntary self-subjugation, and in so far as spiritual sense is present to sift the true from the false, thus far we may make these grains of gold our own. One of the greatest benefits conferred by Christian Science is this, that it brings to honest seekers that "understanding heart" for which Solomon prayed, the power to discern between right and wrong, to perceive and extract from history, from literature, and from every-day living, their every increment of the true, the beautiful, and the good.

Christian Science stands not for the casting away of all human achievements, but for their discriminating analysis, for the determination of their spiritual values. It brings to light, as Mrs. Eddy has said, "the entireness of God, good, and the nothingness of evil" (Science and Health, p. 293). The adamant of educated belief is constantly being ground to powder, in the mills of disappointment and suffering, and when subjected to the test of verity which Science supplies, all that has worth may be grasped and retained.

Today as never before, surely, in the philosophies of men, error is claiming to be the natural and legitimate matrix of truth, and one of our chief problems may be said to be the recovery of the pure gold of God from the embrace of educated fallacies. Upon this undertaking we may enter with joy, by virtue of the fact that through the apprehension of divine Principle and its idea, of God and man in His likeness, which we have gained, it is possible for each of us to verify the prophetic promise, "If thou seekest for her [wisdom] . . . as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God."

JOHN B. WILLIS.

THE TRUTH ITSELF.

THINKERS in modern times have begun to make a clear distinction between the truth itself and some one's opinion about truth. Thus a widely-read author writes humorously about a Brownate of truth and a Paulate of truth, meaning, of course, the truth which filtered through the consciousness of the individualities thus indicated. As a matter of fact very few persons pause, before they determine any question, to ask themselves what is the truth involved; but this is what Christian Science insists upon, and at every step of the way.

There is one phrase which is used many times in Science and Health, namely, "the truth of being," and every thoughtful student of this text-book sees the importance

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of comprehending it in order to arrive at right conclusions on any subject whatsoever. On page 218 we read, "When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease." Who would not at least desire to know this truth of being? Of course no one would think of denying that there must be a truth of being, or that all the creeds and physical hypotheses ever formulated have aimed to express something of it; yet, strangely enough, very few have concerned themselves to know it in such a way as to be able to demonstrate it. As soon, however, as we begin to study the Christian Science text-book, we become aware that Christ Jesus knew the truth of being and that he held it to be knowable by all who were willing to accept it.

A more profound study of this subject reveals the fact that the truth of being is always different from the evidence given by material sense, and on this basis alone can the Master's wonderful works be understood or repeated. In the midst of a storm, when their little vessel was threatened with destruction, he said to the terrified disciples, "Why are ye so fearful?" Did they not understand the situation as well as did he—these men who from boyhood had been accustomed to the perils of the deep? They undoubtedly did, but it was because they could not grasp the truth of being that they said, "Carest thou not that we perish?" Happily for them the great Teacher did know this truth, and so the storm was stilled. The same was true when he raised Jairus' daughter from the dream of death, and when he called Lazarus from the grave; indeed in his every act and word we find evidence of what the knowing of the truth means, and respecting our relation thereto he said, "Ye shall know the truth, and the truth shall make you free."

At no time is Christian Science more misunderstood than when it is contended that its healing work is accomplished by suggestion. Those who take this position do not argue that truth heals, in fact they usually insist that the disease is real or true, and if this were admitted, a suggestion of health would be a mere falsehood. Now, Christian Science does not deny that one's belief in disease may be manifested on the body, but it does deny that this belief and its material manifestation can ever change for one instant the truth of being, which is eternal and universal, else there is no truth of being.

Jesus did not say that his recognition of the truth would make us free, but the truth itself, when recognized and accepted as such; and it is this very thing which Mrs. Eddy constantly insists upon. It is this also which explains the many wonderful cases of healing that result from the reading of Science and Health. People forget their diseases in their newly-awakened sense of the truth, and for them reality begins to take the place of unreality. There are some perhaps who are too discouraged to lift the healing draft to their own lips, and so another must bring it to them; but none the less it is the truth itself which heals, which restores the sense of Soul, which dispels the dream of fear, sorrow, sin, death, and reveals man as forever governed by his divine Principle, Life and Love.

ANNIE M. KNOTT.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

The Editorial Department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal*, and NO REMITTANCES SHOULD BE MADE TO THE EDITOR. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

AMONG THE CHURCHES.

ENID, OKLA.

The new Christian Science church at 925 West Main street was opened Sunday morning [June 26]. Although the day was excessively hot, the church proved to be all that was anticipated as a cool assembly room. The structure is neatly finished inside and presented a very attractive appearance. No special ceremonies marked the opening, except that the president of the church read a history of the organization, in which he said in part,—

First Church of Christ, Scientist, of Enid, was organized in 1899. Regular services were held at various places until September of the following year, when they were temporarily discontinued; but the seed had been sown, and the great desire felt by a few loyal members, that the work be reestablished, resulted in a meeting in May, 1901, when church officers were elected. In August, 1901, arrangements were made to hold services regularly in a private residence on North Independence avenue, with a reading-room at the same place.

This was the meeting-place for about two years, when it became necessary to find larger quarters. The Weatherly Hall on the south side of the square was then secured and utilized for a period of a year, when the little congregation moved to the White-Goulding Hall on the west side of the square. There the work prospered and regular services were held during a period of about three years, except a short time in the midsummer of 1906, when the old Opera House on East Broadway was the place of meeting. A reading-room was maintained in the White-Goulding building from the time the hall there was occupied until the church moved to larger quarters in the Gannon-Hassler building on North Independence. This move was necessitated by the growth of the congregation. There the church and reading-room have remained and prospered, until to-day.

This church has fulfilled its duties of maintaining a reading-room for the distribution and sale of Christian Science literature, and has given some ten or eleven free lectures in the last nine years. This church is in perfect accord with The Mother Church, and obedient to the rules laid down by the parent Vine and the Church Manual. To the revered Discoverer and Founder of Christian Science, absolute loyalty is cultivated and cherished. Today we take another step forward. The opening of this little edifice is the realization of the hopes and dreams of many years. At last we have a church home. We are grateful to God, and also to our Leader, for the culmination of this happy event.

We rejoice that, while there is still a great lack of understanding as to what Christian Science is and what it aims to accomplish, there is in Enid and this community a minimum of that spirit of intolerance and persecution with which Christian Science churches and workers have had to contend. Looking back over the pathway this church has trod, and realizing that God has always opened the way, that every need has been met by divine Love, we are inspired to expect great blessings in the future. This church will prove a nucleus of spiritual power which will permeate the community in which it is located, bless all who come in touch with it, and aid in elevating mankind. Our sole aim and object is to do good.—*Enid Eagle.*

CORRECTION.

In the Lesson-Sermon on "Man" in the current *Quarterly*, September 4, the second reference from Science and Health in Section I. should read as follows: (2) 258: 13, 25-5 next p. (God expresses; Mortals).

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THE LECTURES.

NAMPA, IDAHO.

The lecture by Frank H. Leonard at the Orpheum Theater May 8, drew a crowded house and was listened to with much interest. The lecturer was introduced by N. Jenness, editor of the *Nampa Leader Herald,* who said,—

We are gathered here this afternoon to investigate a subject which is attracting more and more attention. Men and women are searching for truth more than ever before in the history of the world. Truth is eternal and unchangeable, but man's conception of truth has been as imperfect and changeable as man himself. Here and there along the pathway of history has arisen one with clearer vision than his fellows, who has pointed the way to a higher and nobler plane of living. Man has ever struggled toward that higher plane, when it was made known to him. Some there are who contend to the contrary, but I believe it is true that the tendency has ever been from the darkness toward the light.

In comparatively recent years it was given to one to see, more clearly, perhaps, than any of her predecessors, man's true relation to God and to his brother man. Mrs. Eddy, Founder of the Christian Science church, gave years of the most careful study to the subject, and came to believe and know that it is possible for man to bring himself into such harmonious relation with the divine that all evils, physical and mental, will fall away, leaving men free and unfettered to fulfil their highest destiny. There was much opposition at first, and many were the shafts of sarcasm, ridicule, and invective hurled at Mrs. Eddy; but, clothed as she was in the armor of righteousness, these missiles fell broken and harmless at her feet. The only weapons she employed in return were those of love and kindness. The purity of her life and her indefatigable labors for the uplift of humanity gradually influenced those about her, and Christian Science took root,—slowly at first, but when firmly rooted it spread rapidly over New England, adjoining states, and then the whole United States; leaped the ocean, and found lodgment wherever civilized man has a habitation, until today thousands and hundreds of thousands have become adherents of the faith. When so many earnest men and women are devoting their lives to this Cause, it is well that those of us who have given but superficial study to this question should pause, and spend an hour with those who know of the power of Christian Science.—*Correspondence.*

LONDON, ENGLAND.

On Thursday, May 12, the Queen's Hall, London, was completely filled by an attentive and appreciative gathering, representing almost every class that lives in this great city, to listen to a lecture by the Rev. William P. McKenzie, who gained the ear and heart of his audience from the very start by making a beautiful and touching reference to the great loss that this nation and the world at large has recently suffered by the passing on of our late beloved King. The lecturer was introduced, at his own special request, by W. N. Miller, K.C., president of Third Church of Christ, Scientist, London, who spoke as follows:—

On behalf of the Churches of Christ, Scientist, in London, I have great pleasure in extending to you this evening a cordial welcome. You have come here to learn more of the problem of existence, more of what life is, its duties and responsibilities, and how to fulfil them. These are subjects which in the very nature of things must at some time or other present themselves to every thoughtful man and woman. Through the spiritual interpretation of the Bible in the light thrown on it by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science, these great questions are being solved. The conclusions thus obtained are proved to be correct by the healing of the sick, in the way taught and practised by Jesus the Christ, by those who adopt these conclusions and make them practical in daily life.

The misconceptions current as to what Christian Science is and what it does, and the erroneous views entertained about Mrs. Eddy, to whom the world owes a debt of gratitude it can never repay, have made it necessary in the interest of the truth that reliable information on these points should be given by authorized lecturers. Mr. McKenzie has for years been one of these lecturers, and an able exponent of Christian Science to scores of audiences throughout the United States and Canada. I have had the pleasure of knowing Mr. McKenzie for a number of years. When first I knew him he wore the sacerdotal robes of a duly ordained clergyman, but, as he grew in the understanding of the realities of being, these garments, too restrictive, were laid aside in order that he might give forth his wider knowledge of Truth. About this time Mr. McKenzie resigned his professorship in the University of Rochester, and he has ever since been an avowed Christian Scientist.—*Correspondence.*

JOLIET, ILL.

Before one of the largest audiences ever gathered in the Auditorium, Prof. Hermann S. Hering delivered a lecture on Christian Science yesterday afternoon [May 15]. Harry F. Roberts introduced the speaker, and in his preliminary address said,—

A Christian Science lecture is a message of good tidings, laden with highest opportunity to all, and especially to those who may be getting their first authoritative information regarding Christian Science or are just beginning the study of the subject. To meet their needs is the chief purpose of these lectures. It is an opportunity to learn something of the way which has brought and is bringing hundreds of thousands of people to the realization of a greater measure of happiness and contentment than they ever knew before, a greater measure of freedom from fear and from the ills that flesh is heir to.

The message to be delivered to us is one that today is circling the whole world, and everywhere that it is listened to and heeded it is bearing the fruits which prove it to be the truth—the truth which makes men free, fulfilling the promise of the Founder of Christianity,—"Ye shall know the truth, and the truth shall make you free;" and again demonstrating the statement of the psalmist, "He sent his word, and healed them, and delivered them from their destructions." Christian Science is a power for good wherever it is found, and right here in Joliet it is healing the sick, binding up the broken-hearted, preaching liberty, and giving the same to those bound by sin, disease, and fear. It is in gratitude for such blessings and healing that these lectures are provided, in order to correct the many false impressions the public holds concerning Christian Science and to give people a true idea of the subject, that they may know and avail themselves of its uplifting power.—*Joliet Herald.*

LINCOLN, NEB.

The Rev. Arthur R. Vosburgh of Rochester, N. Y., lectured at the Oliver last night [May 15] on the "Idealism of Jesus." Louis A. Gregory in introducing the speaker said in part,—

I would speak to those who are not familiar with Christian Science and its literature. My appeal to you is that you adopt for this hour the point of view of the speaker, accepting his statements of axiomatic truth for the purpose

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of testing his conclusions. In no other way can you gain so fair an understanding of the Science he expounds. The fundamentals of Christian Science are directly opposed to prevalent theories, and unless you tentatively admit its basic truths there is little opportunity for understanding its ultimate deductions. Without this common standpoint you must necessarily disagree with the lecturer, just as the two knights in the fable quarreled about the shield, because each saw a different side of it.

A pertinent analogy is found in the development of the modern theory of the earth's relation to other bodies of the solar system. If you should try to explain the modern hypothesis of solar motion to one who still held to the ancient theory, you would have to induce him to adopt your point of view before you could make the truth apparent to him. If he refused to concede, even for the sake of argument, that the earth is round, because he believed he could see that it was flat or because his forefathers declared that it was flat, he would close his mind to every advance of truth. The mighty truths of astronomy are now apparent only to those who reverse the evidence of the eyes and realize the truth of an admitted standpoint. Christian Science reverses accepted theories of God, man, and the universe as completely as the science of astronomy reverses the Ptolemaic theory; and the attainment of demonstrable truth through the assumption of a new point of view is the result in each case.

I speak with conviction, because I have both seen and felt the demonstration of the practical benefits of Christian Science. Within the family of which I am a member, the so-called incurable diseases of locomotor ataxia, Bright's disease, and partial deafness have yielded to Christian Science treatment, as well as inflammatory rheumatism, pneumonia, tonsilitis, grippe, and other organic and functional ailments. If any one desires evidence of the power of this Science to heal all manner of disease, to restore mental faculties, to regenerate morally, he can find it in abundance in this city. There are more than five hundred people in Lincoln who have felt its life-giving power and gladly bear testimony to the fact. Christian Science is truth and power to its adherents only in so far as it enters into the very heart and life of the individual, therefore they submit wholly to the test of the Master, "By their fruits ye shall know them;" and the statement of this scientific truth is offered for your judgment by the same high standard.—*Nebraska State Journal.*

LOS ANGELES, CAL.

Sunday afternoon, May 22, Bicknell Young delivered a lecture on Christian Science in the Temple Auditorium. He was introduced by Lee C. Gates, who said:—

I know little of Christian Science, except as I see it in the lives of the happy men and women who profess its faith. What I do think is that this is an hour of investigation and unfoldment, but I do know that Christian Scientists are teaching a spiritual doctrine of hope and courage and good cheer, and a renewed vitality of thought. I know, too, that it is inculcating into the minds of the time the teachings of the Master when he said that "men ought always to pray and not to faint." I know that they are teaching that gospel embodied in the words of the Master when he said, "Go thy way; thy faith hath made thee whole."—*Correspondence.*

Not merely did the good and brave give us a reunited country, not merely did they leave us the memory of the great deeds they did, to be forever an inspiration to us, but they left us the memory of the way the deeds were done.

THEODORE ROOSEVELT.

TESTIMONIES OF HEALING.

I have been helped so much by the testimonies given in the *Sentinel* and *Journal,* that I want to tell a little of what Christian Science has done for me. I had been told that Christian Science was nothing but evil, and so great was my prejudice against Mrs. Eddy's book, "Science and Health with Key to the Scriptures," that I would not so much as touch it. There came a time, however, when I felt I must do something, and I finally decided to read this book, which was then in the home. I had read only a few pages when I was freed from all the burdens of doubt and distress, and was happier than I had been for years, for I had found the truth.

I had studied eagerly for about one month when I had convincing proof of God's care in every time of need. I was thrown from a runaway horse one evening, and after regaining consciousness I discovered that I was unable to stand, as one ankle seemed to be severely injured. Through my attempt to realize God's presence, and the utilization of what little understanding of the "scientific statement of being" (Science and Health, p. 468) I had thus far gained, I was able to rest all night, and the next morning was entirely free, no sign of the accident being left. Since then I have had many proofs of healing through divine law, but of far more value to me is the spiritual food which each day comes to me through the study of the Bible, which has become a new book to me, and Science and Health. I find too, that the understanding of Christian Science which I have gained is a wonderful help while teaching in the schoolroom.

Words could not express my gratitude to God, and to Mrs. Eddy, who has shown us the true God, but I trust that I may prove my gratitude by helping others to realize their heritage as children of the one Father.

CORA M. BLISS, Denver, Col.

My attention was first drawn to Christian Science through the healing of my mother, who had a disease which had been pronounced incurable by her physicians. At first I thought of this teaching only as something mysterious, but I knew my mother had been healed, although I did not understand how. I did not look upon Christian Science as a religion until some time later, and when I did see this, I feared to study it, though I still had no little faith in it as a healing agent, because I knew of other instances where people had been healed.

Later, after having been under medical treatment for a long time, I took treatment from a Christian Science practitioner. I attributed most of my trouble to overstudy while in college, and, although I was not dangerously ill, still at no time was I well. At the time that I began treatment in Christian Science I was teaching in Indiana, and was in such a condition that it seemed I would have to give up my school work if I did not soon get better. My friends mostly advised me to do so, as they thought it too taxing for me. During the week that I was being treated by the practitioner, I took up some additional work, and was working much harder than usual, but at the end of a week (and the hardest week's work of the term) I was healed—entirely free from my old complaints!

Though I had taken treatment several times before this, for various ills, and had received help, it was not till this time that I began the study of Science and Health in earnest. As I read it, with the Bible, a new light came, and I could see how I had been healed. Things took on a new meaning; many passages of Scripture that had always seemed dark were now illumined by the light of Truth in my new understanding. The blessed assurance of divine guidance makes life real and makes one fearless. We little realize how much there is in store for us if we would only avail our-

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selves of it. Christian Science is not only of use in times of illness and trouble, but it is ours to use day by day in every walk of life, and it is ever aiding, guiding, and comforting.

Since taking up Christian Science I have overcome a chronic throat trouble, and at one time, when I had cut my foot so badly that it was predicted I could not wear a shoe for six weeks, I had the satisfaction of seeing the wound healed within four days. I wore a tight shoe in about eight days after the injury, and that without having applied any material remedies. Today Christ is to me the "great Physician." I realize that God through the Christ-idea redeems us from all sin and error, disease and death.

HARRY FOOTE, Antwerp, Ohio.

[Translated from the German.]

About two years ago I heard of Christian Science, but did not give it any consideration at the time. A year ago last fall I was suddenly taken ill. I lost all appetite, became greatly reduced in flesh, and at last reached a state where my relatives considered me to be at death's door. Toward the end of February I felt obliged to go on a business trip. A week before this pains in the side were added to my discomfort, so that I could hardly breathe. A physician to whom I applied in my extremity, for examination and treatment, stated that the condition was very serious. Remedies were applied for several days, but my general health did not improve and the pain in the side continued, so that it did not seem to be possible for me to go on my trip. I then called upon a Christian Science practitioner, and asked for treatment, which she gave me. During the following night I rested peacefully, and went on my trip, during which I experienced no pain, despite unpleasant weather. The appetite gradually returned, and I was again able to eat everything without its causing any disturbance. I have also been freed from headaches, with which I had suffered almost constantly during the past twenty years. This result is due solely to Christian Science, for which I herewith wish to express my sincerest gratitude.

MAX SCHUMANN, Dresden, Germany.

For eight years I was a more or less constant sufferer from asthma, being so weak during some attacks that I could not stand alone, and lying down was an impossibility. Various remedies were tried in turn, but they finally failed to give even temporary relief. Change of climate was tried, but a three-years residence in Arizona did not change conditions. Osteopathy then had its turn, but after a time gave no help. During the summer of 1908 I suffered an unusually severe and persistent attack, which completely disheartened me; I became very weak and thin, and night after night the same struggle recurred, sleep being out of the question.

After two months of this acute suffering, I turned to Christian Science for help. The first treatment gave me wonderful relief, and the iron bands that had seemed to hold me were removed. Treatment was continued for two weeks, when the healing was complete. The sense of freedom which my healing has given me—the knowledge that I am free to pursue my work anywhere, and that I am not a victim of heredity or material conditions—has been invaluable. My appreciation cannot be expressed in words; only by taking the divine Principle, that makes such freedom possible, to be my guide and stay, can I show my gratitude.—NIGEL DE BRULIER, Los Angeles, Cal.

Words fail me when I attempt to tell of all that Christian Science has done and is doing for me; but with the earnest desire that this testimony may help some one else, I will try to tell in a small way of the power of Truth. Five or more years ago some dear friends told me enough of Christian Science so that I felt I must know more; but my husband urged me to give it up, and I felt it my duty to do so. The time came, however, when sorrow over what seemed the sundering of earthly ties made me seek our loving Father. A little over a year ago I took my stand for the truth, as taught in "Science and Health with Key to the Scriptures," and only those who have journeyed that way can know the peace and rest which I have found. Many ills have been met and overcome, and the wonderful help in bringing up our two little girls is such that I wish all mothers could know of its benefits.

With deep gratitude to our beloved Leader, I pray I may journey on where she leads. I am also grateful for all our splendid Christian Science literature.

CORA KELLY MCKEEHAN, Marcus, Wash.

It is with a deep sense of gratitude that I wish to give honor where honor is due. About twelve years ago I was taking several kinds of medicine three times every day for heart trouble, and was almost blind also. I had a niece living in Dallas, and I went to see her. She was interested in Christian Science and told me about it, and I was ready for it. She gave me a treatment, and I have been free of the trouble ever since, and have taken no medicine since that time. I have learned to help myself in almost every case, and can trust Truth for everything. I cannot tell the half that divine Love has done for me.

I live away from any Christian Science church and Christian Scientists, but God is with me and I read the Lesson-Sermon every day, also Science and Health and all the rest of Mrs. Eddy's works, besides the Christian Science publications. I do not know how to be thankful enough to God for giving to us one so good and pure as our Leader. When I look back on the past I cannot see how I ever got along without the understanding of God, divine Love, as revealed in Christian Science.

MRS. W. G. CRISWELL, Mounds, Okla.

It is with the deepest gratitude that I give my testimony to what Christian Science has done for me. I was taken very suddenly ill with pain in my side. I tried to treat myself, but the pain became so severe I could think of nothing else. I could not sleep, and by morning could hardly move or breathe. My husband was anxious to send for a doctor, but I requested him to telephone to a Christian Science practitioner. He did so, but the people at the house neglected to deliver the message. As I did not improve, I told my husband to telephone again. This time he succeeded in finding her, and I was soon relieved. This attack was rather stubborn, but I was able in a day or so to go about my many duties. I feel grateful for Christian Science, and for the good work it is doing in our midst.

MRS. JNO. G. BOGAR, Roswell, New Mexico.

Three years ago this June I for the first time caught a glimpse of Christian Science. In the fall and winter of 1906–7 I had been very ill with stomach trouble. After consulting three doctors, one seemed to understand my condition and relieved me somewhat; but after being under his care for four or five months, and finding myself far from well, I consulted him again and was told that he could do no more for me. He said that the passage from the stomach was becoming obstructed, that I must be careful as to diet, etc. His statements caused me to feel that perhaps my days were numbered, and I went to my friends in that state of mind.

My niece then asked if I had ever thought about Christian Science. I replied that I had read some along that line, but to no special purpose, and she proposed that, as the doctor had given me no medicine, I allow a practitioner to see me. I acquiesced, thinking it was the only way out,

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as the doctor, who was probably the best stomach specialist in the state, had given up my case. After two or three treatments I was able to walk to the practitioner's home, several blocks away, and while there ate an apple, though the doctor had said this fruit was very harmful for me and that I must not indulge in them. I told the practitioner, but she said that it would not hurt me. I enjoyed the apple, and suffered no bad effects. When I left her she told me to go to my friend's home and eat what was on the table, that nothing would harm me; and I did so, much to the alarm of those about me. I took two weeks' treatment, and came back to my home. Everybody here was surprised at my appearance,—I had improved so much.

I did not tell all my friends for many weeks, because I feared that the perfect harmony might be broken by the doubting Thomases; so I kept my own counsel. With further study and instruction I came to understand that "God is All-in-all" and that the "scientific statement of being" (Science and Health, pp. 113, 468) is true; and that we need nothing but God and His Christ to put our feet upon the rock of ages. I soon became a reader of Mrs. Eddy's "Science and Health with Key to the Scriptures," and found therein bread for my famished sense. The Bible, which before had been to me in many parts unintelligible, became illumined when read in the light of Science, and I have to thank God for His mercies in sending us this great truth.

Last November I allowed error to creep in, and one night I was very sick. I retired about eight o'clock in the evening, but passed a very painful, sleepless night. My husband, solicitous to relieve my suffering, proposed a hot application, which with much reluctance I allowed him to bring me; but after about two hours thus spent with no relief (only what it gave my husband to think he was doing something), I discarded it. Then he insisted that I try brandy, and to please him I took two doses, but neither was retained a moment—matter and Spirit would not mix. Not wishing to disturb any one outside our home, I endured the distress until daybreak, when I called my son from across the street and instructed him to telephone a practitioner forty miles away to come to me on the first train. This was about six o'clock, and as soon as the practitioner received the message she began absent treatment. By the time she arrived, three hours later, I was quite comfortable. She stayed with me until eleven o'clock, and when she left me the pain was all gone, only a sense of weakness remained. In the evening I got up for a little while, then retired and had a good night's rest. I was all right the next day, and at this date I am perfectly well and strong.—Lucy N. Case, Baraboo, Wis.

No one can better testify to the verity of our Master's statement, that the knowing of the truth makes us free, than myself, since all that I have to enjoy today I owe to the truth pointed out in this age by our Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures." Nearly half of my life was spent as an invalid, during which time I had been treated by seven different physicians and had been under the surgeon's knife twice, once for what was termed four major operations in one, when I was brought very near the experience we call death. I spent many months in bed, and at times was a helpless and by some considered a hopeless invalid. Twice during these years Christian Science knocked at my door, but each time I refused it admittance. The ground was still unbroken, —the soil was not ready for the seed of Truth. When I did finally accept Christian Science, it was after two years of intense suffering,—at the time I had the two operations.

During my younger days I believed that I had great faith in God, and during those years of invalidism I prayed continually to God to restore me to health; and because my prayer was not answered in the manner in which I looked for the answer to come, namely, through material means, I lost faith in the God whom I had trusted as a loving heavenly Father, since, as I believed, He was afflicting me with such suffering and punishment as no human father would inflict upon his children. I became bitter in my thought toward God, thinking Him a cruel master. After that my prayer was changed to an earnest entreaty to God to take me out of this world of sorrow, since I believed death to be the only avenue through which I might be relieved of all suffering. This time my prayer was answered,—not as I longed for, but in a diviner way. As a messenger in the night came the "still small voice" which said to me, "No, you cannot go now; you have a work here to perform." Then my prayer was that God would send me light, more light—only show me the way; and as naturally as the daylight follows the dawn, I was led to Christian Science.

I was then ready for the truth,—hungry for some crumb of comfort from the Master's table,—and I eagerly read the literature given me by a friend, and soon began to attend the little service then being held in our town. I bought a copy of Science and Health and began to read it. I was eager for the spiritual light which I gleaned from its pages, but I did not believe in the healing efficacy of Christian Science. It was, however, the spiritual truth that I sought, and so, as naturally as the dead leaves fall from the decaying tree, my various ills began to drop away. When I began to read Science and Health I was a physical and nervous wreck, according to mortal thought; I was living partly on drugs, and partly starving myself, since I had the belief that most articles of food were my worst enemies, causing me great suffering.

In two months' time after I commenced the reading of the text-book I was eating anything and everything that I wished for, without any bad results; in a short time I discarded the glasses that an oculist told me I would undoubtedly always be obliged to wear, and have never felt the need of putting them on again. I was also soon able to do away with the supporter without which I had been unable, in belief, to stand on my feet more than a few minutes at a time for many years. Many other ailments have disappeared into their native nothingness, and since coming into Christian Science, five years ago, I have never resorted to drugs, but all my needs have been met through Christian Science.

For these blessings I am more grateful than words can express; but above all, I am grateful for the new understanding which I have of God and the realization of His truth, which has brought to me a peace that the world can neither give nor take away. Today I can truly say that all of the health and happiness which it is mine to enjoy, I owe to Christian Science and to our dear Leader. Because of what the truth has done for me, I count it a great joy, as well as a privilege, to stand as a witness to its healing power. I would say with the psalmist, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Mrs. Gertrude R. Torrey, Somerville, Mass.

I wish to express my gratitude for Christian Science, which was presented to me in 1907. I am very grateful for the help I have received, and do not see how we ever lived without it. I am also thankful to Mrs. Eddy for putting the truth in language which we can understand. A little over a year ago a baby came to us, and we are both in perfect health. Before getting the understanding I have in Christian Science, I was in very poor health, and at the birth of a child previous to this one, when I was under *materia medica*, I nearly passed on from fever, the doctor pronouncing my condition very serious. My baby is a living testimony to Christian Science.

Mrs. Sarah J. Gibson, Hayward, Cal.

With a grateful heart I send my testimony, hoping that it may be of help to some one else. In June, 1908, I first

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came to Christian Science for help. For several years previous to that time I had suffered from a distressing nervous condition, besides a bowel disorder and female trouble. After having medical treatment for some time, and not getting any relief, the doctors said I must have an operation. So I went to Los Angeles, and was operated upon in one of the hospitals; but after several weeks I returned home in really a worse condition than when I left.

Some weeks later I was advised by friends to try Christian Science. I had been very much opposed to what I thought Christian Science was, and had gone so far as to say I thought it the work of the devil; but finally I made up my mind to try it. I went to a practitioner, and asked for treatment, and also asked her to forgive me for the things I had said about Christian Science. She said that there was nothing to forgive, that I did not understand what Christian Science is or I never would have said the things I did about it. She treated me, and within two weeks I was entirely healed.

I feel very grateful for the physical healing, but more grateful to God for the spiritual inspiration which I have received through the study of the Bible together with the Christian Science text-book. I have also received much help from reading the *Sentinel* and *Journal*. I hope I may prove my gratitude by living the truth taught by our beloved Leader, Mrs. Eddy.

MRS. CHARLES W. LUND, Searchlight, Nev.

I was a sufferer from rheumatism (at intervals) for years. In December, 1906, I had a very severe attack, which did not yield to the usual treatment; so I consulted a doctor and was under his care for seven or eight months, but was growing worse all the time. I finally got discouraged, and gave up all medicine except an opiate which he had left to make me sleep.

One day I met a friend, and he asked me why I did not try Christian Science. He gave me the name and address of a practitioner through whose aid he had been healed of a similar trouble. I laughed at the idea, but every time I had a severe twinge, his question would come up to me. About two weeks after that I did go to see the practitioner, and I was so impressed with what she said that before I left I took a treatment. She told me not to take the opiate that night. I did not believe I could get along without it, but I followed her instructions and immediately fell asleep. To my surprise it was seven o'clock when I opened my eyes the next morning, and then I realized that I had slept through the whole night without any pain or discomfort, a thing I had not done before for over a year. I continued to take treatment for about three months, and was entirely healed of the rheumatism and many other physical ailments, also of the habit of profanity, the liquor habit, and a most ungovernable temper.

I began to read the Bible and Science and Health, but did not understand them. The practitioner was, however, very patient with me, and tried to make me see and understand the truth, for which I am very grateful. I consider myself a young man now, at seventy-one years of age, and I am rejoicing in the spiritual and moral uplifting that has come into my life through Christian Science.

CHARLES W. MCLELLAN, Boston, Mass.

After many years of sickness and suffering, I was healed through Christian Science, and over eleven years have passed since then with no return of this trouble. I had suffered the greater part of my life with severe spinal headache, and many years with heart trouble, also the torture of a stomach disorder, accompanied by an almost incessant aching of the whole body; but I was healed—made free—in the way Jesus healed the sick. He said, "Ye shall know the truth, and the truth shall make you free." I was healed in one treatment of an abscess and of varicose veins. I found this truth made plain and demonstrable through the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was led step by step to the threshold of the open door which we find in this book.

We had been reading from the text-book only a short time, when I was awakened one night with a sense of great agony, from an attack of the heart trouble. I awoke my husband and asked for help, expecting the usual material aid; but he said very quietly, "We will see what the text-book will do for you." He read aloud to me for perhaps ten minutes, and as I listened it seemed so beautiful to me that I forgot everything else but to listen. In a few moments I was free—there was no more pain. I slept, and awoke in the morning with such a sense of rest! I felt so free and so happy that I went about the house singing. A new life presented itself to me, and the "still small voice" seemed to say, "Be still, and know that I am God." I destroyed all the medicine I could find, which meant many kinds and a great quantity; but I never doubted that voice, and pressed onward with an assurance that "with God all things are possible." Later the trouble again presented itself, but was very quickly overcome.

These attacks, which came upon me both when asleep and when awake, would reduce me to a state of helplessness in a few minutes, and there were as many as seven in a day. Physicians were called, but I could get only temporary relief. I, however, felt there was something that could help me, and I asked God many times each day to show me a way out of this trouble. I was gradually led to Christian Science, and each day, as I read from our text-book, I found myself ascending higher on the mountain-side. Later on I had the privilege of class instruction, and as I gained in understanding I was asked to help others out of their trouble. I am truly thankful to God for all these blessings, and I am grateful not only for the physical healing, but for the spiritual quickening. I am also grateful to our dear Leader. Christian Science has taught me how to live.—MRS. MARY MADORA HARRIS, Chicago, Ill.

I wish to add a few lines to express my heartfelt gratitude for the healing of my wife. The conditions which she has mentioned seemed very real to me and to all who saw her at that time, but they have been eliminated through the operation of the truth and nothing else. I am glad to acknowledge this healing, and it has been very beneficial to me in many ways.

GRANVILLE E. HARRIS, Chicago, Ill.

I am very thankful to God that I am living, and more and more thankful for the wonderful unfolding of the truth that we learn through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, who was and is obedient to the law of divine Love. Among the many ills with which I was bound when I took my first treatment in Christian Science, was a stomach affection, which had caused me to suffer untold misery, so that I could eat only a few kinds of food. This disorder yielded to the first treatment. The other ills—fevers, biliousness, nervousness, partial blindness, and weakness—were not healed at once, but freedom came through the realization of the truth, and I praise God that it did come. My sight is good, also my health, and I have been freed from other ills, such as fear and pride, and this seems as important to me as relief from physical diseases. This calls our attention to the renewing of the mind, and I know I have been regenerated through the truth.

Science and Health has proven itself to be a priceless treasure, and my heart overflows with love to the giver of

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all good for sending us this message through our beloved Leader, and for her love to suffering humanity. I am rejoicing in health through her teaching.

GEORGIA TAYLOR SMITH, Miami, Fla.

This is to testify that I was healed of jaundice and dropsy by one treatment in Christian Science, after I had been under the care of a doctor for several months and had received but little benefit. This healing was in November, 1904, and I have had no return of the trouble. In February, 1905, I was also treated for acute lung trouble and several other ailments, of which I have had no return, and I am truly thankful.

I have also seen many other cases of healing in Christian Science, one case being that of my niece in Peterborough, England. My sister wrote me that the girl had been under the doctor's care for two years, and they were afraid they would lose her, as she had lung disease. I then asked for Christian Science treatment for her, and she was healed in about two weeks. They knew nothing of Christian Science up to this time, but I have received beautiful letters from my niece, stating how thankful they all were that she was healed. This shows that distance is nothing to God.—JOHN CROFT, Port Hope, Ont.

I was troubled for twenty years with a weak heart and varicose veins. I had to wear elastic stockings always, and being unable to attend to my business, I lost a good deal in consequence. I was most of the time under a doctor's care and taking medicine, but continued to get worse. The doctor told me that my heart would never be strong, and I had no hope of ever being well.

At that time, when all seemed night, I came to Christian Science and began to read that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I told no one outside of my house what I was doing, but read all I could, and in about a month I was healed. My heart became strong and I was able to leave off my elastic stockings. This was over four years ago, and I have been free from sickness ever since. I am now able to attend to my business, which has increased considerably. A few weeks after I came to Christian Science all desire for smoking left me. For the physical healing I am grateful, but much more so for the better understanding of God that Christian Science has given me. I now know that He is ever-present Life and Love and an ever-present help in time of need. One can rejoice because of this God-given freedom from sickness, but one's heart goes out toward those who are yet in the bondage of sickness and fear. It is the truth, the love of God, that makes free.

For this freedom, and for the spiritual illumination which I have received, I thank God, the giver of all good. Christian Science has shown me the way to that peace, joy, health, and harmony which passes all human understanding.

EDWIN PARKINSON, Manchester, England.

[Written for the *Sentinel.*]

LOVE ONLY.

LAURA GERAHTY.

GRIEF came and touched me lightly on the shoulder—
With gruesome pressure as the light burned low;
With iron bands it bound as night grew bolder,
But with the dawn it died: in Love's bright glow.

Love's morning rose, with hope and joy to find me,
With all earth's beauties bloss'ming at my side!
Morning and Love! Where grief essayed to bind me
Love reigns supreme! 'Twas only grief that died.

FROM OUR EXCHANGES.

[*Christian Register.*]

The new movement in the religious life of America has shifted the emphasis from the future world to the present world. Religion is realizing that its task is here and now. This movement for turning the impulses of religion to the service of humanity and human life is not confined to one denomination or to a group of denominations; it has affected all denominations. A minister, prominent in one of the large orthodox denominations, recently said, "I have no interest in a religion which concerns itself with getting men into heaven. That is not the task of religion or of the church. God will take care of that. The work of the church is in this world. The service of religion is to the life that now is. Not only is the best way of preparing for the future life to live the present life as we ought, it is the only way that we can prepare. It is time for the church to turn its attention from heaven to earth and to give itself to the questions of the conditions under which men live, and the spirit in which they meet those conditions." This man is not standing alone in this position. It expresses the change which is coming in the attitude of organized religion toward life. Religion is, as never before, preparing men for citizenship in this world. It is laying hold of the problems of human life, of the conditions under which men live and the relationships they bear between man and man and class and class.

[*British Congregationalist.*]

It is inconceivable that those who have set themselves to discover how best to work together abroad should not realize that division means weakness everywhere; and that the first step toward Christian cooperation is the full, frank, and hearty recognition of the brotherhood of the churches, by whatever denominational titles they may be called and whatever distinctions of creed they may acknowledge. We shall probably be told that the time is not ripe for this—the time is never ripe for any forward movement with some people—but it is as certain as anything can be that the country will expect Christian leaders to be candid and outspoken. Otherwise the profession of desire for cooperation is not honest and sincere, which we do not for a moment believe.

[*Christian World.*]

We can hardly call this an era of great souls. We are writing our characters upon our newspapers; we are exhibiting them in clubs, in churches, in theaters, on the street, at the race-course, and it is not an entirely exhilarating exhibition. We pity the past, the dark ages as we call them. But it is disturbing to our complacency to ask whether we could today produce the souls we meet there; whether we have the stuff for making the spirits of heroic temper, the saints, the martyrs of those times; whether our homes, our schools, our churches, our factories, our training-grounds of all sorts are manufacturing, or are likely to manufacture, the highest kind of man.

[Rev. W. H. P. Faunce in *Watchman.*]

The greatest need of the time is not the conservation of forests and streams, important as that is, but the conservation of standards and ideals. We are keenly alive to the power of running water, and we harness it to ten thousand wheels. We are alive to the power of steam, electricity, of radio-activity; are we alive to the fact that the spiritual forces are infinitely greater and that they determine all our future? We are surrounded by more than a world of cause and effect, by a world of purpose and ideal. Though we should search through all possible effects and trace them to their causes, and reduce the whole physical

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universe to a series of mathematical formulas, we should not necessarily advance mankind one iota in happiness or character. Character lies in another realm, in the realm of the personal choice of worthy ends, in the realm of social and spiritual value.

[*Christian Work and Evangelist.*]

In all the commencement sermons preached by laymen, service is the one note that is uppermost. While all are intensely practical, they are not trivial. They deal much more with the imitation of the spirit of Jesus than with the interpretations of his person; much more with a spirit of life, an attitude toward the world, than with confessions of faith. We would be the last to affirm that the great doctrines of the church have no value for life and are not practical in the highest sense, but we do feel that men are not much longer interested in them, except as they bear very directly on their every-day life. It is a pragmatical age. Doctrines which work are eagerly believed. Those which belong largely to the realm of the intellect are not so well entertained. It is not that we should give up doctrinal preaching, but we can learn from these hundreds of eagerly heard lay preachers that we must be careful to keep doctrine and life closely related; that for the populace doctrine gets its value only as it touches the life they are living today; that men will go much more eagerly to hear the men who tell them how to live than to hear those who tell them how to think; that men are much more interested in having light thrown on the problem that disturbed them last night than on the problems of those who wrote the Confession. Practical teaching is that which makes doctrine a power in today's conduct. Perhaps these lay preachers minimize the importance of doctrine. Yet we can learn from them that conduct is the end both of doctrine and preaching.

[President Hadley of Yale University in his baccalaureate sermon.]

Many good people will tell you that this is an age when faith has decayed, an age when the human race has lost its belief in the things which are most necessary to its life here and hereafter. This is a wrong view. We have lost faith in some things, but we have gained faith in others, and the faiths that we have gained are greater in number and importance and inspiration than the faiths we have lost. We have lost faith in signs and portents and supernatural manifestations of power, in certain dogmas and formulas once supposed to be essential to salvation. We have gained in their place faith in man, faith in law, faith in the truths of nature, and faith in the God of justice.

[*Congregationalist and Christian World.*]

If human life is in its most hopeful state today, as we believe it is, it is not because of the magnificence of its external trappings, but because of the dissatisfaction of its inner self. Our national hope is in the sense of our national need. It is because we are beginning to feel our poverty in the best things, the unseen possessions of the human spirit, that we are experiencing a renaissance of human life today.

[Rev. R. J. Campbell in *Christian Commonwealth.*]

Every one of us is a little point or center through which the eternal is expressing something. In the very worst and most ignorant among us something of that eternal reality is waiting to be unfolded, and in the very best and wisest of us not much of it is unfolded yet or ever will be in this world. And remember also that the whole infinitude of God is behind every upward effort of every separate soul.

[*Zion's Herald.*]

Those who think Christianity is declining make the mistake of comparing it, not with what it has been, but with what it ought to be. They see only the mistakes, the imperfections, the failures. There are far too many of these in life, but there are heroic struggles and glorious victories, too. The world is steadily growing better, and Christianity is not left behind, but leads the way.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings Description and prices of these will be found on the outside cover page of the *Sentinel.*

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

The Publishing Society has a limited number of volumes of the *Journal* and *Sentinel* bound in cloth, half morocco, and half calf and arranged in sets from four to nine volumes. These sets are now on sale at special prices, ranging from $9.20 to $21.00, according to the style of binding and number of books in the set.

These special prices apply only on sets of books, and in no case on single volumes. The offer presents an exceptional opportunity to Christian Scientists to obtain rare volumes for reading-rooms, libraries, and individual use. Detailed information will be furnished on request.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

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THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

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

Vol. XII. No. 48.

BOSTON, JULY 30, 1910

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ITEMS OF INTEREST.

National.

The Christian Unity Foundation has just been incorporated by twenty-four men, all members of the Protestant Episcopal church, twelve lay and twelve clerical, with the avowed intention of welding all Christian denominations into one organic religious body. The Foundation is patterned upon the Sage Foundation, purposing to use the same methods that are employed by the Sage and similar foundations. It is unlike the Federal Council, organized three years ago, which seeks cooperation only. The new scheme would discard all names and sects and make simply one big religious body.

There was an examination this week in all the states and territories for the purpose of recruiting only men stenographers and typists, the demands for whom the civil service commission has been unable to meet. Practically all the various departments of the Government are seeking to replace women stenographers with men, on the ground, as they claim, that the latter are more amenable to discipline, are more easily transferred to places where their services are needed, and can more readily be drafted into other kinds of work.

Despite repeated rumors that the indictments found against James A. Patten and others with regard to the pool in May cotton had been quashed, they still exist, and an inquiry now on is said to relate to the operations of the pool in other futures. The activities of the Government in finding indictments against the recent bull pool on cotton futures and on the cotton leaks of a few years ago, suggest the advisability of ridding the cotton market of the disturbing element of speculation.

Senator Lodge of Massachusetts will be the Government representative who will officially turn over to the Cape Cod Memorial Association the Pilgrim memorial monument at Provincetown, Mass., at the dedication exercises on Aug. 5. President Taft will make a short address. President Emeritus Charles W. Eliot of Harvard will deliver the oration of the day.

Statehood has been granted by Congress to Arizona and New Mexico. Arizona has now a population close to one hundred and sixty thousand; New Mexico's population approximates two hundred and thirty thousand at the present time. The class of immigrants flocking toward the two is excellent. Eastern and western capital is finding profitable employment in the development of towns and cities and industries.

Interest throughout the country concerning the establishment of postal savings banks is shown by the application of about four hundred banks in forty-one states, to be depositories for postal funds. The President is anxious to have ten or twenty experimental postal banks in operation as soon as possible. The first one will probably be established at Washington, D. C.

Nearly twenty-five thousand of the immigrants who arrived at United States ports during the fiscal year ended June 30 last were denied admission for various reasons by the immigration officials and were compelled to return to the countries from which they came.

The eastern and western traffic managers have agreed to postpone until Nov. 1 all proposed increase in rates. This will give the interstate commerce commission sufficient time to pronounce on the reasonableness of the increases.

An important work soon to be taken up by the interstate commerce commission is the standardization of safety appliances on railroads, a law placing that duty upon the commission having been passed by the last Congress.

The restitution forced upon the directors of the Metropolitan Securities Company of New York city, in connection with the settlement of the recent traction suits, amounts to about six and a half million dollars.

Treasury returns show that up to July 20 there had been paid $26,445,699 of the assessments, as originally made aggregating $27,267,927, on account of the corporation tax.

Census returns for the state of Rhode Island give it a population of 542,674, an increase of 26.6 per cent over that of 1900.

Miss Caroline Hazard has resigned as president of Wellesley College, an office she has held for the past eleven years.

The Government has spent more than four million dollars for a survey of the Great Lakes.

The coal lands withdrawn from occupation by President Taft amount to 71,518,588 acres.

The cost of the nation's wars in pensions alone has been more than four billion dollars.

International.

That the municipal ownership of public utilities is profitable is the experience of Calgary, Alberta, with its street railway system, which has been in operation something less than a year. During the first six months it earned a net profit of ten per cent over all expenses, including principal and interest on sinking fund. This result is the more interesting in that, at the time the franchise was being sought by private corporations, it was stated that the road could not be made to pay for years to come. It is expected the profits for the present six months will be considerably in excess over the first.

The new budget, together with other bills relating to amendments to the present method of taxation, has been introduced into the Spanish Chamber of Deputies by the minister of finance. It is expected that the passing of the new measures will yield a surplus of about seventeen million dollars, in spite of the fact that the expenditure for the year 1911 will be ten million dollars in excess of that of 1910. A proposal that a progressive system of taxation on inheritances should be introduced is being especially criticized.

A meeting of Chinese bankers, held recently, decided that an association should be formed, with branches in the provinces, to take such steps as were possible to assist the government in carrying out the currency reform.

The profits on the gas, street railway, and electric supply departments of the city of Birmingham, England, for the year ended March 31, 1910, aggregated $562,845, an increase of $23,242 over the previous municipal year.

The Italian government has offered five prizes, totaling $5,790, for an international competition of appliances and systems for the prevention of labor accidents.

The work of erecting the Palace of Peace at The Hague, for which Andrew Carnegie gave one and a half million dollars, has begun.

It is said that China is pleased with the recent compact between Japan and Russia respecting Manchuria.

France has about three fifths of an acre of forest for each inhabitant.

Industrial and Commercial.

Within a year the great Ambrose channel in New York harbor, seven and one half miles long, two thousand feet wide, and forty feet deep, will be completed, the new Bay Ridge and Red Hook channels will be widened and deepened, and the work of making Governor's Island one hundred and one acres bigger than it was originally will be finished. At the present time the channel, seven eighths finished, provides a safe course for the largest steamships afloat. Since Congress authorized the Ambrose channel eleven years ago, various Congresses have voted $5,148,510 to carry on the work.

That "trade agreements" exist between the supposedly independent wholesale meat dealers of New Jersey and the "beef trust," and that the outward competition between them is a farce, was revealed to the special "beef trust" grand jury last week, after a sharp examination of seven eastern "independent" packers by Mr. Kenyon, assistant attorney-general, and his aids. It developed, it is said, that a complete understanding existed between the "trust" and the "independents," and that prices were a matter of mutual agreement.

The interstate commerce commission holds that the rates on yellow pine lumber and its products from points in Louisiana, Texas, Arkansas, and Missouri to points in Nebraska, Colorado, and Wyoming, reached by the lines of the Chicago, Burlington & Quincy Railroad Company and other carriers, are unreasonably high. By order of the commission the defendant carriers are required to put into effect, not later than Oct. 1, 1910, reduced rates.

Fruits and nuts valued at $458,000,000 have passed through the ports of the United States during the last ten years. Of this amount $285,000,000 represents the value of imports from foreign countries, $156,000,000 exports to foreign countries, $12,000,000 receipts from non-contiguous territories of the United States, and $5,000,000 shipments to those territories.

Increases in commutation rates, announced some time ago by the Delaware, Lackawanna & Western, the Central railroad of New Jersey and Erie railroads, to become effective June 28, but which were held up by appeals to the interstate commerce commission, have gone into effect.

Work has begun in developing the property in Boston formerly used by the Old Colony road as a station in Park square. It will open up seventeen acres of land in a busy section of Boston. The present assessed valuation is four and a half million dollars.

A tract of ten square miles, bordering on Lake Pontchartrain, lying about seven miles northwest of New Orleans, La., is to be drained and reclaimed.

Australia last season exported more than 2,435,000 bales of wool, valued at $165,640,000.

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CHRISTIAN SCIENCE SENTINEL

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

[Editorial in *Pittsburg* (Pa.) *Leader*.]

A WONDERFUL WOMAN.

THERE was nothing to startle the world in the brief item of news that came out of Brookline, Mass., yesterday, announcing that Mrs. Mary Baker Eddy, Founder and Leader of the Christian Science denomination, was quietly observing the eighty-ninth anniversary of her birth, surrounded by a few friends at her modest home.

The item itself was characteristic of the subject. Probably Mrs. Eddy herself would have preferred that nothing at all be said about it.

But there is a great deal in the plain fact that this remarkable woman is now rounding out her ninetieth year, of which the people everywhere may well take note.

Seldom do we have presented a subject more replete with valuable suggestion, ennobling inspiration, or general uplift.

Mrs. Eddy stands among the foremost women of her time and generation. Whether or not we subscribe to the doctrines which she has founded and maintained, we cannot take from the credit which rightfully accrues through her position as one of the world's workers, as one who has been devoted to the welfare of others, who has all but given her life to the cause of humanity.

* * *

By the sheer force of her personality, her untiring energy, and unfaltering faith in the correctness of her beliefs, this woman has succeeded in doing what tens of thousands of men fail to do.

Under her leadership and wise counsel a religion which must be classed among the principal faiths of civilized nations has taken root, and is in a most flourishing condition.

Its devotees are as earnest and sincere and as eager for the advancement of humanity toward the ultimate goal as those of any other religion.

Hundreds of thousands of believers have found comfort in the teachings of Mrs. Eddy. Men and women, racked with physical and mental pain, have found peace under the soothing influence of the Christian Science doctrines.

They have built up a great and influential property, they have made themselves a factor in the progress of the nation, and they have made the world eager to know more about the wonderful woman who has been their inspiration through it all.

She appears to the observer as one who has been inspired with a mission to bring salvation into a sin-ridden world. To her, self-sacrifice seemed an acceptable portion, and wherever it has been required of her she has made it willingly and cheerfully.

Throughout it all she has been moved by a single desire—to do something for suffering humanity and to advance the spiritual welfare of the people.

Where is it possible to find any greater work than this?

* * *

Mrs. Eddy's life has been one of constant effort for her fellow beings. She has had no selfish aims to accomplish, no unworthy aims to attain, no ulterior motives to shield with the cloak of religion.

Everything was done for others, and when she has finally passed to her reward those who are left behind will reap the full benefit of her labor of love.

Mrs. Eddy is a stanch advocate of prayer. She believes in the efficacy of prayer, and upon this belief the religion she has founded leans more strongly than anything else.

Belief in the efficacy of prayer is a strong pillar in all the best known religions today.

But Mrs. Eddy and her followers, perhaps, exemplify this belief to a greater degree than is done by the people of other denominations.

* * *

From a handful of original supporters Mrs. Eddy increased the number until the Christian Scientists are now a power in the religious world.

They met with many rebuffs. Critics were not sparing of the tender-hearted woman's feelings, and who can tell the pain she must have felt when the sharp thrusts of the public lance often reached their mark?

But she was resolute and undaunted. She was firmly founded in her belief, and she heeded not what her detractors said of her or her ideas.

Mrs. Eddy worked and prayed on. At times it seemed that the discouragements with which she met must in the end be too severe for a frail woman, but she conquered them all.

It is Mrs. Eddy's faith that affords the world the most inspiring example in connection with her career. She could not acknowledge defeat.

She believed that a Supreme Being was the rock on which everything else was founded, and that so long as she could cling to the rock no harm could come to her or her work.

That is what has made Mrs. Eddy one of the world's greatest women. No other attribute is so marked as that of unswerving faith in her principles and in the mission which she was sent into the world to perform.

* * *

Mrs. Eddy will not be classed as "great" in the same manner as other women of her time. She has not filled the public mind with those things that are of earth earthy.

Hers is a greatness of love, of heart, of mind, of faith, of all the higher elements that are too often crushed beneath the overpowering weight of mundane things.

She will always be known as the contemporary of such magnificent women and world's workers as Harriet Beecher Stowe, Queen Victoria, Jane Addams, Helen Gould, and their kind, of which there are few.

Who can estimate the real value of such a woman's work? It is as illimitable as the universe itself.

Herself the stanchest advocate of continued prayer, Mrs. Eddy doubtless will be the subject of thousands of fervent petitions to the throne of grace at this time.

And the burden of these prayers will be that her useful life may be spared to the people for other anniversaries such as that which took place at Brookline yesterday.

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PROPHESYING EVIL.

CLARENCE W. CHADWICK.

THE so-called mind of mortals is constantly looking for trouble, and it usually finds it. Until quickened by the leaven of spiritual truth, it spends much valuable time in murmuring, faultfinding, criticizing, and condemning. It is pessimistic and pestilential, forever borrowing trouble and getting others into trouble. It is so accustomed to look on the dark side of human existence that it has become a veritable prophet of evil.

As the harmonies of spiritual Life unfold more and more in the universal consciousness, the devastating and obnoxious tendencies of this aggressive foreboder of evil become more apparent to those who are gaining a balance on the side of good and are striving to "live above corporeal sense and correct it" (Science and Health, p. 167). They feel the touch of error's boasted law of condemnation, but having learned that there is no material law they are enabled to annul this merciless usurper of divine power, and to find the one haven of rest and peace "in the secret place of the most High." In this way the Christian Scientist becomes reconciled to the good, and ever afterward, unless he loses sight of the goal of spiritual perfection, he will be found contending for the reality and operation of divine law as abundantly able to correct the discords of earth. He will never predict evil for friend or foe, but step by step he will prove that man is not a slave to matter, and that his knowledge of good is his spiritual dominion.

If all mankind could be brought to realize that what they know aright concerning God and His universe, including man, never enables them to know, see, or predict evil, what an awakening this would be! It is a too common error for mortals to believe that man has a perfect right to see and to know evil. This is equivalent to believing that it is right to know that two and two are five—a mental impossibility. If it is right to know evil, it is also right to think, speak, and do evil. Who could do evil or would want to if he did not mistakenly claim to know that evil is something, an entity? Does not an all-good God forbid man's knowing any such thing as evil? How could man be the image and likeness of God, and at the same time know or express something that God neither tolerates nor permits to exist in His universe? It is high time for humanity to awaken from the mesmeric dream of a good-and-evil existence, and to learn the real meaning of salvation as defined by Mrs. Eddy in Science and Health (p. 593): "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

No one has a right to know something that can be proven to be only a mistake or lie about something that is true. There is no law in existence that can cause or authorize him to know something that is not true and therefore not spiritually real. He may lose sight of infinite good so far as to believe a lie, but he can never in time or eternity know it to be true and real. Why not accept the truth in Christian Science, then, and begin to know that good is All-in-all, and evil simply a minus quantity, a mere nullity? This godless belief in evil that has been handed down from generation to generation will be wiped out of human consciousness when humanity realizes that it has no moral or legal right or authority to admit the existence of anything that is unlike God. When this point is reached, well-meaning men will cease to prophesy evil. They will reverse the would-be dictum of the material senses and no longer accept their false, misleading, and demoralizing testimony. They will learn to "walk by faith, not by sight." Having faith in good only, they will look for and predict the coming of good and not evil to man.

Although Christian Science teaches and demonstrates the reality and completeness of good, some of its would-be critics refer to it as the broad way leading to destruction. Does the healing of the worst of human vices lead men into hell, or out of it? Does the healing of the depraved appetite for liquor and tobacco degrade and poison human character, or purify and sweeten it? Does the healing of what the materialist calls incurable disease lead people to perdition, or does it give them a foretaste of the salvation vouchsafed to them by an all-merciful and all-loving God? Does the positive annihilation of sin, with its retinue of fear, hopelessness, and despair, tend to demoralize human conditions or to ameliorate them? Did the healing works of Christ Jesus, who came to do the will of the Father, lead to degeneracy, or did they open the door to the kingdom of heaven on earth? Passing strange that people who consider themselves intelligent and progressive should feel called upon to sit in judgment upon the practical results of Christianly scientific thinking and living! Why do they consider it perfectly natural to expect the experience of evil and deem it a violation of law to endeavor to get rid of it? Will such teaching ever reveal the goal of spiritual perfection? Will it ever do away with "man's inhumanity to man" and usher in the reign of "on earth peace, good will toward men"?

The mission of Christ Jesus was to "destroy the works of the devil;" "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free;" "to set at liberty them that are bruised." How can present-day Christians emulate his example of unstinted goodness and mercy to benighted humanity, so long as they hold to a belief in the naturalness of evil and predict sorrow, pain, disaster, pestilence, blight, and manifold other troubles, and even express disappointment and surprise when such conditions do not come to pass? No wonder that Christian healing was lost sight of when an "evil eye" or material sense gained apparent ascendency in the minds of ethical, moral, and religious teachers. Christian Science healing results solely from the ascendency of spiritual sense, the offspring of that infinite Love which "thinketh no evil,"—predicteth no evil, seeth no evil, knoweth no evil, permitteth no evil. When all thinking people surrender to the righteous control of spiritual sense and no longer cultivate an "evil eye," the gospel of healing and salvation will be universally acknowledged, and the prophecy of Isaiah, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," will come to pass.

A PILGRIM SONG.

ROBERT NALL.

WHAT "rivers of refreshment and wells of consolation," as some one has called them, the Psalms have been and still are to mankind. Their value is untold. It has been well said that their language has become "part of the daily life of nations, passing into their proverbs, mingling with their conversation, and used at every critical stage of existence." The whole of the Psalms may be studied with profit by every Christian Scientist. Some students may be inclined to draw the line at the imprecatory Psalms, but wholesome lessons may be drawn from these when some measure of spiritual understanding is brought to bear in their interpretation. Probably the 91st Psalm is that which appeals to us most strongly, because it seems to bespeak a very wonderful "ark of safety," where we have the assurance that we can dwell with perfect confidence in the care and keeping of divine Love. But there is unfathomable richness embedded in others, including those Psalms known as the "songs of degrees," from the 121st to the 134th. The Revised Version calls them the "songs of ascents," or literally they may be styled, "songs of pilgrimages;" and how beautifully suited they are to those who are journeying to the heavenly Zion may be understood as they are studied from the true—that is, the spiritual—standpoint.

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Take the 121st: "I will lift up mine eyes unto the hills." The poetic beauty and the musical rhythm are only surpassed by the profound trust in God, the universal Father, as the protector and keeper of His children, which runs like a crimson thread through every word. This is one of the psalms that has cheered and comforted Christians in all climes and all circumstances. It was the inspiration of the Covenanters of the seventeenth century, as they worshiped on the hillsides of Scotland when dangers beset them all around. It stimulated and encouraged Bishop Hannington on his toilsome journey to Lake Victoria Nyanza, which ended in martyrdom, for he recited it as he greeted the sunrise every morning. It is the psalm that David Livingstone read when he conducted family prayer on the morning of the day that he left his home to go out to his great work in Africa. It is part of the story of the Indian mutiny—the psalm that William Edwards found wonderfully fitted to the needs of the heroic and suffering band who for months were at death's door; and it is the psalm that saintly Francis de Sales resolved in his twentieth year to adopt as part of his "rule of life;" when midnight terrors beset him, he would remember the God who never slumbers or sleeps and who is ever near at hand.

In what direction are we as Christian Scientists looking for help? To what extent have we abandoned those earthly concepts and aspirations which so largely dominate the "rule of life" of humanity, and how far are we seeking to cultivate that spiritual sight and sense which will lead to harmony and health? Our Leader has told us that "if the disciple is advancing spiritually, . . . he constantly turns away from material sense, and looks toward the imperishable things of Spirit" (Science and Health, p. 21). Spiritual teaching such as this is clearly enshrined in that pilgrim song. The psalmist, at first using an illustration from the hills around Jerusalem, to which the footsore wanderers looked with eager eyes, was struck by the thought that there are times when human assistance is of no avail, and was then inspired by a vision of the omnipresent, omnipotent creator of the universe. Those who know what such a vision means—and it comes to every earnest truth-seeker—can well imagine that it brought courage and cheer and consolation.

Then he goes on, "My help cometh from the Lord." God will not suffer the foot to slip, nor will He forget to watch over His children. He will be a protection and a shade from all harm, and He will preserve from all evil —even "preserve thy soul." What has God's child then to fear, when God is our "keeper"?—that "blessed heaven-taught description of God," as it has been styled. Shall we ever falter in that journey from sense to Soul, respecting which we have so many guide-posts in the Bible and our text-book? While we are faithful and true, determined, in our hungering for spiritual nourishment, to let our gaze rest nowhere but in "the unsearchable realm of Mind" (*Ibid.*, p. 264), we may abide confidently in Love's sustaining and protecting power. The goal we are seeking is that perfect consciousness of Truth which will come to us as we look away beyond earth's fleeting visions to the hills of spiritual reality. Error may suggest that help will not come when most needed; may even tempt with the subtle thought that as the perfect overcoming has not yet been allowed, little or no further progress in the divine life can be made; but let us remember what the Master did when so tempted. Promptly and vigorously he cast out the Satanic suggestion, and it was forever destroyed by the Father's power.

As we hold fast to the promises of God's Word, and know that Love "will" (as the American Standard Version of this 121st Psalm puts it) "neither slumber nor sleep," but keep us everywhere,—on our journeyings, in our going out to our daily avocations, when we come into our homes, now, and at all times, and "evermore,"—then all fear will be cast out, and our song will be one of gratitude and joy continually.

MAN'S TRUE INDIVIDUALITY.

ANNE ELIZABETH JENKINS.

In the seventeenth chapter of Acts, we find the statement that Paul and his companions had "turned the world upside down." It may also be said that the fundamental teachings of Christian Science have literally turned upside down our preconceived notions about God, man, and the universe. It is as though we had for years been going around on our heads, and had suddenly been told about it. Perhaps a few of us would believe the statement and would with a great deal of difficulty make the reversal and stand upright. Everything would appear very strange to us at first, and all our friends would still be standing on their heads, very uncomfortable, greatly hampered in their efforts at activity, and yet rather angry with us for getting about so much more easily and happily.

Having stood on our heads so long, we would be very slow in accepting our freedom, our God-given dominion over our body and our environment, for it would be difficult to believe, all at once, that we were so free, and that our capacities for doing and being were so enlarged. We would have conceived of man for so long as upside down, that only by degrees could we be convinced that his true individuality is upright and Godlike. Gradually, as those about us saw our increased freedom and happiness, others could come to us, asking to be helped to stand upright, till at last there would be a great host of people who were no longer going about on their heads.

This illustration presents in a homely way the condition that existed before Mrs. Eddy made the remarkable statement regarding God and man which is turning the world right side up. Man's individuality was thought to be material. She declared it to be spiritual. Man was believed to be infirm, hampered, limited along every line. She declared him to be strong, unhampered, possessing unlimited capacities for progress and growth and for the accomplishment of good. Humanity had believed that God operated through laws of sickness and sin. She declared that God operated by means of the unchanging law of health and goodness, and neither created evil, employed evil, nor tolerated evil in His all-wise government of a perfect universe. Humanity, standing on its head, and seeing all things from this distorted view-point, believed that it was helping God to create. She declared that God's creation was already complete, and that it only remained for us to see it in its completeness.

Humanity believed that every man had his own home, and that he had the right to shut out of this every other man, and that some homes were stately and full of good cheer while others were mean and poor and bare, and that many people were left quite outside and had no homes at all. She came declaring that there is in reality but one household, the household of God, and that it includes all right ideas; that there is a place and a plan for each, and that work is provided for each, with its righteous reward. She declared that no right idea ever went out of this household, but that the household is eternally complete. Humanity imagined that it saw man when it looked at a material personality, composed of material parts, and that when this disappeared through the door of death, the individuality had been lost sight of. She declared that material personality is not individuality, and that, being wholly spiritual, "man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal" (Science and Health, p. 427).

As we study Science and Health these declarations become gradually more and more comprehensible to us, and

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we begin to prove them, after which we can speak with authority. When that process which humanity calls death takes place, mortals say that they have lost a friend, or that some household is desolate, or some child is motherless, etc. This is the illegitimate conclusion from false premises, namely, that there are many homes, many mothers, two universes, heaven and earth, and a law of death.

Truly Science has turned things right side up when it declares that there is but one Father-Mother God, one all-inclusive household, one universe, one law, the law of life and activity. If we fully realize the truth of this, the legitimate and inevitable result will be that we cannot be separated from Love—in its infinite manifestations. If we have the right understanding of individuality as spiritual, and discerned through the senses of Spirit, we will know that there is no separation between God's ideas. Science reveals God as "the central Life and intelligence around which circle harmoniously all things in the systems of Mind" (*Ibid.*, p. 310). All of God's children are therefore in the one kingdom, the kingdom of heaven, the consciousness of harmony.

GETTING RID OF DIFFICULTIES.

WILLIAM HART SPENCER.

FOREIGN matter in the working parts of a machine interferes with its smooth running, and to the extent of the impairment it is an impediment, and hinders the purpose for which the machine was intended; therefore the competent machinist is alert to such an obstruction, and searches it out in order to remove it. So, too, unwarranted things in our mentality prove a clog to aspiring sense, the instinct for betterment. They deaden the moral incentive, and interfere with the activity of conscience. An awakened conscience is of the first importance, for it is only through the quickening of this element in our humanity that we are able to see the imperfections in our lives. Until these are seen, the necessity for correction is not apparent, and the false testimony of the senses will still pose in the garb of truth.

The outrageous conditions which are made plain by an awakened conscience may leave one in a deplorable state, unless the uncovering leads to that activity which finds a way of deliverance. In itself the awakening seems to accomplish nothing, beyond giving us an exaggerated view of the undesirable. It may be possible under these conditions for one to develop a tolerable patience; nevertheless this is seldom more than an element of stoicism, which comes from the feeling that there is no way out. Beyond a certain limit such a stimulus is non-effective, and mortal-mind philosophy fails to answer the purpose. If we gain the true incentive, the very longing to break away from an unsatisfactory mental environment aids us in our endeavors to overcome in our character those things which, presumably through lack of understanding, are the cause of our bondage to old beliefs and habits, and through such efforts we come into a stronger light, where the difficulty becomes plainly evident on self-examination. Possibly it is something which has hindered for years, but, not being recognized as a hindrance, no effort has been made to eradicate it; or it may be that we have simply been indifferent and careless, and the enemy has sown tares while we slept.

When approaching an obstacle in character building, it would be ludicrous, if it were not so pathetic, to note how daintily and ephemerally it is often touched upon by the very ones who, in the attempt to overcome obstacles to material success, can deal such sledge-hammer blows. The salient obstacles at least must be brought to light and conquered, before there can be that poise which will admit of our advance as a whole. If one has the desire for spiritual growth, he cannot look for a condition of ease, since every effort, in proportion to its success, seems to precipitate an assault of the enemy. An honest attempt to throw off the shackles of mortal mind belief requires strenuous effort on our part, for while "it is God that worketh" in us, it is demanded that we work out our own salvation.

A dead limb on a tree may be cut off, but the only remedy for an element of error in our mentality is elimination. The mere lopping off of a bad habit here, and the correction of an evil trait there, while commendable and often necessary, is not growth. Detachment, without attachment, is of small value. It matters but little if one be unworldly, unless he is also spiritual. The way out is always a spiritual way, and it must be spiritually discerned. On this material plane our understanding of mortal affairs is naturally greater than our knowledge of Spirit, and spirituality is frequently of slow growth, since we have to put away that which seems to be a part of us, the mental accumulations of the years, and this can be accomplished only as we apprehend and assimilate spiritual truth. It is apparent that an orderly procedure is necessary for the definite accomplishment of a desired result, and some rule is needful if a systematic undertaking in any line is to be made. The fact that success has not crowned one's effort in the first or succeeding attempt should not be discouraging, provided we have spent time and thought to prove to ourselves that a rule is right, and have then obeyed its behests. If we fail in our effort, it is not the fault of the rule, but of our application of it.

Job said, "How I wish the Almighty would speak, or my enemy write in a book" (Farrar Fenton translation). The Almighty has spoken in times past through devout men, and the record is before us in the Scriptures. Contained therein is a divine remedy for every abnormal condition of mind or body. All down the ages godly men have grasped the meaning of the Scriptures in a measure only, and hence they have been able to profit by its teachings only intermittently or partially. It remained for one in this age, through spiritual discernment, to give us a "key" which unlocks these treasures, and today, by its aid, the desirous and receptive mind can discern the Principle and rule which opens a way into the kingdom of heaven. In Christian Science, Mrs. Eddy has brought to light the teaching which has lain dormant since the falling away of the early church. The unfoldment, to the prayerful student, is not emotional but is rather logical and convincing. It shows the rock, Christ! it opens the window and gives us a vista of Truth. The closer the study, if one is amenable to spiritual leading, the larger grows the thought and comprehension of that saying of Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

To know eternal Life means to unknow our limited or mortal sense of life; it means, through the sweet effulgence of Spirit, to lift one's head above the mortal concept into the realm of the heavenly; to come into a large place, wherein this human consciousness of God can grow into a realization of our sonship. As we progress, the limitations of this so-called life fall away, and as we escape from the restraining influences of evil, we begin to see that Love is not merely an attribute of our heavenly Father, but that Love is God. In proportion to our apprehension and application of this truth, the mechanical side of character building ceases to interest us, and as a child outgrows childish things, so do we advance.

"Love." Love is the everlasting worker of miracles. When all seems hopeless, and the soul is descending upon the road that has no turning, let it be awakened by love, and immediately all the forces of the spiritual world converge upon it to lift it toward God. Love is the savior, love is the perpetual wonder of life.

EDWARD HOWARD GRIGGS.

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SELECTED ARTICLES.

[Editorial in *Troy* (N. Y.) *Press.*]

Mrs. Mary Baker Eddy, Founder of Christian Science, and author of "Science and Health with Key to the Scriptures," enters upon her ninetieth year today, having been born July 16, 1821. Despite all newspaper gossip to the contrary, she is still the active and actual Leader of the great and growing religious movement she originated, no important action being taken by the authorities of the monster Mother Church in Boston (of which all others are branches) without her suggestion or sanction. Mrs. Eddy emphasizes the fact that she will have no individual successor; that her book, with the Bible, must be the sole standard of faith, and the church government must inhere in the official body of the church.

In her early forties Mrs. Eddy was broken down physically but wonderfully bright mentally, and her future seemed dark indeed. Today no woman in the world is better known, and so eminent a critic as Mark Twain, in a work adverse to her faith, declared his conviction that in future centuries her fame would be greater than that of any other person of this age. Myriads of Scientists feel and hope that this prediction will be verified. At any rate, friends and enemies alike know that her success to date is phenomenal. It is a familiar story, which needs not to be recounted here.

This is a birthday editorial, but it strikes a dissonant note. Mrs. Eddy believes that marking the progress of time, celebrating or dwelling upon the anniversaries of people's births, is a foolish habit, and one adapted to facilitate decrepitude—an enfeebling consciousness of old age. In a word, she is convinced that if birthday observances, presents, and special attentions of all kinds were discarded, and as little thought as possible given to the matter, people generally would retain their youth, health, and happiness much longer than they do in the existing order of things. She would make any reference to age or birthdays, excepting where something important required it, unfashionable. Her theory is corroborated conspicuously in her own case.

In regard to Mrs. Eddy's religious teaching, the allness of Spirit and the annihilation of matter, it is not necessary to speak here. It is one of the most controverted themes of the times. In our opinion her success is due in no small measure to her extraordinary literary aptitude. Her style is chaste, impressive, and intensely individualistic. Nowhere does she exhibit greater felicity than in writing hymns. One of her latest, entitled "Love," perhaps subconsciously harmonizes beautifully with the current advent of aviatory achievement. This may be noted in the opening stanza:—

> Brood o'er us with Thy shelt'ring wing,
> 'Neath which our spirits blend
> Like brother birds, that soar and sing,
> And on the same branch bend.
> The arrow that doth wound the dove
> Darts not from those who watch and love.
> "Miscellaneous Writings," p. 387.

[Editorial in *Rock Island* (Ill.) *Argus.*]

Mrs. Mary Baker Eddy, the inspiration of Christian Science, has entered upon her ninetieth year. At least half her years have been wonderfully eventful ones for herself as well as for that large and swelling army of men and women who interpret life and the Scriptures through her marvelous ken. One may contradict or seek to confute every fundamental thought in the propaganda of Christian Science, and yet it must be conceded, in fairness, that the life, example, writings, and teachings of Mrs. Eddy have been for the great betterment of the world and the advancement of the quality of citizenship.

Here is a gospel of Christian optimism, and healthful and wholesome results have established its right to serious recognition everywhere. It has grown beyond the stage where the tinsel weapons of the scoffer may prevail against it, and must henceforth be considered upon its merits.

[From an editorial in *Buffalo* (N. Y.) *Express.*]

Mrs. Mary Baker Eddy was eighty-nine years old yesterday. No woman of the present day is known to more people than is she. It is probably quite correct to say that in all the world's history there have been few women who have been so reverenced as is she. It is also true that there have been few who have been more savagely attacked than she, and few subjected to so much ridicule.

She is a wonderful woman. Whether one believes or not in the religion which she has established, and which has won its millions of followers throughout the world, one must concede this much. . . . The fact that she has developed it until it has become the power it is, that she has organized it as no other religion has ever been organized, the fact that she rules her followers as few heads of a church have ever done, these things mark her as a wonderful woman. And it must also be conceded that Christian Science has done a great deal in many ways for many people.

[Frederick Dixon in *South Wales Argus*, Newport, Eng.]

You write that the followers of every religion have assumed their own miracles to be real and superhuman, and those of other religions to have been ingenious tricks. This, as a general rule, may be the case, but it in no way affects the argument of Christian Science, which insists that the power to perform miracles, which you quite fairly define as the occurrence of generally unfamiliar and unexpected phenomena, is dependent entirely on the knowledge of the means by which these phenomena are produced. An understanding of the absolute is surely the most scientific knowledge a man can possess, and it must be demonstrable in proportion to its completeness. The worker by mental suggestion may induce the subject to believe that pain and disease, being mental, can be overcome by some hypnotic process, but this simply results in the fact that if, as Mrs. Eddy writes on page 104 of Science and Health, it is possible to heal "sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error." The cause has not been affected in any way, and the result is liable to reassert itself at any moment.

Now divine healing is scientific. It is effected through the operation of the laws governed by divine Principle, and the knowledge of these laws is gained precisely in the ratio in which a knowledge of the absolute is acquired, a knowledge, that is to say, of the truth which Jesus said would make the world free. In this way, the Aaron's rod of divine healing swallows the magician's rod of mental suggestion, for mental suggestion, based on the mistaken belief that there is power in good and power in evil, is absolutely incapable of producing either a permanent effect or an effect which can be described as beneficial. It is, of course, simply the human misconception of power, alluded to in the allegory, in Genesis, as the fruit of "the tree of knowledge of good and evil," the eating of which was bound to result in death. Jesus, centuries later, put the same idea in different words, when he declared, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In saying this, he drew a final distinction between any healing which may seem to result from mental suggestion, and the healing which results from an understanding of divine law, which not only destroys sickness and pain, but which brings, in addition to health, "the peace of God, which passeth all understanding."

The miracles of Christian Science, then, are not supernatural, but are simply the divinely natural results of a

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knowledge of the truth which makes men free. Science and Health is the Christian Scientist's commentary on the Bible, and through the study of that commentary he may learn, not only how to gain this knowledge, but how to demonstrate it, and so to understand and avail himself of the promise, "He that believeth on me, the works that I do shall he do also."

[Edward W. Dickey in *Anaheim* (Cal.) *Plain Dealer.*]

"Layman" says, "Our very senses affirm matter to be real." Our eyes sometimes affirm a mirage to be real. These same senses affirm that the sun rises, that the horizon is a fixed line, that the earth is flat, and that the rails of a railroad converge in the distance. As a matter of fact, every sense impression must be corrected by thought before it can even simulate intelligence. Could there be any sense testimony without thought? Take away the so-called mortal mind, and the senses give no evidence of existence. Christian Science is revealing God to humanity, and this unreality of matter becomes manifest. Critics must give earnest heed to what Christian Science gives in place of what it takes away. Then, and only then, will they be able to understand the statements regarding evil, sin, disease, and death. We cannot find God by searching from a material standpoint. We must classify the spiritual as the real because it is like God, Spirit. All else "profiteth nothing," and is therefore temporal, finite, unreal. It is on this basis that Christian Science is bringing the Life that is "the light of men."

As understood in Christian Science, man is spiritual because he is the image and likeness of God. This man is not a mortal. No endeavor is made to place the false mortal concept of man on a basis with or on the level of God. In revealing the real nature of man, Christian Science uncovers and destroys the philosophy of the serpent, root and branch. Here again our critic is reasoning from a material standpoint in discussing spiritual things. You cannot mix the two, any more than light can commune with darkness or Christ have concord with Belial.

If "Layman" will give earnest heed to the teaching of Christian Science in the light of the spiritual illumination it is bringing to humanity, he will find that this is a practical, logical, and consistent religion, come to reaffirm the Christ-teaching, leading "into all truth." He will also find that this Science frees from all forms of disease and reclaims from sin. Furthermore, he will see the way open for all to prove that the "last enemy" will be overcome, in strict accord with the Scriptural promises. It is "by their fruits ye shall know them," and "every good tree bringeth forth good fruit."

[James D. Sherwood in *Beaumont* (Tex.) *Enterprise.*]

The building of splendid edifices in which to worship God seems to be a necessary concession to the need of the times, but the Christian Scientist understands that "the most High dwelleth not in temples made with hands;" that God is infinite Mind; that heaven is His throne and the earth His footstool. Again, the Christian Scientist believes the best is none too good, and when a church is to be built to accommodate their ever-increasing congregation they endeavor to build something commensurate with their requirements, and thus it is that many splendid church buildings are to be seen in our land; and the end is not yet.

Our critic contends for the doctrine of evil, and holds that with God "pain and evil are means of growth and of larger life." In order to judge rightly the Christian Science view-point where it is said that evil is unreal, one must be able to discriminate between man made in God's image and the mortal misnamed man, emanating from the Adam-dream, where the doctrine of dualism, the belief in good and evil, began. It is absolutely certain that God is, that He is infinite, and that He is infinitely good, and that He made all that was made and made it good, and so pronounced it: "very good." It is impossible for infinite good to know evil, since there is nothing beyond infinity; and there is but one creator, who has made all, and made it good, and finished His work. Evil, the opposite of infinite good, did not proceed from God nor from man made in God's image and likeness. Habakkuk declares that God is "of purer eyes than to behold evil, and canst not look on iniquity."

If evil were real, God would be its author, else there would be another creator; but we are told in the Bible that "there is none other God but one." God is infinite good and is the only causation. We believe that "like produces like," and from this premise we are compelled to admit that evil, as vividly as it may appear and as wicked as it may seem, is temporal, and that with all other illusions it will pass away at the dawn of understanding. When God is understood as infinite good, then evil will be seen as unreal because it is not of God. As long as sin is indulged in, there will be a sense of suffering, the suffering in the flesh which destroys the belief in the pleasure of sinning. When repentance and reformation lead to the understanding of reality, the sinner will cease from sinning and the penalty of suffering will be removed, and harmony, the normal state of man and the universe, will be established. A Christian Scientist is fully aware of the arrogant, but false, claims of evil; he recognizes its seeming presence, despotism, and activity, but he does not believe that evil proceeds from God, and in that sense he understands it is not real. This view of evil gives the Christian Scientist confidence in his ability to overcome evil with good, and he has many experiences which prove that his faith is well founded.

The rabbi says, "Whether anesthetics can be done away with and pain abolished by thinking that it is non-existent —well, all we can say is, happy are those who believe it possible." In reply we may be permitted to cite the case of Shadrach, Meshach, and Abednego, who were placed in a furnace seven times hotter than it was accustomed to be heated, and in spite of that, we read that "the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Their means of defense was reliance upon the divine Mind. They trusted in God and passed safely through the fire and came out unharmed. The ancient prophets raised the dead, and so did Christ Jesus and his followers. Will any one doubt that an understanding of the Science of being that is capable of raising the dead can remove the physical sense of pain? Daily it is being proved that divine Mind is able to overcome pain, and that it is doing it. Proportionately to one's understanding of God as the only Mind, as All, and All-in-all, will he become immune, until finally heaven or harmony is reached, where man knows himself as he is known,— spiritual, perfect, immortal.

[Gray Montgomery in *Colorado Springs* (Col.) *Gazette.*]

The influence of Christian Science supplants one's desire for worldly riches and material wealth with the desire to be good, holy, pure, and righteous. The thought of the consecrated Christian Scientist is so filled with the allness of God, Spirit, that he is enabled to lift himself above the physical into the spiritual, a realm which is the desired habitation of those who follow God "in deed and in truth." Mrs. Eddy says: "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123).

Christian Science exposes and denounces hypnotism or the influence of the erring human mind; it saves the victims of this enslaving mortal domination. Christian Science is

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the realization and understanding of the omnipotence and infinite love of God, which frees man from all false bondage. The sick are healed and the sinning are reformed when man fully understands his relation to God, the all-loving Father, "full of compassion, and gracious, long-suffering, and plenteous in mercy and truth."

[Olcott Haskell in *Post and Globe*, San Francisco, Cal.]

The editorial in regard to mental healing presents some of the problems which must of necessity arise under any method of treating the sick, and leads to the question as to how Christian Scientists meet such problems.

We agree with the statement that ignorant attempts to go beyond what one is able to prove are not helpful and must result in disappointing experiences which it were better to avoid. Mrs. Eddy clearly teaches this where she says in her book, Science and Health (p. 401): "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation." Elsewhere (p. 443) she advises that, "if patients . . . think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases;" and that invalids should be left "free to resort to whatever other systems they fancy will afford relief."

Christian Scientists employ competent nurses. They are also taught to observe the rules of sanitation and quarantine, and to be careful not to expose their neighbors to anything these neighbors would consider harmful. They do not seek to force their treatment upon any one, even in their own families. The teachings of Christian Science are such as would prevent rash or ill-considered action, so that, if such action ever occurs, it is a result of not following the rules established—and no system is held responsible for those who disregard its precepts.

The majority of those who turn to Christian Science had first sought help from one or more of the schools of medicine. If there were any known system of healing which was always successful, then failure to employ this system might be characterized as "neglect," but so long as there are hundreds of deaths daily in spite of the attendance of those considered most skilled in medicine and surgery, there arises the question, Who shall determine what constitutes "neglect"? In order to use the remedy prescribed by Dr. K., the patient may have to "neglect" to use that recommended by Dr. H., but it would be a dangerous assumption of authority for the state to decide what means a man must employ.

The question as to the extent to which spiritual healing may be successfully practised is one which is daily receiving a satisfactory answer through the healing of many of our citizens, and while there are none today who would claim that amputated limbs had been restored, yet there are numbers of well authenticated cases where those examined by competent physicians who pronounced their diseases to be organic and incurable, have been later restored through Christian Science treatment.

What I have written is not intended as an argument for carelessness, or for the neglect in any way of either children or adults, but it is a plea that intelligent persons be allowed to exercise their inherent right to seek health through any system which offers to them the strongest proof that it is safe and beneficial.

[Alfred Farlow in *Stamford* (Conn.) *Advocate*.]

Our critic seeks to establish a variance between Mrs. Eddy's statement, "Man is never sick" (Science and Health, p. 393), and the assertions that she has cured carious bones, cancer, etc. Christian Science does not deny that disease and sin exist in erring human experience, and that it is real to that experience, and must be grappled with and overcome; but it destroys these discords by the understanding that the real man was never sick, that sin and sickness are no more a part of the real individual than is the mist a part of the earth which it hides and appears to distort, or the besmirching clay is a part of the diamond which it conceals. Science holds that God is not the author of sin and sickness, and that, therefore, it has nothing more than a seeming existence. The Scriptures declare: "God saw every thing that he had made, and, behold, it was very good." Sin and sickness are not a part of the "very good" things which God created, and we must be faithful to the proposition that there is but one creator. Moreover, the Scriptures teach that sin, sickness, and death are the works of the devil, and our Lord said of Satan: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it," meaning that the devil's own, his offspring, is a lie. The Master referred to the woman as having been "bound by Satan, lo, these eighteen years." He did not mention rheumatism. He gave disease no superficial diagnosis or name. If Satan is a liar, his own, as our Lord taught, can be nothing more than a lie. Thus, by axiomatical reasoning, it is shown that Jesus regarded sin and sickness in the same light in which they are held by Mrs. Eddy. It is not claimed that the author of the Christian Science text-book has originated something which our Saviour did not teach, but that she has discovered the Science of Christianity which the Bible contains, and has therefore made it practical.

[Charles W. J. Tennant in *Bath* (Eng.) *Citizen*.]

In a letter referring to Christian Science, the writer says: "Christian Science may or may not be Christian, but it does not impress one much on its scientific side." This is only the opinion of our critic. The hundreds of thousands of intelligent people throughout the world who are daily proving the truth of Christian Science are alone in a position to say whether it is Christian or scientific. Our great Master gives us a simple way of knowing a Christian when he says: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists do not claim to have a perfect knowledge of the vast subject they are studying, and any failure they may make in no way reflects on the divine Principle of the Science. One would not be entitled to hold up the principle of mathematics to ridicule just because a student had failed in the demonstration of a problem. Lack of understanding would be the cause of failure, as it was in the case of the disciples of Jesus, when they were unable to heal the lunatic boy. They asked Jesus why they were not able to heal him, and he said, "Because of your unbelief." Then he added: "Howbeit this kind goeth not out but by prayer and fasting."

[John L. Rendall in *Washington* (Ia.) *Democrat*.]

Christian Scientists recognize that to the human sense of things, pain, sickness, and discords of various sorts are very real. There is, however, little to be gained by emphasizing the seeming reality of these things and much to be gained by that attitude of thought which minimizes fear and which entertains hope and confidence in God and in the promises given in Scripture of His healing and saving power. Christian Scientists appreciate all that is beautiful, good, and true in nature and in art. Their endeavor is to emphasize the good and to overcome the evil, and thus bring about better, happier, and more perfect conditions for themselves and for humanity.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

MORE THAN A "CURE-ALL."

MANY persons look upon Christian Science as being nothing more than a cure-all for disease, a sort of family doctor, and while they admit the clean and wholesome lives of those who are truly following Mrs. Eddy's teachings, they fail to see the connection between these teachings and the improved conditions which they have brought about. That the healing of disease and the improvement of moral and spiritual conditions are on the same basis is a leading point in Christian Science, and this is clearly expressed by Mrs. Eddy on page 370 of Science and Health as follows: "To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind. The body improves under the same regimen which spiritualizes the thought." She also writes, on the same page, "A physical diagnosis of disease—since mortal mind must be the cause of disease—tends to induce disease;" and it is only reasonable to suppose that a physical or material diagnosis of spiritual and moral conditions would tend to induce inharmony also.

While Christian Science is most widely known to the general public at the present time by its work in the healing of physical ills, its work in the spiritual and moral regeneration of mankind is also distinctive. A great many testimonies come to us which show that the writers have turned to Christian Science not for physical relief, but because they were, as a well-known hymn puts it,—

> tossed about,
> With many a conflict, many a doubt,
> Fightings and fears within, without,—

and that they have found in its teachings not only surcease from spiritual unrest, but through its tender ministrations they have received joy for sadness, hope for fear, and instead of doubt a blessed assurance that infinite Love bestoweth only good on the children of men.

The well-known definition of the word "science,"—"Knowledge gained and verified by exact observation and correct thinking."—is particularly applicable to Christian Science, because there should be no more exact knowledge of any subject than there is about God and His Christ. This knowledge or understanding of God is the knowledge or understanding which Christian Science brings to humanity in a demonstrable way, and it is by the demonstration of this Science that the sick are healed and the other good results to which attention has been called are accomplished.

The old and time-frayed catch phrase that Christian Science is neither Christian nor scientific, is not now so largely used by opponents of Christian Science as formerly, but when it is considered that such a large portion of the New Testament is given over to the account of Jesus' healing work, it is a wonder that it obtained currency at all. It would certainly seem that this feature of Christian Science practice is not that which can stamp it unchristian.

The many testimonies of physical healing published in the periodicals and related at the Wednesday evening meetings have perhaps made this feature more widely known, but the every-day lives of Christian Scientists themselves should be the most convincing evidence that their faith has made them whole in other and perhaps more important ways.

ARCHIBALD MCLELLAN.

"DO THYSELF NO HARM."

PAUL'S counsel to the Philippian jailer, "Do thyself no harm," may be pondered with advantage by most people today. In the 16th chapter of Acts we read that Paul and Silas had been cast into prison for preaching the gospel and healing the sick in accordance with the command of Christ Jesus, also for uncovering and destroying the false belief in sorcery; but, although they had been cruelly beaten by the order of the magistrates, and their feet made "fast in the stocks," they knew better than to harm themselves further by yielding to self-pity or vain regrets. At midnight, when others were asleep, these two men "prayed, and sang praises unto God." Then, we are told, there was "a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

This seems wonderful, but it could not well have been otherwise. The entire overturning of mortal belief in the mental experience of Paul and Silas was even more wonderful than the outward occurrences here depicted. Who ever heard of men singing joyfully under such circumstances? Paul explains this, however, when he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." By looking away from material evidence and lifting thought to spiritual reality they could rejoice in tribulation and prove the all-power of divine Love. Paul was not held down by a narrowing sense of self; he was looking for another opportunity to declare the glorious Truth which had opened the prison doors, and when the terrified jailer was about to kill himself, Paul said to him, "Do thyself no harm." The man responded to this loving appeal, and ere morning he had accepted the Christ-teaching.

Paul's advice to the jailer may well be remembered by us if at any time we are tempted to respond to the beliefs of doubt and fear. There are many who may be said to dwell in the tombs (like one whom Jesus healed), concerning themselves not at all with the living issues of the hour, but instead dwelling upon dead, bygone experiences and, like that unfortunate, cutting and injuring themselves with thoughts which wrongly admit that evil has reality and power. To all such Christian Science says, "Do thyself no harm." It is certain that God never harms any one, and it is equally certain that mortal mind has no power to harm us if we keep close to Truth; then it surely rests upon us that we do ourselves no harm.

Our revered Leader says, "We are responsible for our thoughts and acts; and instead of aiding other people's devices by obeying them,—and then whining over misfortune,—rise and overthrow both" (Miscellaneous Writings, p. 119). In no way can we harm ourselves more than by indulging in self-pity when difficulties present themselves. These should simply be welcomed as opportunities for helping ourselves by realizing man's divinely bestowed possibilities, all of which tend toward limitless good. The greater seems the difficulty, the greater the achievement of overcoming it, and each obstacle surmounted through the understanding of Truth is a real victory which helps to make the glorious whole of a life that reflects the Life divine. The one who refuses to harm himself at error's suggestion not only helps himself, but helps and comforts all others who are striving to reach the heights.

ANNIE M. KNOTT.

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"NOT ACCORDING TO THE APPEARANCE."

No one can meditate upon human disposition and history, even for a brief time, without realizing how all-inclusive is and ever has been the habit of hasty and erroneous criticism, and no one can ever measure or define the enormity of the injustice which has resulted therefrom, the wrongs that have been inflicted, and the consequent handicap which has been placed upon individual and racial advance. Most of us have been made familiar in our own experience with the unrighteousness and unfairness of the world's judgment as a whole. We all know, too, how ignoble and unchristian is this human impulse, and that Christ Jesus was but voicing a universal law when he counseled his disciples that they "judge not according to the appearance, but judge righteous judgment."

The significance of Christian Science to the success of our effort to conform to this divine requirement is seen the moment one comes to understand its teaching respecting the dispositions and tendencies that lead us into this sin. Among these mental laziness takes prominence. Men are wont, when a statement is heard respecting a given person or thing, to jump to a conclusion which is wholly unwarranted and the fallacy of which would be recognized were but a moment's careful thought given to the subject, or just a little effort made to know all the facts. We have also found, in our experience, that misjudgments are sure to attend anger; that they characterize the conclusions of those who are prejudiced or unduly self-assured, of those who are dominated by educational bias, and especially of those who maintain the better-than-thou attitude of self-righteousness. When, moreover, we remember that erroneous conclusions are the inevitable outcome of reliance upon the testimony of material sense, we begin to have some idea of the universality of this offense.

From all this mental superficiality and mesmeric stupor God calls men to awake, and the redemptive relation of Christian Science teaching to these unchristian states and conditions of thought is revealed in the fact that it addresses itself to the fundamental need of a quickening, vitalizing sense of and love for eternal Truth. No genuine Truth-lover can be content with anything less than the truth, and it is this that gives him poise in the presence of all seemings. He now begins to recognize the mandatory as well as the prophetic meaning of the Master's words, "Ye shall know the truth," and he makes judgment wait on verification. Furthermore, the Truth-lover is always a lover of men, and when the thought of man is separated in Christian Science from the thought of mortal weaknesses, the pitiableness of the human plight immediately appears, and that throb of brotherliness is felt which, while condemning the sin, would willingly suffer for the sinner.

And then?—well, then one finds that the "yoke" of true obedience is indeed "easy." He no longer has the disposition to criticize or condemn, and his "unrighteous judgment" of his fellow-men becomes a thing of the past. There is simply no question about it; the true love of Truth heals anger, prejudice, self-righteousness, and everything else that hinders the practice of the golden rule, the expression of a just judgment, in every word and act, and how much this means both for the loving and the loved.

Equally clear is it that Christian Science is the cure for all the false judgments which grow out of the acceptance of physical testimony. "Like our Master, we must depart from material sense into the spiritual sense of being" (Science and Health, p. 41). This might be well named the epitome of Christian Science teaching. It covers all requirements and its fulfilment will heal all ills. Like the Master, also, the true Christian Scientist will be careful to rebuke only as he can heal through the loving declaration of demonstrable truth, for he has come to know the unprofitableness, the saddening sequence of all other criticism.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BELOIT, WIS.

With two congregations which taxed the capacity of the building, the new First Church of Christ, Scientist, located at the corner of Bluff street and Garden lane, was formally opened yesterday [May 22]. The entire cost of the church is about fifteen thousand dollars. The building takes its place at once among the most beautiful of Beloit's many beautiful churches. It is finished within in pure white, the only spots of color being found in the seats and the carpets. Opera chairs are used for seating. J. B. Dow, president of the church organization, at the conclusion of the regular service in the evening, gave a brief address upon "The Occasion," in part as follows:—

"In the city of Beloit there has been an organization of Christian Scientists for upward of twenty years—this First Church of Christ, Scientist, was chartered under the laws of the state of Wisconsin in 1904. The first steps toward building this home structure, where larger opportunities could be afforded, were taken some three years ago by the purchase of the site where we now are. Closely following the event,—when we could read our title clear,—a building committee was appointed, charged with the unique responsibility of materializing such consummation as you witness here tonight. Relatively few in number, such a proposition would have been startling had it not been for the fact that the few in number believed that in God is infinite supply. On the morning of the fourth day of July, 1909, ground was broken and the work of construction begun. Later, on the second day of October, this cornerstone was laid, and last night, May 21, 1910, the finishing strokes were heard. The rising sun today witnessed the opening of the doors, surmounted with the greeting, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.' In this work, the consummation of which is so gratifying tonight, both to ourselves and to you who have gathered with us, there have been kindly hands extended and kindly wishes; and some of those kindly hands have been happily reinforced with tokens of substantial aid. In recognition of this, and voicing the spiritual consciousness of our membership, perhaps I can say nothing kindlier, sweeter, or truer of them than this, 'Of such is the kingdom of heaven.'"

Beloit News.

CHICAGO, ILL.

A new Christian Science church, to cost more than one hundred thousand dollars, and which is expected to be one of the finest church edifices on the south side, is to be erected by Eighth Church of Christ, Scientist, at the northeast corner of Michigan avenue and East Forty-fourth street. The immediate vicinity is thus becoming somewhat of a church center, the big Sinai temple being now under construction at East Forty-sixth street and Grand boulevard. The land to be occupied by the Christian Science church comprises 120 by 161 feet and was acquired for eighteen thousand dollars. It is expected that the structure will be finished by May 1 of next year. It will accommodate fifteen hundred persons.—*Chicago Daily News.*

NOTICE.

A list of Christian Science societies at universities and colleges is to be added to the advertising department of the *Journal*. The cards of these societies will include the name and location of the university or college, the name of the president of the society, the name of the secretary or corresponding secretary, and the time and place of meeting.

For cards to appear in the September number of the *Journal*, this data should be sent to the Publishing Society, by letter or telegram, so that it will be received before Aug. 5. Cards for that number need not be prepaid.

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THE LECTURES.

DOVER, N. H.

A lecture on Christian Science was delivered in the Dover Opera House by Clarence C. Eaton, May 15. He was introduced by Attorney Arthur L. Foote of this city, who said in part,—

We have gathered here on this beautiful afternoon to enjoy, I trust, an intellectual feast, to obtain a deeper knowledge of Christian Science and a better understanding of its foundation, its teachings, and its practices; for in this enlightened day, when we observe that some of the most brilliant minds of our race have become converts to this faith, we cannot afford to be ignorant of the subject. From a superficial view, we have already learned that, like all religions which have been of benefit in the upbuilding of mankind, this Science has met and overcome the obstacles placed in its pathway, for the shining light of Truth and Love has dispelled the vapor of ridicule and oppression and compelled our admiration and respect.—*Democrat.*

CALGARY, ALBERTA.

"The Idealism of Jesus" was the subject of a lecture by the Rev. Arthur R. Vosburgh, Thursday night [May 5] in Sherman's Auditorium. J. A. Carson introduced the speaker, and said in part,—

Modern thought may explore all lines of philosophy and psychology, seeking salvation through the tangled webs of human opinion, but it must needs return meekly to the life and teachings of Jesus the Christ, as the one and only open door through which a real knowledge of God, of Life, Truth, and Love, may be found. I am persuaded that no man has the right to call himself a Christian, a true disciple of Christ, unless he can prove his clear title to that name by healing the sick. The Master gave us the definition of a Christian, a true believer, in these words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Those who are making a special study of Christian Science, and who are applying it in their daily lives, can apprehend to some extent what Mrs. Eddy, the Discoverer and Founder of Christian Science, has done and is doing for the uplifting of mankind.—*Albertan.*

BERKELEY, CAL.

Bicknell Young delivered a lecture on Christian Science at the Rink Auditorium May 24. The large auditorium was crowded with an audience interested in the teachings of this faith, many of whom had come from a distance. The lecturer was introduced by C. F. Wieland, who spoke as follows:—

About nineteen centuries ago there lived one who had a message from his Father to deliver. Jesus gave that message to the world, and proved it to be practical, for it is recorded that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." It is evident that a teacher imparts his knowledge to his students in order that they may prove the truth of his teachings. Of what value would be the mathematician's labors in the class-room if thereafter his students were unable to work out the problems whose solution he had set forth by example? Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" but he pointed out that of himself he could do nothing, that it was the Father dwelling within him that did the works.

James said of Jesus' teachings, "Be ye doers of the word, and not hearers only." The truth which Jesus taught could and should have been practised uninterruptedly to this day; but that it was not generally obeyed is well known. In this day the message which Jesus delivered for the benefit of all mankind is again, through Christian Science, being given to the world understandingly, and is being practically demonstrated.—*Correspondence.*

HUTCHINSON, KAN.

Prof. Hermann S. Hering lectured here on Christian Science May 23. He was introduced by F. Dumont Smith, who said in part,—

I suppose that to many of you, like myself, the term Christian Science came with a kind of shock. Accustomed to the long and often bitter strife between Christianity and science, there seemed no two words more oppugnant; the phrase seemed a negation, self-destructive. Could it be that there was a true science of Christianity? Not merely a faith, but a knowledge, as of facts proven, for that is the meaning of science. The very phrase provokes interest and excites opposition. But there are some startling things about this new faith, too well assured to be doubted. In the face of the most materialistic age the world has ever known, it has boldly flung the challenge of pure spirituality. It invites the most luxurious and self-seeking generation among the children of men to a religion that appeals neither to the eye nor the ear, that offers no prize of temporality, no rewards of worldly power or pleasure. No vaulted domes or painted windows, no gorgeous altars or sumptuous vestments, no sonorous ritual or sensuous music have attracted you here tonight. Christian Science offers no allurements to the senses or the emotions.

And yet, in a day when the dry rot of unfaith is apparently undermining the oldest creeds, this new faith has a vigorous, growing life. When other churches complain of empty pews, these are filled. When other priests and pastors complain that men no longer go to church, these temples are crowded with men at every service. To all who are concerned with the problems of life and death, such facts are of the profoundest interest. Why is it? Does this new faith at last offer a key to the eternal mystery of human life? Does it afford an answer to the insoluble problems of mortal destiny? Has it a solace for the evils and sorrows of this world? For myself I can neither deny nor affirm. I am not a member of its fellowship. I am here, like many of you, only as an humble seeker for the truth. For us, I trust, as for those who truly believe, there is a message tonight.—*Correspondence.*

ROCKY FORD, COL.

A large audience that completely filled the lower floor, with an overflow into the gallery, assembled in the Grand Opera House on the afternoon of May 15 to listen to an address on Christian Science by Frank H. Leonard of Brooklyn, N. Y. Mrs. Anna Louise Norris Clark, First Reader of the local society, in introducing the lecturer, said,—

You have been invited here this afternoon to listen to an address on a subject that is commanding the attention of the world. We are living in an age of inquiry; of research along all lines of thought. A careful investigation is being made by thinking men and women into all that promises the betterment of the social, civil, and moral condition of humanity. The narrow walls of sectarianism, bearing the bigoted inscription, "My way is right and your way is wrong," are crumbling before an ever-widening liberalism; and the true spirit of freedom impels the man of broad mind and generous impulses to demand not alone his own right to worship God according to the dictates of his own conscience, but the right of his neighbor as well. That the direct beneficiaries of Christian Science are innumer-

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able bespeaks for it an unprejudiced and thoughtful hearing. Christian Science bears to the sick and despairing a message of hope and cheer; to the sorrowing and sinful a message of joy and liberation from the bondage of evil, and to all it offers that larger acquaintance with God which makes for peace.—*Rocky Ford Tribune.*

NEW HAVEN, CONN.

Judge Septimus J. Hanna delivered an address on Christian Science at Warner Hall, last evening [May 17], under the auspices of Second Church of Christ, Scientist. He was introduced by J. B. Whitaker, Jr., who said in part,—

Throughout the world's history, the interrogation point has figured largely, and no more conspicuously, perhaps, in any other matter than in that of religion. Men have always been asking: Why? Who? When? What? Where? Many of you probably have gathered here this evening, in somewhat of a questioning attitude with reference to the subject which will be presented to you by the distinguished speaker of the hour, who may be termed an evangel of optimism, and who comes with a message pertaining to the so-called new religion, but which is in reality as old as Christianity itself—a religion which takes a firm stand upon the promises of Holy Writ and adheres to the declaration that everything that God made is good, drawing the legitimate inference therefrom that everything which seems not good is not made by God and is therefore unreal—a religion which silences the lamentations of despair and fills the soul with the melody of praise; wipes away tears and replaces them with smiles; dispels shadows and lets in the sunshine; destroys disease and establishes health and strength; conquers sin and enables man to claim freedom from bondage and to enter into his rightful heritage as a son of the King,—all through a realization of the omnipotence, omnipresence, and omniscience of divine Love; a religion full of health, happiness, harmony, and hope. A beautiful theory! Yes, and still more beautiful in practice, as thousands who have experienced its uplifting power and its health-giving inspiration gladly testify.

New Haven Register.

BRISTOL, ENGLAND.

There was a large attendance at Colston Hall last night [May 19], when the Rev. William P. McKenzie of Cambridge, Mass., delivered a lecture on "Christian Science: A Present Redemption." The chair was taken by Dr. Walter Wilding (Manchester).

The chairman said he at first desired to speak of the ideal qualities of the King they had just lost. He filled his office well, and won the love of his own people and of the world. He fulfilled the kingly mission of trying to bring all nations together in one universal brotherhood, and so to hasten the day when war should cease. He fulfilled equally the kingly duty of showing sympathy with people of all classes and in trying to bring happiness and peace to all his subjects. In fact, he sought to carry out the Christian doctrine of "on earth peace, good will toward men." It was especially fitting now that they should hear of Christian Science, that they might have life and that more abundantly, for it was meant to overcome sickness, and so overcome death. He went on to speak of the illness of a daughter who was restored to health through Christian Science, leading him ultimately to retire from his medical practice and adopt the teaching of Christian Science.—*Western Press.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Cotuit, Mass.—Willis F. Gross, Freedom Hall, Aug. 8.

TESTIMONIES OF HEALING.

I was said to have been born with what doctors and oculists called a "worn-out sight," being able to see objects a little with the left eye, and light only with the right one. At the age of six, spectacles were prescribed for me, and these had to be changed very often. Four years later my eyes were so much worse that I was sent to a specialist here in Brighton, who refused to prescribe for me, saying I was already blind; that nothing could be done for me, and it would be simply waste of money. I was then sent to a specialist in London (then considered the cleverest man of his day), and he prescribed stronger spectacles, telling my mother it was all that could be done; that it was a very serious case, and that help would not last long. I saw him again some two or three years later, and he then gave me the strongest spectacles procurable. These helped me for some two years, and then began years of the most dreadful agony. I tried very hard to use the little light that was left to me, although it cost me the most terrible pain I have ever experienced, and this went on for about ten years. I then went to the Royal Ophthalmic Hospital in London, as I was told that they did very wonderful things; but it was only to be informed that they could do nothing for me. They said that, although I was the fifteen thousand one hundred and thirty-ninth out-patient, they had never had a case there to touch mine, let alone come up to it; and they diagnosed it as a case of blindness in its very worst form. I went home greatly disappointed, but set to work to learn all I possibly could do by feeling, such as the Braille system of reading and writing for the blind, cane basket-work, etc.

A year or so later a lady who had come to stay at my home in the country, asked if we had heard of Christian Science, as she thought it might help me. No notice was taken of her question at the time, but some two years after this I came to live in Brighton, and then met her again. I went to the Christian Science service, and finally commenced to take treatment. In ten days all pain had ceased, and I left off the spectacles which I had worn constantly for twenty-four years and went out alone, here in Brighton, which was a big move for me, as I had lived in the country all my life until now and had never been allowed out alone where there were busy thoroughfares. In seven weeks I was able to see objects with my right eye, but only straight ahead. I then discovered there was no side-light to this eye; but this defect was healed in one afternoon, and since then I have gradually been able to see more and more. Malformation of the eyes, crooked lens and paralysis of the nerves and muscles of the eyes,—all these discords have been absolutely healed. I can now travel to any part of London or any other place entirely alone. I have been able to teach myself, from books, to do drawn-thread work and canvas embroidery, and can do crocheting and plain needlework. I have also been able to do all my own reading, from the third week after I left off my glasses.

Words are wholly inadequate to express the gratitude I feel to God for leading me to the one who has helped me to this freedom; also to our dear Leader, Mrs. Eddy, for her loving and untiring labors for mankind in giving us this practical Christianity, Christian Science, and for all that it has done and is doing for me. I trust that this testimony will help those who are trying Christian Science healing to press on toward the freedom it has brought to me, and those who are not trying it to begin now.

Miss Ada B. Charman, Brighton, England.

Nearly two years ago I was healed absolutely and almost instantly through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It came about in this way: In August, 1908, I was away out in a little town in Colorado, stopping at a friend's house. They were some-

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what interested in Christian Science, and had the text-book, Science and Health. One Sunday morning I picked it up and began to read. At that time I was suffering greatly from a dreadful skin disease, so that I could not sit up without pain. I became so interested in this book that I read until I was called for dinner, which was about two o'clock. I found I had been reading for about five hours, which was something I had not done for years, as my eyes had troubled me so much that I had given up reading almost altogether. After dinner I went at it again, and read until away on into the night. Then I waked up and read for about three hours in the early morning. The next morning I began again, but after reading the book nearly two days I could only understand a few statements; yet there was something about it which led me on.

That night I read until after eleven, and when I went to take off my glasses I found that I had been reading all the evening without them. I have not used them since, though I have done more reading than I had in years. The following morning I ran down the hill, something I had not done for a long time, as my joints would ache so with rheumatism that I could hardly walk in the morning. I also remarked to my friend that I had not had a drink or smoke since Saturday night; and as this was Tuesday morning, it was something unusual for me, as I was a heavy drinker. I had drank all my life, except a few years when I joined the church and resolved to do better and did do better. But that awful desire for drink never left me, until I came into the understanding of Christian Science. I was also a heavy smoker; I had used tobacco in all its forms, but now I have no desire for it.

I had become so interested in Christian Science that I at once sent to Boston for a copy of "Science and Health with Key to the Scriptures," and also for a *Quarterly*. I then found, to my surprise, that I needed a Bible; so the dear friends where I was stopping gave me one for a present. As I traveled a good deal, I had to make room in my grip for the books; so I threw out all my medicine, and from that time on I have not used any material remedy. One of these remedies I had carried was for stomach trouble. One doctor had told me that if I indulged in certain foods I was liable to drop off any time, so I thought I had to be very careful what I ate. The skin disease was the last to leave me. I had been treated for this by several different doctors, the best I could find, but none of them gave me any help except temporary relief, and I had been told that the trouble was incurable. About thirteen years ago I injured my side very badly, and one doctor told me that I would never again be able to carry on my business as I had done; but since I have come into the understanding of Christian Science, I have carried heavy weights up several flights of stairs, many times a day, without experiencing any trouble.

For the healing of many ills, through the understanding of Christian Science, I am very grateful to God. The Bible is now a very dear book to me. I had heard it said, some years ago, that Christian Scientists did not use a Bible, but I have found out that they actually wear their Bibles out with close study. Since I have come into the understanding of Christian Science, our whole family of five has been helped, and now they all rely on Christian Science. I have been blessed by God to such an extent that I have been able to help others, and have not once failed, in any case I have been called upon to help. Such a spiritual uplifting has come to me that I am like one born again. I had a very quick temper; but now I am free. Once I was sick; but now I am well, and I can say, also, as did the blind beggar, "Whereas I was blind, now I see." I am very thankful to Mrs. Eddy for her wonderful book, "Science and Health with Key to the Scriptures," and to God for the many blessings I have received while searching for the light.—THOMAS H. SMITH, Sacramento, Cal.

[Translated from the German.]

Last February I had such a severe cough, with other alarming symptoms, that for many nights I was unable to sleep. Finally the conditions were such that, as I am seventy-two years of age, the physician himself had very little hope of my recovery. I then was advised by a relative to try Christian Science, and see if it could not afford me help. With only a slight understanding of Christian Science I did my share of the work, and within a couple of days was able to leave my bed temporarily. Besides the lung affection I had a serious bladder trouble, which had taken on such a severe form that often I would become downcast and melancholy, as the attacks were so painful that I would often get tired of living. I sought Christian Science for the healing of this trouble also, and feel as if a miracle had been wrought, considering the fact that this serious disorder has been completely healed through God's great love and help and the work which was done for me in Christian Science.

"Out of the abundance of the heart the mouth speaketh," yet words are inadequate to express my gratitude. I thank God, divine Love, for all this, and Mrs. Eddy from the depths of my heart for the great help which I have received. I wish that God's blessing may extend over Christian Science a thousandfold, that many more people may be helped thereby.

H. L. SEMMIG, Klingenberg (Bz. Dresden), Germany.

For several years it has been my desire to express through our periodicals my deep gratitude for the blessings that have come to me through the teachings of Christian Science. When I was a young child my mother heard of Christian Science through the healing of a friend. In our family there had always been much illness, with attending fear, anxiety, and sorrow. We faithfully observed all health laws, and depended upon *materia medica*, without gaining either in general health or the ability to prevent disease; but we began to depend upon God for our help as soon as this rule in Christian Science came to us.

One of the first proofs of its efficacy in my own experience was the overcoming, or prevention, of all pain and suffering from felons on my hand. One after another they appeared, until I had had one on each finger of my right hand. Through the slight understanding which my mother had gained in studying Science and Health, pain was felt at one time only; and this was soon destroyed by the confidence we had gained of God's presence and power to protect and heal. The protecting power of Christian Science was a joy to me through my girlhood, and many of the fears and cares that burdened my friends had no part in my life. Having been in a terrible cyclone when I was quite young, I was left with a great fear of storms, but after several years of patient work in Christian Science this fear was destroyed. At the time my baby was born every condition was normal. The birth was painless and God was again proven to be the "great Physician."

Christian Science has given me happiness, courage, hope, love, confidence in God, and a changeless Principle upon which to depend in working out of any discordant condition that may arise. For more than twenty years I have taken no medicine of any kind, and in that time troubles of many kinds have been destroyed, leaving me not only well physically, but better morally. In my life Christian Science is no experiment, but after years of proof there is the solid conviction that God is the only power there is, and that there is safety in depending upon Him which can be experienced in no other way. For the few proofs I have mentioned, and for countless others even more vital in their meaning to me, I am grateful to our dear Leader, and to all the loving faithful followers who have worked according to God's law as explained by her.—MRS. ABBIE D. KINSMAN, Decatur, Ill.

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I desire to express something of my deep feeling of gratitude for the joy and blessings I have received since coming into Christian Science, for I was a sufferer from many diseases when I found this truth. Perhaps the most painful of all was bladder trouble, although for many years I was never able to eat without abject fear that the food would produce violent pains in the stomach. For the benefit of those who are struggling with a sense of discouragement over slow healing, I wish to say that, as compared with many, my healing was slow; yet I rejoice now that it was, for this brought about an understanding of what the healing Principle is, and made me a better woman in every way.

Two and a half years ago our baby was born under Christian Science treatment, and there were none of the complications afterward which mortal belief has laid down for such occasions. Our baby has always been very receptive to the truth, any ailment being quickly overcome through the understanding of God and of man's relation to Him. She is rapidly learning to demonstrate this blessed truth for herself. Nearly a year ago, one very dear to me passed on, and I can truthfully say I could not have met the sore trial had it not been for my understanding of Christian Science, which is indeed "the Comforter." I have had many struggles since then with the sense of separation, but each has been more easily met than the previous one. These words of our dear Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), have been a great solace to me.

Christian Science has taught me more forbearance, more patience, and a new sense of love; and each day my heart sings peans of praise for even the few crumbs of understanding I have gained through the daily study of the Lesson-Sermon and our periodicals, together with the Bible, which now has a new meaning for me. I have indeed so much to be grateful for that I feel I can never pay my debt of gratitude to God, or to Mrs. Eddy. I have been gently led over the hills of mortal belief, into the valley of peace, that "peace of God, which passeth all understanding."—Mrs. Alice C. Clark, Denver, Col.

It is over five years since I was healed and became interested in Christian Science, and although I have devoted but a small part of my time to its study, I have learned more of the Bible than I had hitherto in the ordinary way. I had always wished for an understanding and a systematic way in which to learn these truths, but never found it to my satisfaction until I sought physical help in Christian Science. I then found the truth, and am finding more each day and each year; it has met and is meeting my spiritual need, as well as the physical. The Lesson-Sermon, as I study it each day, supplies the food I need and strengthens me for my daily work. Through the faithful help of a practitioner and my own study, an obstinate headache, which periodically presented itself for many years, has vanished into its native nothingness. It is pleasing to notice, also, the advancement made by my two little girls in grasping this truth. When hurt or in pain they quickly begin to practise what they have learned, for it has been proven to them many times that Truth is an ever-present help, and that God is our unfailing strength. For this, and the blessings I receive daily, I am very grateful.—Mrs. L. B. Strow, Charleston, W. Va.

I wish to express my love and gratitude to God for Christian Science. Previous to becoming interested in this truth I was a great sufferer from what the physician called nervous and spinal trouble. He said the only help for me was through an operation, but that I would only be relieved and not cured unless I went through another operation. While suffering untold agony, a voice spoke to me as if an angel had brought the message, telling me of Christian Science, and I turned to a practitioner for help. After the first treatment the trouble grew less, and the most severe symptoms of disease vanished in about four or five weeks. I felt quite a different person and was full of hope because of the boundless good of every sort which had been revealed to me. Here was the truth of which I had been so sorely in need.

I am so entirely changed, both in appearance and temperament, that when I compare the present with the time when I was almost helpless, words are inadequate to express the joy that comes into my consciousness. I am thankful to God, and to our Leader, Mrs. Eddy, through whom this blessed truth has been revealed to mankind. My great desire is so to live that I may be worthy the name of Christian Scientist.—Mrs. Nellie Berg, Monroe, Mich.

The time has come when I feel that I would forfeit my right to enjoy and profit by the good received through the *Sentinel* and *Journal,* if I did not show my gratitude. I loved the church to which I had all my life belonged, and all work connected with it. Our motto, placed in the entry of the church building, read: "No creed but the Bible, no name but Christ's." I gloried in being in a church that recognized, as it then seemed, no limitations, and I felt that everything possible in religion was possible inside the church of which I was a member; so I was not open to investigation or consideration of any other form of religion, and refused to discuss Christian Science or to read the textbook.

I had to be brought to face the fact that no amount of mere belief or blind obedience to "carnal ordinances," which Paul tells us "perish with the using," could make us followers of the Master in deed and in truth. Even when we were forced to give up a child, through a fatal illness, I felt unwilling to call on my Science friend, for I said that I had no faith that any prayers could be more efficacious than those that were held at the church for me and mine. But when, the next year, a second child seemed to be fading away from us, I consented to ask help for myself, that I might have strength to care for the child in the siege of a relapse. I stipulated that the help was for me; that I would take no medicine, but I could not feel willing to give up the doctor and medicine for the child. The response was marvelous. I became calm and restful and, most wonderful of all, the child lost every dangerous symptom and was speedily restored to health.

I saw then a power in Christian Science that was not to be found elsewhere, and I procured a copy of Science and Health as soon as possible. I saw immediately that it would be all or nothing to me, and I began to struggle earnestly, with all the energy of my nature. I wanted to know for myself that it was founded on the Bible, so I kept a Bible with a Concordance near me, and every statement that produced any question or doubt in my thinking was weighed, through careful study of Bible references bearing on it. Each mental warfare ended by my recognizing the truth in our Leader's interpretations. I had always hoped for the healing, and believed that all Christians ought to be able to avail themselves of the promise Jesus gave so unreservedly to all who should believe on him. As I grasped little by little the import of "God with us," and found that I could relieve others, then at last the spiritual sense of baptism came to me and I was ready to accept for my children, as they should become ready for it, not the water baptism of John, but the baptism which is "a purification from all error" (Science and Health, p. 35), that which John foretold as Christ's baptism of the Holy Ghost, and with the fire of purification.

Lastly there came to me the realization that in healing, in the overcoming of sickness or sin, I was proving the

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presence of the Christ and no longer needed memorials. This conviction brought me to the point where I felt I had finished with a church that decried Christian Science and its teachings, and I was entirely ready to cast my lot with the little band of Christian Scientists. During these two years of questioning there had been times when I was forced to let a physician treat the children, but every time my earnest desire for Science brought Science back to do the healing. Since I took my stand in 1896, myself and three of my children have depended on Christian Science for relief from all ills, and the two other members of my family have usually asked for Science help. Many ills, physical and otherwise, have been met and mastered, and Truth grows ever more dear and more real. I am learning to feel less impatience toward those not yet ready for Christian Science. I know they will see in due season, and I must leave them free from any mental chiding on my part. My one obligation to them is to overcome in myself whatever is unlike the Christ,—to follow, myself, in the light as it opens before me, and to be loving and patient, "trusting Truth, the strong deliverer," to use Mrs. Eddy's words, to guide all "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (*Ibid.*, p. 226).

I send these words with sincere gratitude to God for His wondrous gift to this age.

MRS. MARY BELLE LITTLE, Memphis, Tenn.

It is over eleven years since Christian Science was first presented to me while on a visit to a sister whom I had not seen for seven years. Four years of this time she had been interested in Christian Science, had herself been healed and had gained sufficient knowledge of the subject to heal others. For over seven years previous to this time I had suffered a great deal with stomach and heart troubles. I had been treated by three different doctors, also used every remedy that was recommended to me, but they only afforded temporary relief. My sister told me that food had no power to harm me, as I had believed. To me this was an extraordinary statement, but I found that what she said was true, and the good effect remained with me for about a month after I returned home. At the end of that time, however, the old trouble returned in full force and I suffered severely after eating.

I had been in conversation with my former pastor on the subject of Christian Science, and he had almost persuaded me that it was not Christian. I then lost no time in writing my sister to this effect, but in the mean time I prayed to be led of God, for I was convinced that Christian prayers should be answered in healing the sick and suffering, as they were in Jesus' time. My suffering was so intense that I decided it was a rebuke to me for denying the truth after I had had the proof of its power, so I wrote my sister a second letter, asking for treatment, and I was healed in one week. Since then I have had no trouble with the old complaint and have also found Christian Science equal to every necessity. In all this time Christian Science has been the only physician in our family of five persons,—my husband, three children, and myself. These children, whose ages are from four to ten years, have never taken any medicine or used any material remedies, and they are daily proving the power of God's Word to heal, and to protect them from the ills of the flesh, through the light thrown upon it by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. These children were all born under Christian Science treatment, and I have had wonderful proofs of the power of Truth at such times. I have also had the blessed joy and privilege of helping others, but to me the healing of disease is only the smallest part of Christian Science. The healing of sin and the spiritual uplifting that have come to me through this study is beyond human expression.

With deepest love and thankfulness to God, I send these lines, in the hope that they may encourage some weary pilgrim, for many a time the testimonies of others in the *Sentinel* and *Journal* have been a help to me. I also wish to express my thanks to our beloved Leader, Mrs. Eddy, for her untiring labor of love and wisdom in so richly providing us with an abundance of pure literature. Last but not least, is the *Monitor*, which is a welcome daily visitor at our house. Even the youngest member of the family looks for it with interest. There is always something to interest even a child of four, and I am never afraid of being questioned by the children as to something which they have read in the *Monitor* that they should not read, or some picture which would leave a wrong impression on their memory, as is often the case with the ordinary newspaper.

MRS. CELINA C. PHILLIPS, Port Hope, Ont.

From earliest childhood I was not strong, and in later years a stomach trouble appeared, which gradually grew worse until I was most wretched, being subject to almost constant vomiting. After my marriage, while living in the Canal Zone of Panama, I began to suffer from what the doctor called internal spasms—an alarming condition. Just at this time a dear friend told us of Christian Science. A few weeks later his wife came, and I was the first patient of this brave woman in this place. I was benefited from the start, but my healing was slow. Each day, however, I grew a little in the understanding of Truth, and I am now entirely well. Just in the degree that I have understood the teaching of Christian Science, and put it into practice, have the ills disappeared.

Looking back, it all seems so beautiful, so natural, to grow up and out of the old fears, envy, mistrust, hatred, and the like, into the sunshine of Truth and Love, as revealed in Science and Health by our Leader, Mrs. Eddy. Hope was awakened, happiness followed, accompanied by the greatest of all blessings—health. Cause and effect are thus revealed in a new light. I realize this is only the beginning in the right direction, and while much has been overcome, there is yet much more which requires earnest study before I can take a part in the great work. Only as we live the good we know, can we hope to gain more.

As other earnest Scientists have helped me in times of discouragement and darkness, so may I be ready and willing to help another, and may my life prove my gratitude to our Leader for giving us our text-book.

MRS. JAMES BOWDRY, Isla de Nars, Bay of Panama, Panama.

It is with gratitude and joy that I endeavor to express my thanks to God for the healing truth which has been unfolded to me by Christian Science. I feel sure that all who study this beautiful teaching, given to the world through our dear Leader, Mrs. Eddy, will see how we are bound to revere her for being so brave and steadfast in the face of the most bitter persecution, in order that the whole world might receive this revelation of something absolute, in place of what was relative and contingent.

I had been in search of physical help practically all my life; in fact, only through the greatest care and love that a mother could show, was I brought through childhood at all. I was a great sufferer from severe catarrh and earache, and each succeeding year was subject to colds and very aggravated throat trouble. During one of these attacks an operation had to be performed. In 1891 I was invalided home from New York, suffering from severe poisoning, and after an operation lingered for seven months between life and death. In 1897 my throat troubles became so serious that

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on two occasions my life was despaired of. About 1904 the old wound caused by the operation commenced to give me intense pain, and although many remedies were tried, I did not get any permanent relief. Two years later my heart became very painful, and I was ordered by a specialist to give up my work and go abroad. I was refused insurance on account of this difficulty. I could not sleep on my left side, and suffered in many other ways from it.

In June, 1907, while spending the evening with an old friend, who had taken up the study of Christian Science, I asked him if he thought it could possibly help me to get free from my wretched physical condition, and his reply was so earnest and convincing that we made an appointment with a practitioner for the following afternoon. I must say here that, owing to my weak state of health, I had been allowed to do practically whatever I liked while a boy, and had contracted a passion for cards, racing, etc., so that hardly a day passed but found me indulging in one or the other. Never thinking of anything above material enjoyment, religion was practically unknown to me, and I had not read the Bible for a great many years. It must have seemed to those who knew me that if Christian Science could heal me physically it was wonderful, but if it could possibly lift me out of the mire and give me a desire to know God, then it indeed must be the teaching of the Christ.

It has done both. The feelings which I entertained on coming into the practitioner's presence will be an ever-present memory. The place seemed too good for me, but gradually the love expressed by the Scientist and the truth of the words enveloped me in a feeling of perfect security. My whole nature seemed so uplifted that, although I had bets on some races to be decided that day, I went home to read more of that wonderful book, Science and Health, which the practitioner had kindly lent me. I never thought of the races until the next day, when I closed all my betting accounts, and have never had any desire to bet since. My physical healing was received in less than five weeks' treatment, and never during the three years since this took place have I had any difficulty which has not been met without any help outside of Christian Science in less than forty-eight hours.

Any one who reads this can immediately see what a wonderful change this glorious freedom from both physical and mental trouble has brought into our home life. As said the Master, "Ye shall know the truth, and the truth shall make you free." May the complete change which this truth has made in me, be the means of causing others to seek this wondrous teaching of God, divine Love, who truly does "meet every human need" (Science and Health, p. 494).

FRED R. RHODES, Headingley, Leeds, England.

[Written for the *Sentinel.*]

LOVE.

JOSEPHINE HEERMANS GREENWOOD.

My heart was full of rapture yesterday,—
With sweetest joy my being overflowed,
For Love with me sojourned. Love then bestowed
A song that in my heart shall live alway,
Diffused, persistent, sweet; and though today
Love seems no more to brighten my abode,
Lack-luster now what then effulgent glowed
In splendor bright, yet Love's loss I gainsay.
Love hath its rhythm, its glorious day, no night,—
Love's presence making light, Love knows no dark
(Though sometimes I myself obscure the light
And lengthening shadows grim I cast). But mark:
The sun of Love keeps e'er his constant course,
From Love no dark, no shadow, has its source.

FROM OUR EXCHANGES.

[Charles S. Kay in *Standard.*]

That Christianity in its essence is the ultimate religion, the writer firmly believes; but as to what truly constitutes real Christianity it is possible, and even probable, that the conceptions of men may change in the future as they undoubtedly have changed in the past. There is no instinct of the human mind stronger than the desire to be able to put the stamp of finality on religious belief. In the matter of religion as a thing of mere intellectual belief, men will doubtless differ as long as the world stands. So long as religion is conceived of as being the acceptance of a set of intellectual opinions, couched in a certain phraseology, there will be no absolute uniformity of religion in the world. If the essence of religion is to be found in a certain unselfish attitude of heart, and a desire to help others and to be and do right oneself, there are evidences even now that mankind is getting together on these points. If it can be strongly entrenched in the innermost being of a man that before a great, all-wise, and all-good Being he must stand or fall, and not through the interference of any other human being like himself, a great advance has been made in the moral status of that man. Add to this belief the doctrines that are the very life of evangelical Christianity, and minor differences, built on human conceptions and on doubtful interpretations, will not materially disconcert the sincere seeker after truth and goodness. The religion of tomorrow will approach this conception of belief and conduct. In spirit and ethics it will be the Christian religion as we now have it; in creedal statement and in verbal phraseology it will change with the ages as they roll along.

[*Advance.*]

Jesus never talks about truth as an abstraction. It is a relation between persons, between God and himself or man, or between himself and man, a vital element in the lives of individuals. It is the true, rather than the truth. The weakness of present-day theology is that it ignores this important fact and treats truth as an abstraction. The result is that individuals are eliminated from Old Testament history, and abstract ideas and clever theories are made to take their place. And in the New Testament the great works of Jesus himself are ruled out by a conception of so-called law. Thus the living is made to give way to abstractions. Sin also is turned into a theory rather than an individual responsibility, and religion is subjected wholly to intellectual processes. It is made a matter of mentality instead of an appeal to the whole moral and spiritual nature of man, including will, heart, and conscience. The reconstruction of theology, about which we now hear so much, is an attempt to shift religion to this basis of the abstract and the merely intellectual. But it can no more become a practical success than would be the attempt to raise wheat on a chart in a scholar's study, instead of by casting seed into the ground.

[*Zion's Herald.*]

Lessing once said: "Christianity has been tried for eighteen centuries. The religion of Christ has yet to be tried." This is one of those brilliant epigrammatic deliverances which conceal as well as reveal truth. We do not know what Paul of Tarsus "tried," what Augustine "tried," what John Huss "tried," what Wesley and Whitefield "tried," what D. L. Moody and Gipsy Smith have "tried," if it was not Christ's religion. They were not perfect men, but they got at the heart of Christianity's secret, they lived close up to the cross, they had as their dominant mood, their overmastering passion, the mind of Christ. Yet, if Lessing means to remind us that after eighteen—now nineteen—centuries Christianity is for multitudes a name rather than a life, a theory rather than a deed, a sentiment rather than a

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sacrifice, he is right. Moreover, no man, not even Paul, has tried out to the very uttermost all the possibilities of the Christian faith and experience. Moody, who probably never heard of Lessing, put that truth forcibly when he said that "the world has yet to see what God will do with a thoroughly consecrated man."

[*Watchman.*]

Strength of character is a high quality, but if lent to the propagation of error, may be an element of unrighteousness rather than of righteousness; or, if opposed to the progress of the truth, may become mere obstinacy. Noah, Daniel, and Job were loyal to God,—Noah in an evil world, Daniel in a pagan nation, and Job among self-righteous friends. The temptation of Noah was to go with the crowd; the temptation of Daniel was to yield to luxury and ease, and the temptation of Job was to succumb to sorrow and pain. But they all stood gloriously firm in loyalty to God and to the right; and this was an important element in the conspicuous honor they received in being selected by God as three typical righteous men.

[*Christian Register.*]

There are worse things behind us and better things before us. To rejoice because we have escaped from the evils behind us and to rest in that mood of rejoicing is fatal folly. To believe that better things are before us and that by the application of reason and the principles of love and justice they can be realized, makes the situation in which we now are, if we are content with it, an exhibition of ignorance and selfishness. The current of time flows on forever. Progress may or may not accompany it.

[*Universalist Leader.*]

In its deepest spiritual psychology the Bible is not an outgrown book. The most modern and prophetic soul will find in it exhaustless resources of inspiration. If one understands literature there will be no sense of compromise, no thought of turning away from light and truth, when he spends an hour with Job or Isaiah or the preacher or the psalmist. Those men were timeless. The spiritual Israel which exists within the shell of her outward priestly cult is perennial.

[*British Congregationalist.*]

Christianity has established a love of truth as one of the noblest motives that can actuate and direct the mind of man. In every great department of human life—science, art, politics, economics, and social well-being—there is an eager quest for truth. Disbelief claims the authority of conscience for urging the doubts with which it assails the Christian faith, and professes the purest motives for seeking to emancipate mankind from the illusions and superstitions of a worn-out faith.

[*Standard.*]

Doubtless impulse is given to the moral and spiritual nature of man by the consideration of abstract truth, but experience has taught us that it is truth incarnate in a life that grips us most strongly, moves us most profoundly. To have the didactic teaching of Jesus would mean much to the world, but to have that teaching expressed in conduct means more. The great Christian lives have been those which vividly apprehended Jesus Christ.

[*New-Church Messenger.*]

It seems strange that the church did not from the beginning perceive that the garden of Eden is a state of life, and that the "garden of God" is the church, or in particular the soul, wherein grows the virtues of His own planting.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist with space for the names of the churches and their by-laws can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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

Vol. XII. No. 49.

BOSTON, AUGUST 6, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A new form of declaration blank has been sent to the various steamship lines to be forwarded to the steamship agencies abroad, there to be distributed to passengers leaving for the United States. It is believed that the work of examining baggage of incoming transatlantic passengers will be expedited by the change of system. The passengers will fill and sign the declaration blanks as soon as the vessel leaves the foreign port, giving a complete list of the articles contained in their baggage. The declaration blanks will then be turned over to the proper authorities on the boat, to be in turn placed in charge of a deputy collector on the arrival of the vessel at port, where the passengers will take oath to the truth of the declarations.

Six hundred and thirty boxes or two hundred and ten barrels of the best commercial apples exhibited at the third national apple show in Spokane, Nov. 14 to 19, will win the sweepstake prize of one thousand dollars and a gold medal banner with the title of champion of the world for the owner, lessee, or authorized agent of the land where the fruit was grown. The second prize is three hundred dollars and a silver medal banner. Premiums of a total value of nineteen thousand dollars will be awarded in other contests, ranging from ten boxes each to a single apple. All competitions are free and open to the world, entries closing Nov. 9.

At Washington the commissioner of internal revenue has made public a list of several hundred patent medicines popular in various sections of the country, the manufacturers of which must pay the special tax of liquor dealers, regardless of the fact that their preparations are put up for medicinal use. The chemists of the internal revenue bureau have held that the preparations in question are insufficiently medicated, and therefore liable to be used as beverages in places where the sale of whisky and other intoxicants is prohibited.

Thumb-mark signatures are required of city employees of Milwaukee when receiving their pay. The system is not only to protect the city, but to assist those who are unable to write their names readily. Each employee is given a card with his thumb-print on one side. The other side is to be blank until the owner of the order calls for his money, when he will be asked to make another imprint. The two of course must correspond.

The hearings in the suit brought by the Government for the dissolution of the powder trust for alleged violations punishable under the Sherman anti-trust act, have been concluded. The hearings have continued for two years. Federal Examiner Mahaffy will submit his report about Sept. 15 to the presiding judges of the United States circuit court of Wilmington, Del.

There are said to be more than five thousand motor cars in storage in Kansas City and near-by towns, waiting for the coming of the harvest money to farmers in the southwest. These cars are valued at eight million dollars, and, according to the dealers, every one of them will be disposed of before the winter comes.

Mayor Gaynor of New York, by his determination to end extravagance in the matter of municipal advertising, is expected to save the city about seven hundred and fifty thousand dollars in the first year of his administration, in addition to other economies already adopted.

The board of army engineers charged with the duty of inspecting the various reclamation projects and reporting to the President upon the possibility of completing or extending them, has just started upon a tour of observation which will require about four months.

Proceedings have been begun by the department of justice against sixteen concerns manufacturing sanitary enameled iron ware, and their officers, located in nine states, in a bill in equity filed against them at Baltimore under the Sherman anti-trust law.

There are now altogether 2,108 buffalo in North America. These "buffalo" are really bison, but the term buffalo has been applied so long and generally to the American bison that the term conveys more meaning to the general reader.

Thirty-six naval vessels, which cost the United States Government $9,803,495.99, have been consigned to the junk heap in the last ten years. Of these, thirty-two have been sold by auction, bringing $266,779.41.

A campaign for the annexation to Chicago of every town and village within one hundred miles of the city hall will be discussed at a meeting of the Three Million Club soon to be called.

International.

Orsen, a town in Sweden, is probably the only municipality in the world which has ordinary city expenses but which imposes no taxes. The local railway is free to every citizen, and there is no charge for telephone service, schools, libraries, and the like. This state of affairs is due to the wisdom of a former generation of citizens and rulers of Orsen, who planted trees on all available ground. During the last thirty years the town authorities have sold no less than five million dollars worth of young trees and timber, and judicious replantings have provided for a similar income in the future.

A joint conference of considerable interest and importance to the cotton trade was held by the Federation of Master Cotton Spinners Association, the Amalgamated Association of Operative Cotton Spinners in Manchester, Eng., recently. After a discussion on the recent demand of the masters for a five per cent reduction in the wages, it was unanimously agreed that a settlement of the wages question by the withdrawal of the masters' demand should be recommended, the conditions being that no demand for advance or reduction in the present wages should be made for a period of five years.

It is expected that the contract for the high-level bridge to be constructed by the Canadian Pacific railway between Edmonton and Strathcona, Alberta, will be awarded soon. The bridge will be the largest of its kind yet erected in Canada, it being estimated that the concrete work alone will require two years to complete. The four center piers of concrete will, it is stated, be the highest in the world, rising one hundred and six feet above the water level, in addition to which there will be eighty-nine concrete pedestals and four abutments.

The shipments of Canadian grain across the Isthmus of Panama over the Tehuantepec railway have become so large that the Pearson Company of London, the largest contractors in the world and the controllers of this railway, are planning to make of it a four-track system. The present line shows practically no grade and therefore can be cheaply operated. The object in providing four tracks is to prepare for competition with the Panama canal.

"Demonstration farms," containing a total of approximately five thousand acres, have been started in Alberta along the line of the Canadian Pacific railway for the purpose of showing the incoming thousands of settlers from the states the most profitable crops either for irrigable or non-irrigable land. This, it is hoped, will be the means of preventing a series of unprofitable experiments by the new farmers. The "farms" are distributed over a wide area.

A telephone exchange, reported to be the largest in the world, has just been opened at Hamburg, Germany. Until recently the telephone systems of Hamburg have been worked from five centers, but under the new arrangements they will all be combined under one roof. The equipment includes eighty thousand connections, of which only half are at present in use, and fifteen hundred men and women officials.

In view of the recent discoveries of petroleum in Trinidad, which might be useful to the navy, and the importance which the island will acquire upon the completion of the Panama canal, the British government is considering the advisability of fortifying the entrances to the Gulf of Para.

The leaning tower of Pisa has increased its inclination from the vertical by about eight inches within a short time. The foundations are in an unstable condition, and the authorities have ordered that the bells in the tower shall not be rung, lest the vibration should hasten its collapse.

Industrial and Commercial.

The Presumpscott river in Maine is called the little giant of power streams. Its total length from the gateway where it leaves the Sebago lake basin to the point where it plunges over the dam at Presumpscot lower falls into the ocean is a trifle less than twenty miles, and in this distance it develops an energy of forty thousand horse-power for the turning of wheels and generating of electricity. The total fall of the river in that distance is two hundred and sixty-seven feet.

An electric locomotive of one thousand horse-power, which, it is said, can be used on any railway without live rails or wires, has been successfully tested at Glasgow, Scotland. It has a steam turbine which makes three thousand revolutions a minute and a dynamo which supplies electricity to four motors by which the wheels are directly driven.

The International Cotton Mill Corporation with a capital stock of twenty million dollars has been formed. Negotiations for the acquisition of certain textile mills in this country and in Canada, it is stated, are well under way. The various mills acquired by the company will manufacture some three thousand varieties of cotton fabrics.

The total output of the camphor monopoly of the government of Formosa for the fiscal year ended March 31, will be about eight million pounds of camphor and camphor oil. At the price fixed by the monopoly bureau the income to be derived will amount to $1,982,836.

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CHRISTIAN SCIENCE SENTINEL

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

UNITY OF ACTION.

W. D. MC CRACKAN, M.A.

PETER was by occupation a humble fisherman, while Paul was a man of learning, of the proud sect of the Pharisees; yet these two men, so dissimilar in education and association with the world, learned to display unity of action of the highest and noblest type in healing the sick and sinning. The understanding of the one God whom they worshiped enabled Peter to heal the lame man at the gate of the temple called Beautiful, and to say to the noble woman whom they called dead, "Tabitha, arise." Through this same understanding Paul, when shipwrecked on the island of Melita (modern Malta), was able to shake off the viper which had fastened itself upon his hand and to remain unharmed; likewise, to heal the sick father of the chief man of the island.

It is recorded that when Jesus called upon Peter to follow him, he straightway left his nets and became a close companion of the Galilean Prophet; whereas Paul may not have known the great Teacher personally, and at one time considered it his duty to persecute and slay the followers of Jesus. Yet in Science these two men—the fisherman and the scholar—exhibited true unity of action, because they learned to reflect the healing power of Truth to suffering and sinning mankind. Furthermore, it is helpful to notice that although Paul had "made havoc of the church," yet this atrocious conduct was not remembered against him for evil by the members of the struggling church after he had once taken his stand in behalf of Truth. We read that there was some natural fear of him at first, when he suddenly joined the ranks of his former victims, but no expression of hate or revenge is recorded.

The understanding of the only true God brings with it a complete obliteration of past injuries, injustices, oppressions, and grudges,—a true forgiveness, a perpetual reconciliation. Whoever acquires the consciousness of good and holds fast to it, loses the consciousness of evils which once seemed hard to bear. A hush falls upon those who enter into the presence of God, stilling the tumult and strife of personal grievance and producing a calm wherein only the "still small voice" of divine Love can be heard. Mrs. Eddy states, "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin" (Science and Health, p. 241). This is the devotion which is capable of bringing about unity of action among persons who display differing characteristics due to temperament, education, environment, and experience. This devotion supplies the central motive governing all the members of a Christianly scientific organization. To heal, using the word in its broadest sense, is to be about our Father's business.

All the manifold activities of The Mother Church and its branches center in the healing motive. The several ways and means instituted for placing the understanding of Christian Science within the reach of those who are ready for its acceptance, these methods of bringing the facts of Spirit to the fleshly mind, are just so many avenues for healing. First and foremost, the text-book of Christian Science, and our Leader's other writings, elucidating the Scriptures, fulfil this glorious mission. Then all the other activities represented by class teaching, by our church services and testimonial meetings, by the reading-rooms, the Christian Science periodicals, the committees on publication, the lectures, etc.,—all in their several ways are designed to heal. And how wonderfully these ways are meeting and mastering specific phases of ignorance and sin!

When this central motive, this true devotion, is kept pure and unsullied, the foundation is laid and kept intact for a truly united Christian Science society or church. Its members, though representing types as dissimilar as Peter and Paul, can then cooperate under the one Mind, and thus do their part in evangelizing the world. What a glorious prospect is even now unfolding itself before the whole of Christendom, when men and women of every name and nature shall find their joy in this genuine devotion, this unity of action,—when every theologian shall voluntarily surrender the traditions of scholastic theology in order to become as a little child, when every physician shall relinquish his trust in the action and reaction of drugs to heal, because he has discovered an unfailing remedy for all ills in the divine Mind, and when the natural scientists, versed in the seeming laws of matter, shall rejoice that the beneficent law of God is above all; when every man of business shall prosper because he prefers the kingdom of God and His righteousness to material wealth; when every politician shall be willing to sacrifice his power of personal control because he esteems more highly the rights of others; when the school-teacher, the actor, the painter, the sculptor, the athlete, each in his way, shall heal by overcoming limitations and setting up the standard of perfection.

This healing unity of action has already begun its work. It is circling the earth; and as it advances it brushes aside into deserved oblivion all the petty misunderstandings, selfish motives, eccentric ambitions, subterfuges, plots, and plans which have heretofore divided men into hostile factions by separating them from God.

"DEMONSTRATING SUPPLY."

MABEL S. THOMSON.

THIS phrase, "demonstrating supply," is one which is so often on the lips of students of Christian Science, and indeed is used sometimes in such curious connections, that one is tempted to wonder if the speaker always understands its meaning and what it implies. Behind it, as a matter of fact, lies the whole of the problem of money, with all its ramifications in social economics. To deal fully with such a problem is, of course, beyond the scope of this article and of its writer, but possibly some aspects of it, as it affects the student of Christian Science, may be touched upon and

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bring to light ideas which may help to elucidate the whole subject.

One of the first points which presents itself in the unfoldment of Christian Science, is the fact that all the standards of value to which the mind has been accustomed have to be changed and adjusted, the money value probably first of all, and at once it is seen that money has been given an entirely wrong estimate by mankind. Instead of being regarded as a symbol it has become a thing, a power, and men love it, and fear it, and desire it, and think they can do nothing, and worse still, think they are nothing without it. And yet any one who gives thought to the matter can see, without any metaphysical knowledge, that such a position is false, for no one can really be any richer than the amount he can use, no matter what his banking account may be, and therefore fundamentally his wealth is bounded by his mental concept of life and its desires and uses. Whatever he possesses beyond what he can make use of in the way of progress is, to all practical purposes, dead loss and waste.

Again, to take an instance which is probably familiar to every one, of two people occupying the same position in life, under the same conditions with the same income; one will always be rich and have plenty, while the other will always be poor and "hard up." It is impossible to explain why, except that each case is the outcome of the individual mentality, the mental concept, and money has nothing to do with it. These are, of course, very general statements, but if the student of Christian Science who is faced with the problem of "demonstrating supply," will take some such line of argument, he will realize that far more than just earning enough money to keep him in bread and butter is required if he would really solve the problem. The first thing to see is that the concept of money as substance must be changed. In and of itself money is nothing but a false sense of substance involving error, and only if this sense is touched by Truth to the uses of good in human experience, can it even symbolize substance.

No mere process of intellectual reasoning can induce this changed concept, but it comes about unconsciously, under the influence of Christian Science, as it works those revolutions in thought which entirely change the standpoint. After some thought and practical work the student will presently arrive at the point where he sees that the supply which he demonstrates in Christian Science is not material, and cannot be. He gains, through a perception and realization of the truth of being, a sense of plenty and abundance in consciousness which no doubt will be manifested in his human experience, just as a better sense of health is manifested physically. But this sense is generally gained only after a mighty struggle with various phases of fear and pride. In "Miscellaneous Writings" (p. 307) our Leader says: "God gives you His spiritual ideas, and in turn, they give you daily supplies." Would not this same truth underlie the psalmist's statement that he never yet saw the righteous forsaken or begging his bread? Christian Science, with its practical application to all the minutiæ of human affairs, illuminates many such sayings recorded in the Scriptures, and shows how the ancient worthies had to meet precisely the same difficulties with which we are confronted today, and it also reveals the secret of their success in meeting them.

When the student has advanced so far in his researches on this subject, the fallacy of many specious arguments about "demonstrating supply" will be exposed, and the suggestions that Christian Scientists ought to manifest wealth and ease and comfort *per se* will be seen for what they are. But the student will also recognize, on the other hand, that as his mental concept changes from the material to the spiritual, from the limitations of sense to the infinite sources of Soul, so his actual experience will throw off the old sense of bondage and will emerge into a knowledge of resources it never had before. In other words, if he seeks "first the kingdom of God, and his righteousness," all these things will be "added" unto him.

An illustration may be of use at this point. A student who was talking on this subject said, "I was able to demonstrate supply for so-and-so, and she is now in good employment; but she does not seem to think she can pay for her treatment. Why cannot I demonstrate my own supply?" The answer seemed obviously to be that the speaker did not have the right concept of supply. The mere fact of the friend having found employment was no argument that she had made a demonstration of supply, if she had not also been lifted mentally out of the beliefs of fear and dishonesty and lack which constitute poverty, into that knowledge of God which is wealth and abundance; and as long as the student was in ignorance on these points, it would be an impossibility to make any true demonstration of supply.

The conclusion of the whole matter seems to be this, that all which is meant and implied by the word money, or supply, is entirely a mental concept, a state of mind or of character, and that so long as one believes otherwise, and looks upon money, either in its abundance or in its lack, as a thing in or of itself, he cannot truly "demonstrate supply." The abundance of supply is that state of mind which knows God aright, and from which self and fear, pride and ambition, are being eliminated. It makes no difference what the particular case may be, whether it is a small individual problem, or a business involving thousands, it must be worked out in the same way, and it is equally necessary—and possibly more difficult—for the man who believes himself to be rich in this world, as for the man holding the opposite belief, to bring into a demonstration the fact that to know God aright is not only "life eternal," but it points to God as substance and the source of all supply, if one would build his house upon the rock which cannot be shaken.

GRATITUDE.

ADA BEERS FOSTER.

THE regenerated heart is of necessity a grateful heart. As one is purged, little by little, of the false beliefs which have enslaved, and a corresponding degree of freedom is attained, an ever-increasing measure of gratitude pervades the mentality thus emerging from the mists of error into the sunlight of eternal Truth.

The one who is earnest and loyal knows well the gratitude expressed by tears, rather than words, as the marvelous goodness of God is unfolded. In unknown ways, at unexpected times and places, under stern stress and bitter sorrow, Love's behests awaken mankind from these illusions of mortal sense by the inspiration of gratitude, —gratitude for the healing of sorrow; for every mistake corrected; for every error destroyed; for every false belief eliminated; for every sin forgiven, because forsaken; for every illuminated sense of Truth's appearing in individual consciousness. The joy of redemption floods thought with the spirit of praise, of love, of genuine humility. Purer desires and holier ambitions wait upon the recognition in human thought of man as the loved son of the ever loving Father-Mother God, and pure peace is augmented by the ever grateful consciousness that "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13).

Gratitude is inspirational. It brings the hidden things of God to light in seemingly burdened human hearts. It inspires a childlike faith in our heavenly Father, enabling us to be obedient "unto the heavenly vision," even when paralleling in individual experience the doubts and fears of the children of Israel,—the Red Sea in front of them, inaccessible rocky ramparts on either hand, and the pursuing Egyptians. They, in obedience to the divine command, went forward, and found, as do we, a safe path through

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"the dark ebbing and flowing tides of human fear" (*Ibid.*, p. 566). On the "other side of the flood" they sang their hymn of grateful praise, even as it is being sung around the world today by countless thousands who have been healed in Christian Science.

Gratitude amplifies and exalts the human concept of love, elevating and sustaining aspiring thought until it apprehends somewhat the Love that is God. Love is all-embracing, therefore the thought which is grateful for the dawning understanding of Love as divine Principle, goes out, spontaneously, to all living things, from the tiny creatures of the grass up to the highest known exponent of the perfect Mind. Thus gratitude infuses the nature with Godlike tenderness, until it approaches the sublime patience depicted by Isaiah of the Saviour of men,—"A bruised reed shall he not break, and the smoking flax shall he not quench," —a fitting rebuke to the mortal thought which is ever ready to judge and condemn. Gratitude keeps the grateful one ever about the Father's business, and he finds that, in proportion to his gratitude, erstwhile distasteful tasks assume new meanings, and are performed with joy. This new joy, born of the apprehension of the true significance of work, is of itself cause for gratitude, for it unerringly indicates spiritual progress, unfolding selfless effort, invariably culminating in a high success.

The grateful nature is likewise aglow with love and reverence for our Leader. One can but faintly discern, from his own experience, what that heroic heart has endured in fulfilment of her mission to bless mankind. True, one can arrive at some faint estimate, in proportion to one's own fidelity to Truth. Mrs. Eddy's successive demonstrations that "one on God's side is a majority," are for our encouragement under all circumstances and conditions. The vision of impartial Love, sustaining and inspiring her, illumining her ascending pathway, falls athwart the lowly footpath of every faithful, obedient student as he daily takes up his cross and follows her even as she follows Christ.

THE WEDNESDAY EVENING MEETING.

BRIGMAN C. ODOM.

A FACTOR that is doing much toward awakening and uplifting humanity to higher spiritual ideals is the Wednesday evening meeting. These meetings in many cases attract large and intelligent congregations, and lookers-on marvel at this unusual interest. The hungry and thirsty, wandering "in the wilderness, in a solitary way," finding "no city to dwell in" are drawn hitherward; and, discerning that which begins to satisfy the longing soul and to speak peace to the troubled heart, they become earnest seekers for more of "the kingdom of God, and his righteousness." Jesus said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? . . . A man clothed in soft raiment?" but these questions bring no rebuke to the sincere seeker after God. Human means and personal joys have afforded no rest to those "that labor and are heavy laden." To such as these the Master said, "Whosoever drinketh of this water [material sense pleasures] shall thirst again: but whosoever drinketh of the water that I shall give him [spiritual understanding] shall never thirst."

Those in whom these meetings awaken an interest come to realize the significance of the admonition, "Seek, and ye shall find; knock, and it shall be opened unto you;" and their spiritual enlightenment is in the ratio of their desire for truth and their endeavor toward its attainment. The parable of the talents serves to indicate to the investigator how a wise and active use of present opportunities brings its unfailing reward; and also that inactivity and fear occasion the hiding of the "talent" in the earth.

The regular attendant and active worker at the Wednesday evening meeting is inspired with a twofold purpose: he goes to get something and he goes to give something. Physical healing, moral reformation, and spiritual awakening are frequently experienced and reported as fruits of the Christ-coming to the receptive consciousness, resulting from attendance upon the testimonial meeting. The success of the meeting is not to be estimated by the large congregation, the number of testimonies given, and the quick succession in which they follow each other, but to a great extent the good accomplished is due to the wholesome mental atmosphere in which are to be found no criticism, envy, selfishness, nor like qualities of the carnal mind. In order to bring about consciously this atmosphere of harmony, the workers must put on in advance "the whole armor" by seeking to have that Mind "which was also in Christ Jesus," and by abiding in the spirit of love throughout the meeting.

To the prayerful worker some such fundamental truths as these might be helpful: that there is one infinite Mind and man in Science reflects this Mind; that human opinion and human will cannot utter themselves, since God is supreme and is the only intelligence. As thoughts concerning the meeting present themselves, discrimination is made between truth and error; the good alone are entertained, the faulty rejected. Each one should look within his own consciousness, realizing the ever-presence of divine Love, and knowing that his brother also has no other consciousness but good. The testimonies should be based on demonstration and practical experience and be spoken in fulfilment of a desire to bless and uplift others. Jesus emphasized the importance of such separation and self-examination in his parable of the net "that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." This experience leaves the one who is alert spiritually in no doubt as to his duty in guarding thought.

It is clearly not the province of the Wednesday evening meeting to explain Christian Science, but its purpose is primarily to give information to the inquirer and seeker after the healing and regenerative results of Christian Science, and to offer to all an opportunity for greater and more thorough consecration and devotion to God.

INTELLIGENT CHURCH-MEMBERSHIP.

ANNE LE BARON DRUMM.

ON page 583 of our text-book, "Science and Health with Key to the Scriptures," our Leader gives us a definition of church which it were well for every member of The Mother Church and each branch church to study thoroughly, both with respect to its letter and its spirit. As the body of the church is composed of the individuals who are its members, it is self-evident that the more or less perfect demonstration of that definition by each Christian Science church depends upon the intelligent, faithful work and spiritual understanding of its members.

The difference between the members of a church and those who are merely attendants is that the members have openly subscribed to and are therefore pledged to support the Christian Science tenets, as given in Science and Health (p. 497), and also the by-laws of the church with which they unite. It may be taken for granted that all who unite with a Christian Science church are familiar with these tenets, and with the Manual of The Mother Church, to some extent at least, but are we all as careful to acquaint ourselves with the by-laws of the branch church which we join? Yet this is of great importance, so far as joining a branch church is concerned.

The Manual provides that each branch church shall be self-governed, and it is thoroughly in accord with the spirit of Christian Science that "governments shall derive their just powers from the consent of the governed." Does it

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not, then, devolve on each one of the "governed," as an important duty, to have an intelligent understanding of the government in which each one has a voice? As this understanding can only be gained from a thorough acquaintance with the by-laws, these should be studied carefully, and every effort made to carry them out in consonance with the requirements of the Manual of The Mother Church. The study of the one will inevitably lead to the study of the other.

The Mother Church not only places the Manual within the reach of all of its members, but enjoins that it shall be studied. Is not this a hint to the directors of branch churches, that each and all who apply for membership shall be given an opportunity to become familiar with that to which they are to subscribe, and to become intelligent workers in the church which they have chosen? And is it not manifestly impossible for one to be a really helpful church-member without such knowledge? There would be greater progress, and higher demonstrations of the one Mind in our church meetings, if all had a clearer understanding of that to which we each give our loyal support by the act of joining a Christian Science church.

A NOTABLE PROPHECY.

FREDERIC W. ROOT.

WHETHER it be considered as a curious coincidence or a genuine inspiration, the following is interesting: In a volume of essays by Dr. Oliver Wendell Holmes, dated between 1857 and 1881, is one entitled "The Pulpit and the Pew." In this he refers to a "commonplace book" by the Rev. Joel Benedict, one of the New England clergy of a past generation, which contains the following record, made, he thinks, about the year 1773: "Conversing with Dr. Bellamy upon the downfall of Antichrist, after many things had been said upon the subject, the doctor began to warm, and uttered himself after this manner: 'Tell your children to tell their children that in the year 1866 something notable will happen in the church.'" Dr. Holmes continues: "The old man came pretty near hitting the mark;" and he proceeds to enumerate a few events which happened about the year specified, which seemed to him in some degree to justify the prophecy.

Mrs. Eddy gives 1866 as the date of her discovery of Christian Science; therefore this Science was probably in its early infancy when Dr. Holmes' essay was written. Had he lived to see what is evident today in the wonderful growth and effect upon mankind of the Christian Science movement, his estimate of those early divines as "interpreters of the prophecy" would have been still higher, and he might well have marveled at the old man's illuminated vision. Possibly, too, he would have been able to take the one step further in his position relative to the healing art; for at that time he could say: "No two professions should come into such intimate and cordial relations as those to which belong the healers of the body and the healers of the mind. There can be no more fatal mistake than that which brings them into hostile attitudes with reference to each other, both having in view the welfare of their fellow-creatures."

THE VALUE OF INSTRUCTION.

BELLE A. MUNDY.

A FRIEND of mine was trying to lay the foundation of an education in the mind of her maid—an immigrant just from the old country. When she told the maid that the sun did not rise and set and that the earth went around the sun, this statement caused much merriment in the mind of the untutored one, and it took a long time to convince her that the lady was not joking. "Why," said she, "if the world went around, all my plates and dishes would be thrown on the floor!" Before yielding to the instructions of Christian Science, my own mental attitude was much the same—ignorant merriment at the ideas presented to me. A good many of my "plates and dishes" have been thrown on the floor, not by a knowledge of the scientific facts, but for want of that knowledge.

We sometimes comfort ourselves with an ignorant and false belief, which gives a temporary comfort. This same maid was dreadfully homesick for the old country, so much so that her mistress did not know what to do to stop her tears and laments. But one day the girl dried her eyes and went cheerfully to work and nothing more was heard of her grief. Her mistress marveled, but wisely said nothing, until Christmas approached, when she asked her how she had conquered her homesickness so thoroughly The girl replied, with a joyous laugh, "Oh, I remembered that winter was coming and the sea would freeze over, and then I could walk home!" Happy in her delusion, she had finally forgotten to be homesick.

A mind that is honest and open to instruction learns to value its opportunities. It neither ignorantly opposes the truth when presented, nor consoles itself with false arguments. It listens to the voice which says: "I will instruct thee and teach thee in the way which thou shalt go." Therefore it does not become "as the horse, or as the mule, which have no understanding." Mortal mind has to be bound "with bit and bridle," that it may not come near unto thee. After years of investigation and study of the subject of Christian Science, I can only rejoice in the value of the instruction I have received, and cry out with the poet,—

> The birdling a-swing in its nest on the bough,
> Is not so glad as my spirit now.

TRUTH REFORMATORY.

MATTIE BEACH.

CHRISTIAN SCIENCE is the only true reformatory institution in the world today. It not only reforms the sinner, but it pours its sweet influence into his life. In my own case it has changed and corrected an otherwise sour, discontented, and irritable disposition into one that is lovable, happy, and contented. It touched a tender chord in my mind, by its beneficent influence at the first service which I attended, in 1893. It took right hold of me, and has held me ever since. It has made a better woman of me at home, and in my domestic affairs it has made service light. In one instance I was made to see how beautifully we can accomplish this by doing all things as unto God.

I had always disliked to wash pots, and one day such an overwhelming sense of disgust came over me that I could not finish the washing of them. I turned away, declaring that I was an overburdened woman, doing menial service, and for a few moments I was very miserable over this thought. Then the "still small voice" of Spirit, or intuition, "the angel of his presence," whispered to me or gave me thought to read the leaflet "Service and Stipend." I obeyed this intuition and read it, and at the closing lines these verses from the Bible met my eye: "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite [slave] in the house of the Lord of hosts."

Since that day I have never had a discordant thought to meet so far as my household duties are concerned. The "pots" have become as "the bowls before the altar," and as the days go by I find that, as one of our hymns expresses it,—

> Love, crowning all with peace,
> Bids strife and tumult cease;
> Love, crowning all with peace,
> Makes service light.

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SELECTED ARTICLES.

[C. L. Ramsay in *Edinburgh* (Scot.) *Dispatch.*]

Once a man admits that infinite Spirit or Mind is the creating, regenerating power of the universe, and that through a condition of mind which we may call faith or spiritual understanding, he can come into actual touch with that life-giving Spirit, and so experience what St. Paul calls transformation by the renewing of the mind; further, if he will admit that that mental transformation or regeneration can and does produce a corresponding effect upon the body, then he has admitted the possibility of healing by Christian Science; and who shall venture to draw the line, and say how far that renewing of mind and body can go?

Once more let it be repeated that Christian Science does not claim to work any miracles. No Christian Scientist flatters himself that by anything he can say or think he can interrupt the laws of the universe or change the purpose of the Almighty. But he does find that he can learn to know enough of the goodness and all-power of God to gain a large measure of freedom from fear and sin, and that the mental peace he thus attains sets the body also free from suffering and disease.

That many who see the results without understanding the process should attribute these results to something else is not surprising. But, in view of the ever-increasing mass of evidence in favor of healing by spiritual methods alone, we can afford to wait patiently to see the effect this evidence will produce upon the public mind in the near future.

[Alfred Farlow in *Lawrence* (Mass.) *Eagle.*]

In a late issue, commenting upon the death of a child under Christian Science treatment, the coroner is quoted as having stated: "The boy was a victim of the unusual belief of his parents." It seems entirely proper to ask, Upon what does the coroner base this conclusion? He does not need to go outside the records of his own city to find that scores of children have died under medical treatment, and the records of the world show that over one hundred and forty thousand persons die every day, an overwhelming majority of whom are children and the most of them treated medically. According to the coroner's logic it would be proper to say that these one hundred and forty thousand persons are "victims" of medical "belief." So long as those who believe in medical practice are not able to make a better showing regarding the results of their own practice, they might well remember the old adage concerning glass houses.

If medicine were proved an absolute cure, or even an approximation thereto, there would be some justice in pleading that it shall have the sole guardianship of the public health; but from the Christian Scientist's point of view Christian Science is the better remedy. I have witnessed the healing of a severe case of scarlet fever in three days' time. In the same neighborhood a child who had been left with a stiff neck because of the effects of this same trouble, was healed. These were the only cases in the neighborhood. Christian Science apparently prevented any further spread of the disease.

[Ida Hodnett in *Montgomery* (Ala.) *Times.*]

Thinkers, as well as the merely curious or indifferent, are seeing a remarkable movement termed Christian Science spread throughout the world, rapidly in some localities, slowly in others. From the start, over forty years ago, the term provoked comment of all kinds, caustic, humorous, severe, wondering. The same varying comment continues today, coming up from new sources as Christian Science dawns upon differing phases of human thought in the nooks and crannies of the world. In thousands and tens of thousands of instances caustic comment has changed to grateful appreciation and blessing, as a glimpse has been caught of its helpfulness in human conditions. All this indicates that Christian Science has arrived. It is far enough above the horizon of obscurity to be recognized by both thoughtful and curious as "a most remarkable movement."

In any age the teaching and living which portrays a new, or what seems a new, concept of God meets surely with opposition, ridicule, abuse. In the past, it met the hemlock cup, the cross, the fagot and stake, the devouring lion, the headsman's axe, the Inquisition. We are perhaps unconscious of the deep hold upon us obtained by prevailing concepts imbibed from association, from the press, from the literature of the period, and we resent views which differ from those that thus hold us. Yet any observer of the history of the world's mentality may perceive, even if but faintly, that the human concept of God has continually changed. Looking still more closely, we see that according to the concept held of Deity in any age, by any nation, has developed the distinguishing marks or characteristics of that nation. It is quite true that in some instances an exalted concept has been formed theoretically by advanced thinkers without its taking hold of the every-day thought of the people at large. In such a case, the "Word" has not been "made flesh,"—has not become of practical significance,—and the beautiful theory is not the prevailing concept.

Has Christian Science presented a new concept of God? Let us see. Take this statement of the nature of God, which is accepted theoretically by those churches termed evangelical: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible" (Articles of Religion). Does Mrs. Eddy in her statement of the nature of God differ from the fundamental idea contained in the foregoing? By no means. On page 587 of Science and Health, the text-book of Christian-Science, we have her definition of God, as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." Elsewhere Mrs. Eddy says that these synonymous terms "are also intended to express the nature, essence, and wholeness of Deity" (*Ibid.*, p. 465). This statement, unfolding a view of God which uplifts and vivifies the receptive human consciousness, emphasizes that just quoted from "Articles of Religion." It also emphasizes the Scripture, "Hear, O Israel: The Lord our God is one Lord;" from which follows inevitably the human need of making manifest the divine image and likeness in which man is formed or expressed: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." We grow to the likeness of that which we love.

Better and clearer views of God have come throughout the ages to those reaching out for divine enlightenment. Mrs. Eddy says in her chapter on Prayer, "Desire is prayer; . . . Prayer cannot change the Science of being, but it tends to bring us into harmony with it. . . . The unspoken desire does bring us nearer the source of all existence and blessedness" (Science and Health, p. 1).

So these clearer, more satisfying views of the divine nature have come to men in proportion to their intense longing for light, growing out of a background of living up to the highest they knew.

[Charles K. Skinner in *Detroit* (Mich.) *Free Press.*]

A critic says that "Christian Scientists declare they are discriminated against, because they are not allowed the same privileges as medical practitioners." I do not think there is any question in the mind of the public as to whether they are being discriminated against; but Christian Scientists are biding their time, until the public becomes still better educated as to the practice and results of Christian

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Science treatment. They know that the matter will regulate itself, as all questions do which pertain to the public weal.

Statement is made that "Christian Scientists often leave cases until they are beyond hope, when a medical man is called and gets the blame." Reversing the case, the medical man often holds the case until the last hour, and Christian Science is called and saves the patient, for "man's extremity is God's opportunity." Now, to be fair (and my acquaintance with the doctor leads me to think he so intended), he should have said that seventy-five per cent of those who come to Christian Science for help have been given up by medicine after years of treatment, and like the drowning man clutching at a straw, have reached out for God's help.

The above is no rash statement, but the result of careful inquiry made in several states. Further than this, a very large majority of these cases are either healed or permanently benefited by Christian Science. The fact that all are not healed should be no criticism against Christian Science, when we see the long list of deaths under medical treatment. No patient is kept in durance by a Christian Scientist, but is given to understand that he is at liberty to return to medical treatment at any time he desires.

[Frederick Dixon in *South Wales Argus*, Newport, South Wales.]

Our critic is not quite correct, in saying that Christian Scientists imagine "they have made a wonderful new discovery." Christian Scientists believe that Mrs. Eddy has rediscovered the method by which the primitive church accomplished its healing. They do not imagine that this discovery is an absolutely new one, inasmuch as it was contained in the teaching of Jesus. Mrs. Eddy has made this perfectly clear in Science and Health, when, in speaking of her own discovery, she writes on page 126, "The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."

The truth is that the ministry of Jesus had scarcely come to an end before his followers began to falter in the effort to obey his command, not merely in preaching the gospel, but in healing the sick. It is generally agreed that the epistle of James was written somewhere about the sixth decade of the first century, and already, in that epistle, there is the first warning of failure. "Faith," said that writer, "without works is dead." Preaching, that is to say, without healing, is of no avail. Because, as Jesus himself declared, those who believed on him would be able to do the works which he did, it followed necessarily that a failure to do the works implied a lack of faith. Those, he also declared, who knew the truth would be freed by that knowledge of the truth. Consequently, preaching without the works following, implied no less a lack of knowledge than it did a want of faith.

Still, though in an ever declining ratio, the healing work did linger on, for something like three centuries, till, after the time of Constantine, it ceased to be regarded as a vital element of Christian healing. Truth, however, still remained to be demonstrated, for the Christ was to be with men "alway, even unto the end of the world." The result of this was that, not even during the Dark Ages, not even in the midst of the gross materialism of the Renaissance, not even in the era of skepticism and rationalism which grew up with the Encyclopædists, did the "still small voice" fail to make itself occasionally heard. Harding and Sebald, Luther, Fox, and Wesley, all bore witness to the power of divine Love to destroy sickness and sin. The healing, however, so established, was of the most sporadic and uncertain description, because it was based on the belief that the God to whom these men appealed was the bestower of sickness as well as health, of death as well as life. Yet death, the apostle declared, entered the world through sin, while Jesus, who healed disease and raised the dead, declared, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Such was the common belief, such was the common experience of men, when, on what threatened to be her deathbed, Mrs. Eddy was healed by what she recognized as the finger of God. What distinguished the healing in her case from the healing in the other cases which have been mentioned, was this, that she was not content to accept the healing as some special intervention of Providence, but realized that the power which had stilled the tempest and raised the widow's son from the bier, at the gateway of Nain, was an ever-operative divine law, for, "Lo, I am with you alway, even unto the end of the world." "I knew," she writes, on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." The debt, therefore, which humanity owes to Mrs. Eddy is that she has shown it what the teaching of Jesus was, and how it may be justified today.

It is not possible, of course, within the limits of a letter to show what the teaching of Christian Science is; that knowledge can only be gained from the patient study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which is the text-book of Christian Science. What it is possible to insist on is this, that in that book Mrs. Eddy has accepted the demand of the Founder of Christianity, that theory should in all cases be accompanied by proof. The Greek words translated miracle have not, and never have had, any supernatural significance. They mean simply either an act of power or a sign. The miracles of Jesus were indeed acts of power, insomuch as they showed the power of divine Love to overcome inharmony of every description, and they were indeed signs that his teaching was no mere theory of the goodness of God, but was the explanation of a phrase, used in the epistles, and translated knowledge of God, but which should, of course, be translated, full, exact—that is to say, scientific knowledge of God, and so of Truth. This is the knowledge of divine law which Christ Jesus declared, when understood, would make men free, and the Science of which he taught in his parables and demonstrated in his miracles.

[Herbert M. Beck in *Arkansas Democrat*, Little Rock, Ark.]

It is well known that Christian Scientists minister to sick people and they become well. Many are the instances where all other help had failed and all other hope had fled. This, according to the preacher, is "rankest blasphemy;" but it does not seem so to the practising Christian Scientist and it does not seem so to the one who is healed and can say: "Whereas I was blind, now I see." In Christian Science it does not appear how it could possibly be blasphemy to do these works.

The text of the sermon, as reported, reads: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." Luke says: "And he sent them to preach the kingdom of God, and to heal the sick." Jesus commands, in John's gospel, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In Mark we read: "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

In Gibbon's "Roman Empire" (Vol. II., p. 107) it reads: "The miraculous cure of diseases of the most inveterate or

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even preternatural kind can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event."

Wherein, in the light of the above, is the authority for saying that the Christ-healing "terminated with the apostles"? What of the seventy?—only to them in addition? What of "them that believe"? Was the power to heal not granted to them also? If we do not come under that head—but that is not the point at issue. It will not be denied that God healed the sick in numerous instances before the Christian era. The above Bible verses are submitted as examples of the many that both promise and demand spiritual healing, with a commission as specific as the one to "preach the gospel." Paul had no personal teaching from Jesus, yet Paul raised the dead. James says: "Is any sick among you? let him call for the elders of the church; . . . and the prayer of faith shall save the sick, . . . pray one for another, that ye may be healed."

To the Christian Scientist, as much as to any one else (perhaps more in some cases), the "world presents itself" as terribly "under the blight of sin" (to quote our critic) and of sickness and death; but has not Christianity for two thousand years prayed, "Thy will be done in earth, as it is in heaven"? Shall this prayer avail nothing? What is the victory over sin and death that is promised? What is the new heaven and the new earth that we are assured of by Isaiah, and by the prophet in Revelation?

Here, Christian Science, redeeming the promise of the Master, does not leave man comfortless, but provides him with a reason for the faith that it requires of him; and when men repeat the question, "Art thou he that should come?" it answers by referring to the works of healing the sick and the sin-sick that follow its ministry in the name of Christ, Truth. If that is "rankest blasphemy," it is done with greatest reverence, and those who have been healed are searching the Scriptures daily for more of the same thing, and are glorifying God.

[John H. Roe in *Ogden* (Utah) *Standard*.]

I find our clerical brother again attacking Christian Science, and reiterating his view that "cultured and cultivated people" have little or no right "to seek redemption and safety by pleading with Almighty God at the mercy-seat" (to use his own words).

If this article had not been written in the first person singular, it would be hard to believe that a minister of the gospel was its author. If this clergyman had confined this criticism to his own church, we would have nothing to say. But as he is attacking Christian Scientists again, as if they should specially be denied this right, we protest that such preaching is a flagrant departure from the Scriptural invitation—"Ho, every one that thirsteth, come ye." Are we not all invited to come and be "sheltered from the biting rage of the ages' tumultuous storms" (his language)? It would be interesting to know what the "cultured and cultivated" of his own congregation think of their pastor's denial of their right in this respect.

In a congregation of forty-five hundred people, that our critic tells of visiting in Boston, no doubt many would find it convenient and pleasant to go to church in automobiles—some go that way here in Salt Lake even—and it would be perfectly natural to leave the automobiles outside while their owners went inside, as our friend relates they did in Boston—they do the same way here. But in this connection our critic has raised the question by his implied protest against going to church in automobiles; whether their owners should not be denied the rights of the mercy-seat, along with the "cultured and cultivated," already without right in his view.

But our critic has a further indictment of this great Christian Science congregation. He says, "Within the church I found a class of people who told the strata of society to which they belonged by their language, dress, and bearing." Of course, our critic had no specific knowledge as to where those forty-five hundred people did come from to that meeting, but he ventures the assertion that "they had not emerged from the dives and hovels of Boston." Probably not. But why place that to their discredit? Does his congregation emerge from the dives and hovels of Ogden? In my reply to this critic last fall, I explained therein that the prosperous appearance of the Christian Science congregations was only the fulfilment of the promise of betterment in all ways which Christian Science brings to those who come to it and adopt its teachings into their daily lives. It does not make so much difference what conditions people leave, for Christian Science lived will soon lift them above the dives and hovels of the cities, even if it found them there.

Last summer I visited this great congregation in the same place. I heard the language, I saw the dress and the bearing; but what a different impression it made upon me from what it seems to have made upon our Ogden brother. To me it was quiet, peaceful, great, and grand—a sea of bright, happy faces and such sweet, inspiring singing and music as most people never hear in this world. I thanked God that He had permitted me to be there. And to me it was as the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." One's mental view-point makes a world of difference, and so our clerical friend has put in evidence only a list of dingy criticisms to indicate what his visit to this grand meeting meant to him.

We agree with our critic that he may be wrong, at least in part, in his "ideas of religion." He seems to deplore the consideration of "my body, my body" (where he found these expressions I do not know) and "my soul, my soul," and says, "The church is not a place where saved souls congregate to gloat over the thought of the hell they have escaped, nor is it a place where those who have been relieved of physical disability gather to rehearse their experience with disease." This seems to be a criticism of the Wednesday evening experience meetings, where the recipients of Christian Science healing meet and express their gratitude to God for relief thus obtained. But we have the Master's approbation for such acknowledgment, even against our critic's protest, and we submit that it is perfectly legitimate and proper to rejoice, even out loud, in church or any other place, over one's escape from hell.

In closing, our critic says, "The church is the gathering-place of men and women who have strength and enthusiasm and hope—eager to consecrate themselves to the service of God," etc. As for the strength and hope, we fail to see how they are going to have much strength with a helpless body or hope with a neglected soul. And as for the third requirement mentioned, the Bible speaks of it as the manifestation of "zeal without wisdom." And so we think we can see how these definitions fit into pastoral work to its detriment.

Transparency does not obstruct the light. Only opaqueness casts a shadow; and turning away from the sun, it sees that shadow and forgets that the sun is still shining. So mortal belief, dense to the rays of the truth of Spirit, casts its own shadow of material selfhood, and believes it sees a bodily personality, manifesting sin, disease, and death. Turning away from the Sun of righteousness, it fancies the light of good has ceased to shine. Only as belief becomes less material, as thought is cleared of its grosser elements, does its own shadow begin to melt into nothingness. Only as consciousness becomes wholly spiritualized, flooded throughout with divine illumination, is absolute and infinite reality revealed,—the allness of Love and its perfect idea,—and evil and matter no longer even seem to be.—MARY WHEELER.

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CHRISTIAN SCIENCE SENTINEL
EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

THE SPIRITUAL IS THE REAL.

CHRISTIAN SCIENCE, through its insistence upon the reality and allness of good, of necessity throws into corresponding relief the reverse of this proposition, namely, the unreality and nothingness of evil. Nevertheless, because of the very emphasis thus placed on evil's nothingness and unreality, many casual or superficial critics have run away with the belief that Christian Science is a negative system; whereas the negative is apparent only because of the reality of that which is true, just as the negative nature of darkness is apparent because of the reality of light.

This erroneous belief about Christian Science is largely responsible for the many ridiculous statements made by critics who imagine that Christian Scientists entirely ignore sin, disease, and suffering; that they heartlessly brush aside the appeals of those who are in need with such sayings as, "All you have to do is to think you are well," "Imagine you are warm, and you will not need an overcoat," *ad libitum*. Perhaps the wittiest presentation of this belief was the cartoon which appeared in one of the comic papers some time ago, which pictured a Christian Scientist in the attitude of sitting on an imaginary chair, with his feet resting on an imaginary table, and reading an imaginary newspaper.

Paul taught that "the things which are seen are temporal; but the things which are not seen are eternal," yet these critics utterly fail to understand that in Christian Science the word "real" is used in precisely this sense, that is, to express only that which is spiritual and eternal,—"the things which are not seen." Nor do they seem to be able to discriminate between the word "Mind," which when capitalized is in Christian Science teaching a synonym for God, and the so-called human mind, which is used interchangeably with the terms brain or intellect.

A leading point in Christian Science is that there is but one God, who is the only creator; that this God is infinite, divine Mind; that He is Spirit and His creation is spiritual; that He is infinite good, and His creation is likewise good, because it is impossible and unthinkable that good could create evil. The logic of this view-point is that sin, sickness, and death, being evil, cannot be of God's creating, and therefore are unreal. Mrs. Eddy has given us a wonderfully clear presentation of this in her "scientific statement of being" (Science and Health, p. 468), wherein she says, "Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

In practical experience, this understanding of God, and of man's relation to Him, corrects the false beliefs which would make man and his surroundings material, and brings to light the reality of being, just as the removal of that which tends to obscure the light destroys the darkness. Light is positive and darkness is negative, hence light is real and darkness is unreal in exactly the same sense as that in which Christian Scientists use these words in referring to good and evil.

Christian Scientists are not engaged, as these critics would have people believe, in the chimerical effort of trying to lift themselves by their bootstraps, but they are earnestly engaged in demonstrating that God is the divine Principle of the universe and is not the author of evil of any kind. It has been proved by Mrs. Eddy, and after her by her followers, in the degree they have apprehended and applied her teachings, that this right understanding of God and His creation heals the sick, not through the negative process of ignoring evil, but by the positive process of destroying the false belief by knowing the truth,—that knowledge which Christ Jesus taught would make us free indeed.

ARCHIBALD MCLELLAN.

"WITH EVERY SECRET THING."

DAVID'S prayer, "Cleanse thou me from secret faults," seems peculiarly fitting when we remember how grievously he had sinned "against light," against the truth taught by Moses when he said, "Thou hast set our iniquities . . . in the light of thy countenance," and today we all need to learn, even as did our fathers, that "there is nothing covered that shall not be revealed; and hid, that shall not be known."

History will undoubtedly record the fact that the pride of mortal sense never seemed more confident of its cleverness than at the opening of the twentieth century, and that the consequent temptation to do unideal things "on the sly," to shape conduct with regard for the ignorance of our neighbors, rather than for "the all-seeing eye," was apparently never more seductive and influential. Far better, perhaps, than did the ancient worthies, do all intelligent believers know today that however refined its subtlety, however careful its self-covering, wrong-doing can find no hiding-place in the light of Truth; that while men may fool their fellows many times, they can deceive God not in the least.

And yet, how often are the professed followers of the Nazarene led to ignore the Christ-ideal,—yes, even common morality,—both in their private life and in the realm of business, provided the questionable course or transaction is generally indulged in and they are reasonably certain that their deed will not become known. They are willing to hazard the judgment of God if they are sure of escaping the judgment of men, and the outcome of this masked living is well described by the Master when he says, "If therefore the light that is in thee be darkness, how great is that darkness!" When one consents to shape his conduct with regard for his reputation, rather than for his integrity, he is foolishly indifferent to the words of the apostle, "God shall judge the secrets of men by Jesus Christ."

While exalting, first and supremely, the positive and the good, the inherent winsomeness of the right and the true, Christian Science makes it forever clear that our moral account will have to be paid even to the last penny. It teaches that nothing less than perfection of purpose and of conduct is imperatively required now, and a professed Christian Scientist who knowingly lived a dual life or consented to deception or hypocrisy in any form,—who, in short, could not have his every desire, determination, and deed photographed to the world without shame,—such an one would be doing violence to the simplest requirements of the faith for which he stands.

The ruling fact behind every untruthfulness, every "secret sin," every Machiavellian maneuver in the business world, is disbelief in the practicability of a life which is righteous through and through, and hence in the teaching of Christ Jesus. If our Lord's words be true, then no man can afford to live a life in which there is anything to hide, anything done "behind the curtain," and no man can truly accept the Master's teaching, as interpreted in Christian Science, without being lifted above the possibility of temptation to cheat or knowingly deceive. Christian Science brings about and establishes what seems, strange to say, an entirely new mental attitude, namely, an imperturbable con-

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viction that it pays to be wholly frank and true in every word and act; that a righteous life will insure the supply of every human need, and to those who have reached the fulness of this realization there has come the inspiration and the power to live in that ingenuous, Christlike way which entertains no thought of deception, and no fear for the day when the books shall be opened and all hidden things be made known.

Christian Science has come to bring open vision and make possible a clean, unblemished life, in present fulfilment before men of those prophetic words, "God [good] shall bring every work into judgment, with every secret thing."

JOHN B. WILLIS.

THE VANISHING OF MATERIALITY.

RELIGION and physical science have generally been agreed that the material world and all it contains will be destroyed at some period unknown to either science or religion, but people have usually trusted that this great change might not come in their day. Although it is distinctly stated in the Bible that the material must vanish before the spiritual can be recognized, yet even professed Christians have continued to cling to the material as if it were the real and eternal. In the second epistle of Peter we find definite reference to the teachings of the "holy prophets" on this subject, also to those of Christ Jesus as given to his apostles, and Peter speaks of the "scoffers," who deny the approach of spiritual conditions, saying that "all things continue as they were from the beginning of the creation;" that is, material, even as to the materialist they seem to be.

This apostle, however, maintains the necessity for the destruction of materiality in order that "new heavens and a new earth, wherein dwelleth righteousness," may appear. This is distinctly the teaching of Christian Science, but it also teaches that the material never was real, that the divine creation must be spiritual in order to express and reflect the creator who is Spirit. Mrs. Eddy illuminates this whole question when she says (Science and Health, p. 573), "The heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material." As the veil of material belief becomes thinner for us, we begin to see things somewhat as God sees them, and, of course, as they really are. If we could see the universe as God sees it, namely, as His reflection, every trace of evil and materiality would disappear for us, and we should know even as we are known.

The apostle tells us that "the elements shall melt with fervent heat," and in Deuteronomy and Hebrews we read that "God is a consuming fire." As the Bible also declares that God is Love, it becomes very clear that divine Love is forever consuming all that can be destroyed, all that is unlike God; but this does not mean that the real man or the real universe ever vanishes away. Christ Jesus explained this to some cavilers by the wonderful illustration of Moses at the burning bush. This bush was not destroyed by the fire, and although the Jews contended that Abraham, Moses, and the prophets were dead, the Master insisted that God "is not a God of the dead, but of the living: for all live unto him."

To God, no one is ever dead or held within the narrow limits of materiality, and Christian Science shows conclusively that material sense reveals neither God nor the universe of His creating. How vain, then, to speculate or argue about the human organism or its possible relation to real being, when the way of progress lies in quite another direction! Our great need is surely to know the man who reflects God, and Science and Health teaches us that "he is not made up of brain, blood, bones, and other material elements" (p. 475). These merely represent the beliefs of mortals, and the declaration of the truth brings to our present human sense health instead of disease, harmony instead of discord, life instead of death.

Although "it doth not yet appear what we shall be," we press on to realize what it means to be "like him,"—like God,—"warring no more over the corporeality, but rejoicing in the affluence of our God" (*Ibid.*, p. 140). If the vanishing of materiality, with the beliefs of sin, disease, and death, seems to be a slow process, we need but remember Peter's word, that with the Lord one day is "as a thousand years;" and if God waits, it is that none shall perish, but that all shall escape from evil and "be found of him in peace, without spot, and blameless."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BROOKLYN, N. Y.

A progressive step in the history of Christian Science in Brooklyn was taken yesterday morning [July 9] in laying the corner-stone of First Church of Christ, Scientist, at the southwest corner of New York avenue and Dean street. Only the officers of the church, its board of trustees, and building committee attended the ceremonies, which were very simple and were conducted by the First and Second Readers of the church.

The congregation, previous to last October, worshiped in the cosy little edifice at 404 Lafayette avenue, which had the distinction of having been the first church erected in New York state exclusively for Christian Science meetings. The Sunday School room on Dean street having been completed last October, has made it possible for a larger congregation to assemble, and therefore has been used for all the services since that time. There is still need for larger accommodations, and the main auditorium, when completed, will give a seating capacity of about twelve hundred.

Standard Union.

INDIANAPOLIS, IND.

Plans have been filed in the office of the building inspector for the new church building which First Church of Christ, Scientist, will erect at 2007 North Meridian street. The general contract has been let, and excavations have been started. It is expected that the church will cost, when completed, about fifty thousand dollars.

The building will be colonial in design, the front being largely of Bedford stone. A large porch extending all the way across the front and the top of the building will be supported by four stone columns. The purpose is to make the building a handsome structure, in keeping with the residences in the neighborhood. The lot on which the church will stand has a frontage of fifty feet in Meridian street and is one hundred and seventy feet in depth. The church will be set some distance back from the sidewalk, to conform with the residences on either side. The church will have a seating capacity of about eight hundred. It is expected to have the building completed by the first of December.—*Indianapolis News.*

TO CLERKS OF BRANCH CHURCHES.

The attention of clerks of branch organizations of The Mother Church is called to the necessity of forwarding to The Christian Science Publishing Society the names of newly appointed First Readers, whether regular or temporary, as soon as selected. The name which appears in the *Journal* card should be that of the Reader actually serving in that capacity.

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THE LECTURES.

ST. PAUL, MINN.

On Sunday afternoon, May 22, Frank H. Leonard lectured on Christian Science, at the Auditorium, before a large and appreciative audience. He was introduced by the Governor of Minnesota, the Hon. A. O. Eberhart, who spoke as follows:—

It must indeed be very gratifying to the committee who have had this lecture under consideration and who have made the arrangements, to see so large an audience this afternoon; and while it is my first experience in listening to a lecture on this subject, I can say to you truly that I have not come here merely for the purpose of introducing the lecturer, but because I am anxious to hear what he has to say. I have taken an oath of office to give to the people of this state the best service, the best knowledge that there is in me, and anything that better qualifies me for rendering such service to the people of this state is something in which I am specially interested; therefore I wish to go where I may get such knowledge and such information.

When we look back upon the progress of humanity during the past ten or fifteen centuries, we find that the progress made during the last two or three decades has, in comparison, been wonderful. The time was when, as to religion, people were very narrow and restricted, but we find now that new occasions teach new duties. Time makes ancient good uncouth; they must press upward still, and onward, who would keep abreast with Truth. As a seeker after knowledge and Truth, I have come here to listen to this lecture, and I am sure that all who have come here will go away with the feeling that they have been well compensated for the time spent in listening to this present speaker, because he comes to us with a message which stands for the betterment and the uplifting of mankind.

Whoever teaches mankind to do right because it is right, is greater than Cæsar, Alexander, or Napoleon, and whoever spends his life for the betterment and uplifting of mankind is the greatest gift of divine Providence to the human race. For that reason, I bespeak for the lecturer, in delivering a message that means much to you, the best attention that you can give him, feeling that his message means much to the city of St. Paul and to the state of Minnesota, because I believe it stands for that which is best and truest and cleanest and purest and noblest in American citizenship, that it stands for the best manhood and womanhood.—*Correspondence.*

BANGOR, ME.

A large and representative audience listened to the lecture given in City Hall Thursday evening [May 19] by Clarence C. Eaton of Tacoma, Wash. The speaker was introduced by Andrew C. Sawyer of this city, who said,—

A little more than two years ago I was very gently and very unexpectedly led into Christian Science. It attracted me at once, because I found in its teachings many statements of truth which I already believed. I have been a Bible student nearly all my life and active in Christian work for many years. A short time after this, while visiting in some of the larger cities on the Atlantic coast, I improved every opportunity to investigate Christian Science. The large churches and the magnificent audiences that I saw, the many testimonies to which I listened both in public and in private, impressed me very much, and I felt sure that underneath it all was a great spiritual truth and I wanted to know more about it. Studying the Bible in the light of Christian Science, as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures," made it read like another book. All this resulted in a complete mental transformation, and was followed in a short time with physical healing. This is in accordance with the teachings of Jesus, who said, "Ye shall know the truth, and the truth shall make you free;" and Mrs. Eddy writes in Science and Health (p. 480), that "if sin, sickness, and death were understood as nothingness, they would disappear." A physical trouble contracted in the Army of the Potomac during the last few months of the Civil War, and which in later years seemed to be assuming a somewhat serious condition, suddenly disappeared. I soon became conscious that whatever I may have said heretofore that could in any way be construed into criticism of Christian Science was only a criticism of what I thought it to be. Probably there is today no Christian teaching or practice that is so generally misunderstood and misrepresented as Christian Science.

Bangor Commercial.

WILLIAMSPORT, PA.

Judge Septimus J. Hanna lectured on Christian Science in the Y. M. C. A. Auditorium, on Sunday afternoon [May 22]. He was introduced by Clarence E. Sprout, Esq., a well-known attorney of this city, who said in part,—

While I have not the understanding and not the faith of many of my friends and neighbors who have come here this afternoon to receive a message from the very distinguished gentleman who is about to address you, nevertheless I am glad of this opportunity to attest my profound esteem for the many noble, cultured, and God fearing people of this city and elsewhere, who are the devoted adherents of the Christian Science faith. The months of February and March, of last year, I spent in the City of Mexico, the capital of the republic. My business—the special object of my mission—brought me into intimate association with a very prominent gentleman, who, with his very charming and highly cultured wife, was an earnest follower of Christian Science tenets. It was my good fortune, during all my stay in that beautiful city, to spend my leisure time in the environment of the Christian Science people, going every Sunday to their church, and attending with my friends, whose gracious and gentle hospitality I shall never forget, their mid-week and other meetings. The effect of this association made a lasting impression upon me, and I take this opportunity of making grateful acknowledgment for the permanent and lasting benefit I derived. I never met more charming and cultured people. Their charity and tolerance for the views of others; their immunity from the discordant conditions of the material world; the poise, serenity, and composure of their every-day life; their disregard of everything baneful and injurious to life and happiness; their love of the pure, the good, and the beautiful—all impressed me and inspired me with a desire for a greater understanding of the creed and philosophy of this splendid, happy, and harmonious people.

Gazette and Bulletin.

BERLIN, GERMANY.

A lecture on Christian Science was delivered by the Rev. William P. McKenzie, member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., at the Beethoven Saal, on Tuesday evening, May 24, under the auspices of First Church of Christ, Scientist, Berlin. There was a large, attentive, and earnest audience, whose sympathetic attitude toward the distinguished lecturer revealed the depth and strength of the Christian Science movement in Berlin. Dr. Carl Grauer, in introducing the lecturer, said,—

Progress always takes place only in the proportion in which our understanding, our knowledge, increases. A lecturer, speaking from this platform about six months

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ago, asked, in a lecture on Christian Science, why, a hundred years ago, there were no railways, no telephone, no airship. There were then as now the same powers of nature in earth, air, and water at our disposal, but men did not then know how to make use of these natural powers. In religion we make the same observation. God, the great "I AM," was always the one God, infinite and perfect, but as such He was acknowledged only imperfectly by the nations of the Old Testament; every new prophet, it is true, enlarged their knowledge of God. But Jesus was the first to bring the scientific understanding of God. Jesus did not limit himself to teaching God, but he proved at the same time, through his works, that his teachings of God were true.

Jesus' teachings were accepted by later theologians, but Jesus' works were not practised by them. Mrs. Eddy, the Discoverer and Founder of Christian Science, in her text-book "Science and Health with Key to the Scriptures," is the first to state again the full understanding of the Christianity of Christ. Through the study of this text-book we are enabled to understand God as He was taught by Jesus. Earnest striving after truth, eagerly and faithfully studying the Christian Science literature, helps us to progress in this understanding of God, and the practical results which are hereby gained consist in an improvement of morals and health, in a better understanding of man and conditions, in fearless deportment in all dilemmas—the ups and downs of life. He who can look back on such results begins to understand the word, "Behold, the kingdom of God is within you"!

Christian Science teaches, above all, thankfulness. Thankful are the followers of Christian Science to their Leader, Mrs. Eddy; thankful are they for the Christian Science literature which provides them with a growing understanding of the teachings of Christian Science; thankful to every one who leads them on the straight way to Truth, to all good. Heartfelt thanks do they therefore give to Mrs. Eddy for establishing an especial committee, to whose members falls the duty of delivering lectures on Christian Science and correcting incorrect statements regarding that teaching.—*Continental Times.*

CHARLESTON, WEST VA.

Prof. Hermann S. Hering delivered a lecture May 31, to an attentive audience at the Burlew Opera House, of this city. He was introduced by Judge H. C. MacWhorter, who spoke in part as follows:—

We have assembled here tonight for the purpose of listening to a lecture on Christian Science, a subject which, while vitally interesting to a great many, is somewhat new to some of us here. I am very glad that we are in a country of free speech and belief, for you are all familiar with the trials of St. Paul,—how he suffered many hardships because of the lack of freedom of thought. Now I know very little about Christian Science myself, but I am at least willing to learn something of this great truth, and we should all be willing to hear any one who has a message for us. I think the lives of Christian Scientists are exemplary. What their belief is, I cannot say, but I am willing to uphold them in their good acts. "Wherefore by their fruits ye shall know them," said Jesus; and their fruits are good deeds. If a man is living aright, his theory cannot be wrong; and if the life of these people is right, their belief cannot be far wrong.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Randolph, Vt.—Prof. Hermann S. Hering, Bethany Church, Aug. 18.

TESTIMONIES OF HEALING.

Christian Science found me in Batavia, Java, about seven years ago. A friend came to see me one day, looking so radiant and happy that I scarcely knew her. She told me that a few days previously the wife of an American dentist had lent her a book, and after having read a few pages of it, she felt that the sun shone brighter and that all was love around her. This was because the book taught the allness and goodness of God and the nothingness of evil. The very same day we read together that most wonderful and poetic book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. A few days later a man fell under the electric tram, and by using the little truth which our text-book had taught me, I felt sure that God was able to take care of that man. A few moments later I saw him unharmed, but his clothes were torn to pieces.

I had to go back to my native country (Holland) two weeks afterward, and my only mental food during the voyage was the reading of three copies of the *Sentinel*. My first work when in Arnhem was to secure a copy of our text-book, and this book taught me the way to go to God in all my difficulties, as well as how to overcome fear which seemed very real to me.

Science and Health has literally educated me, and if I were to tell about all the blessings it has brought me, there would be no room for others in these columns. I would, however, like to mention some demonstrations, one being painless childbirth; and once, by realizing the truth, I overcame the effects of a severe scald on my child's hand, so that it left no trace. I have had the privilege of class instruction, and there it was pointed out to me that it is dreadfully selfish to be melancholy; so I was healed of this ailment, and now rejoice in the ever-presence of God, good. Some years ago my eldest daughter came home from school with a supposedly contagious illness, and I was able to protect the other three children (who remained at home), knowing that there is no disease in divine Mind. I learned much in that time, and so, a few weeks ago, when my second daughter was attacked with illness, she was able to go to school within two days, whereas her schoolmates had to stay at home much longer.

For a year I had studied alone, when one day a lady called to see me who said she was interested in Christian Science. This was the beginning of the work in Arnhem, for we two read the Lesson-Sermon each week and gradually got others interested. Finally, in November, 1908, we took a room in the Free Mason Lodge, where a very harmonious, happy band rejoice in the truth revealed by our beloved Leader. No words can express my gratitude to Mrs. Eddy, but I hope to be always able to express this gratitude by living up to the high standard she has taught us. How cold these words seem to me now that I have put them down, but how warm, joyful, and happy are the feelings they express.

MRS. C. HENNY, Arnhem, Holland.

I am deeply grateful to God for all the benefits I have received, and am still receiving, through Christian Science. About twelve or thirteen years ago I had a long illness, which left me with a weak heart, weak eyes, etc., and an internal trouble which finally developed into a serious kidney affection. Five and a half years ago I heard of Christian Science, and was given the text-book, "Science and Health with Key to the Scriptures," to read. I did not think at the time of being healed, but the inspiring thoughts that the book presented appealed to me. After I had been reading in it for a few weeks I found I could not see with my glasses, and thought that I should again need stronger ones. Then it occurred to me to try to see without them; that perhaps my eyes were cured. They were cured, and I have

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never worn my glasses since that day. The other troubles all left me in a few weeks, just with the reading of this book.

I am now well and strong, and able to be a help instead of a burden to those around me. I am very deeply grateful for this healing, but I am more grateful still for the help I get in living my daily life. I pray for more understanding, so that I may be worthy to be called a Christian Scientist. MRS. M. CONSTANCE GALLOWAY, Oakleigh, Altrincham, England.

Christian Scientists are sometimes asked if they would dare trust Christian Science in serious cases. The question was answered for me about two and a half years ago. Our youngest child—a boy of four—had seemed to be quite ill for a day or two, and a Christian Science practitioner was called. His trouble was quickly met, but I then realized that I also had been feeling badly, though I had given little thought to myself.

That night I was taken violently ill, and in the morning my husband said he must call a doctor, at least to diagnose the case. An able physician was called, and pronounced the illness a very serious attack of acute lung trouble with high temperature. In the evening the doctor called again, and said my temperature was the same. That night my suffering was extreme and in the morning indications were alarming. I then said that I must have help—that I could not go on so.

When the doctor came he said, "You are no better, and must have a trained nurse." I replied, "No, doctor; I want Christian Science alone." He was very courteous, and expressed a hope that I would recover. The Christian Science practitioner was asked to come quickly, and she sat by my bedside for about three hours. At the end of that time all pain and discomfort had gone, and instead, there was a blessed peace. I could indeed feel with the poet that "the healing of the seamless dress is by our beds of pain." I sat up in bed and ate a hearty meal. It was like coming into a peaceful harbor after a stormy voyage.

Over and over again, for the past ten years, has the power of Truth been proven to us, in comforting, healing, strengthening, and in making the way plain. We rejoice that we have been shown the way in Christian Science.

MRS. ELIZABETH G. WITTER, Berkeley, Cal.

I am glad of this opportunity to tell what God has done for me through Christian Science. For years I was afflicted with all manner of ills, and especially with nervousness. I sought relief from doctors and numerous kinds of medicine, but it was only temporary. In December, 1907, there came a collapse, and for two and one half months I was doctored and nursed by the best medical skill obtainable. At last, when all hope of my recovery had been abandoned, I was induced to try Christian Science. I was treated by a practitioner in Kentucky, and was completely healed in three weeks.

Words are inadequate to express my gratitude for the light that has come into my life through this teaching. I find that Christian Science is a help in every time of need, and through this truth I shall be enabled to conquer every foe.—MRS. C. L. RANDOLPH, Golconda, Ill.

For many years I was a great sufferer, the pain being at times almost unbearable. I was a physical wreck, suffering from heart, stomach, and bladder trouble, and kidney affection, with hemorrhage as often as twice a day. For twenty-one years I tried many physicians, but failed to be healed with material remedies and applications. For eight years I could not walk.

Five years ago I sought aid from Christian Science. The doctors had informed me that it would be necessary to perform an operation, but I knew that I was too weak to pass through it. When I turned to Christian Science, I thought if it did not do me any good it would not harm me, and I found therein what I had been looking for. I had been praying all the time to get better, but it seemed that my prayers were not answered because, as I afterward learned, I did not understand God aright. The effect of the first treatment in Christian Science was beautiful; it brought me more than I was looking for—a spiritual uplifting which I had greatly desired. That day I walked nine blocks and did not feel tired, and it did not hurt me, much to my surprise. Under the physician's care I had not been allowed to eat what my appetite called for, many times being so hungry that I did not know what to do. Now I eat anything I relish and suffer no inconvenience. My health is very good. Christian Science has brought many blessings to me.

I am indeed thankful for the understanding of this blessed truth,—the understanding that God is All-in-all. I am grateful to God, and to our dear Leader, Mrs. Eddy, for Christian Science.

MRS. SARAH SMITH, Dayton, O.

After years of illness, I asked a friend, who is a Christian Scientist, if she thought Christian Science could help me. She advised me to go to a practitioner, but I told her that I had not the strength to go and that I had not much faith that I could be helped. She talked with me, telling me that God never made sickness, and I finally consented to go with her to see a practitioner. We went and he gave me a treatment. As we were starting for home, I ran to catch a car, although I had been walking with difficulty for months. I not only felt no ill effects from this, but I went home and slept all night. The second day after this I went to work, and have worked ever since. I have been healed of bladder and female trouble in a very aggravated form, from which I had suffered for fifteen years so that at times it seemed as though I would lose my mind. I have also been healed of a skin disease of the worst kind, and have not had the slightest return of the trouble. I have been healed of an eye difficulty, and have not put on glasses since my first Christian Science treatment.

For my physical healing I am very grateful, but words fail to express my gratitude to God, and to Mrs. Eddy, for the spiritual light I am receiving every day.

MRS. LOTTIE E. WAITE, West Somerville, Mass.

About a year ago I became interested in Christian Science through the healing of my wife, and commenced to read Science and Health. Afterward I went to a Christian Science practitioner for treatment for failure of eyesight, and after a few weeks I put aside my glasses and have not needed them since, being entirely healed of this trouble. About ten months after I became interested in Christian Science, I met with an accident and injured my ankle very badly. At this time I was doing regular night work, and this occurred about the middle of the night. I declared the truth as revealed in Science and Health as best I could, and was able to keep at work until eight o'clock in the morning, when my wife asked for help of a practitioner. I was treated for three days, keeping at work and using the foot each night, and I suffered no pain during this time.

Besides the physical healing, Christian Science has been a benefit in every way, and especially spiritually, for all of which I am most grateful.

W. F. WAITE, West Somerville, Mass.

For eighteen years I was almost constantly under the care of physicians, suffering from ills too numerous to mention, including headache, catarrh, and a bowel disorder of three years' standing, from which I was greatly reduced

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in weight. I was treated by eight doctors during these years, also by a noted stomach specialist, and spent five weeks in a hospital. From there I went to the mountains and mineral springs; but nothing did me any good, except for a short while at a time, until I learned the truth,—that God is good, and that "the law of the Spirit of life in Christ Jesus" makes us "free from the law of sin and death."

My healing was wonderful, for which I am very grateful; but I am thankful most of all for the spiritual uplifting, for having been brought out of darkness into light. My greatest desire is to help spread the truth, and I trust that God's blessing on me may make me a blessing to others. I am more thankful than words can express to our Father for the glorious revelation given by Christ Jesus, which has been brought to us again by our beloved Leader, Mrs. Eddy, and made clear through our text-book, "Science and Health with Key to the Scriptures." Through the study of the Bible and this book I am daily encouraged to press on to the promised goal.

MRS. CORA L. BROWN, Asheville, N. C.

I take this opportunity to express my heartfelt thanks to God for the many blessings and comforts I am enjoying through the study and application of this new-old truth, as given to us in Science and Health by Mrs. Eddy, which truly is a "Key to the Scriptures." Eight years ago this truth was brought to us through a dear friend, and while reading the text-book I laid off the glasses which I had been wearing for defective vision. Since that time we have proven the power of Truth over many ills of the flesh, including neuralgia, headaches, fevers, throat and stomach trouble, etc., besides inharmony in the home, also business difficulties. Christian Science has indeed meant much to me and mine.

Words fail to express the sense of spiritual uplifting which I have experienced, especially within the last few weeks. Truth is indeed a guiding star to all who will follow it, and my sincere desire is to live the teachings of Christian Science. I would here express loving gratitude to our unselfish and devoted Leader.

DOROTHY CLARK MILLSPAUGH, Los Angeles, Cal.

Words fail to express my gratitude to God for what Christian Science has done for me. For more than twelve years I had been suffering with stomach trouble. I had taken all kinds of medicine, and been treated by many different doctors, but found only temporary relief. But thanks to God, two years ago, through Christian Science, I was healed, and have never had a return of said trouble since. I am indeed thankful that I have been enabled to touch at least the hem of Christ's garment.

CORA M. CASINGER, Crawfordsville, Ind.

I feel that I cannot let another week pass by without acknowledging with deep gratitude what Christian Science has done for me. It has been over twelve years since I was healed in this truth from a trouble with my eyes from which I had suffered ever since a very small child. I was forced, when a little girl, and also during the years I attended school, to be constantly taking treatment for my eyes, often using remedies several times during the day. In spite of the care taken, my eyes seemed to be growing weaker each year, the last oculist consulted, and who was considered very eminent in his profession, telling me that they could never be cured.

I was very much discouraged when Christian Science was suggested to me, but decided to give it a trial. I have often looked back to the talk which I had with the practitioner at the time of my first treatment, and to the first beautiful glimpse of the truth which I had that day. I had had a hunger for the truth ever since I was a small child,—at first an almost unconscious desire,—which afterward grew into a deep longing; therefore the words of the practitioner, giving me such a new and beautiful idea of the Father, who never sends any ill to His children, was as the first faint beams of spiritual light coming into my consciousness, filling me with happiness and a great desire to know more.

On the following day, when in a room bright with lights and heavy with the scent of flowers, an atmosphere which always caused more or less discomfort with my eyes, this glimpse of the truth enabled me to help myself. I thought of what had been told me, that the Father loves us too dearly to make us suffer, that He sends only good to His children, and that He is all-power. These few simple thoughts quieted me in a little while, and my eyes were less painful and less inflamed than they had ever been before under similar circumstances. Full of hope, I continued to take treatment, and in a short time was healed. Since that time I have used my eyes constantly and they have given me no trouble whatever. Besides being a student of Christian Science, I am also a student of art, therefore I am continually using my eyes. I am deeply grateful that with my healing came also the added privilege to follow a work which in its highest and noblest sense can unfold so much beauty and love. I thank the dear Father, and I also thank the Discoverer and Founder of Christian Science, Mrs. Eddy, that she was able to approach unto God and dwell in His courts, for by so doing she saw deep into the reality of God's creation,—the pure reality which is constantly being unfolded more and more clearly to all faithful followers of Christ, Truth.

As I look back over the steps which I have taken mentally, since first coming into Christian Science, I cannot say that they have all been easy; indeed, there have been some rough places, for the mortal sense of life must be purged, and human frailties which often cry out for that which is best withheld, must be uprooted for better, nobler qualities to take their place in consciousness; but this I can say, gratefully and lovingly, that if we push forward with our hand holding fast to the Father, we cannot help but come out into a "large place,"—into a fuller consciousness of Life as God,—into a truer and clearer understanding of "*the only*,—that is, the eternal verity and unity of God and man" (Science and Health, p. 502).

MARY A. KREMELBERG, Baltimore, Md.

Although a Scientist of some years' standing, I sometimes have occasion to ask for outside help, and Mrs. Eddy tells us not to hesitate to call for such help when we are unable to overcome the trouble ourselves. In July, 1906, my little ten-year-old daughter developed very alarming throat symptoms. To satisfy my family, a physician was called to diagnose the case, which he pronounced serious. He put the usual card on the house, and said he would return in the morning to administer antitoxine. About eight o'clock in the evening I called a Christian Science practitioner. In the morning the physician came, and to his amazement found the child so relieved that there was really no reason for her remaining in bed longer, save the fear of the family. About noon, however, when the practitioner called, the child was allowed to get up and go to the table, where she ate a hearty meal, and within a week I took her to Illinois on a visit. She was thoroughly well—perfectly healed, with none of the disastrous after effects usual out of Science.

In December of the same year I called upon the same lady one night for help for myself in an attack of acute lung trouble, and the healing was almost instantaneous, notwithstanding that my suffering was intense and accompanied by alarming symptoms. I arose the next morning well, and was able to resume my usual duties without losing any time whatever from my work! In giving this testimony I am expressing but a small portion of the gratitude that fills my

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heart with love for our revered Leader, who has given to the world "Science and Health with Key to the Scriptures," whereby we are enabled to work out our own salvation. I am thankful, too, for her love and foresight in giving us teachers, to aid us in our search for Truth. Each day we are more thankful for Christian Science.

MALINDA J. CRUTCHFIELD, Lexington, Ky.

I have long wanted to add my mite, along with the many who have contributed to our garner of testimonials. Many times in the past few years the "still, small voice" has urged me to do that which now seems a duty. After returning from our service today, my being was so filled with love for our heavenly Father that I am impelled by a desire that this testimony may reach some of my brother locomotive engineers, who are often running through the valley of shadows. Right here let me add that, when Christian Science was brought to me on that memorable day, Aug. 4, 1900, I had no love for Christian Science nor faith in it. There was not, however, a ray of light before me, for all material means had been exhausted in trying to alleviate my suffering from an obstinate form of rheumatism. I can say with perfect truthfulness that after a few treatments the pains left me and the stiffened joints were freed. Many other ailments have been overcome in a very satisfactory way.

Christian Science has been proved to me to be founded upon a perfect Principle, because it is of God, good. My greatest desire is so to live that I may be deemed worthy to be a follower of that remarkable woman, Mrs. Eddy, who has blazed the way through the forest of error so plainly that a lost child could find the path to peace, plenty, and happiness.—GEO. A. BURNHAM, Moberly, Mo.

Subscribed and sworn to, at Moberly, Missouri, this 28th day of June, A.D., 1909.

J. W. DORSEY, Notary Public.

In September, 1907, I went to a hospital with a sore on my foot which the doctor there said was gangrene from a kidney disease, and that I must have it operated on. In October the limb was amputated below the knee, and I was discharged from the hospital the latter part of December, with instructions to diet the rest of my life and to drink all the whisky I could. That is what I had been drinking, and I had been under the doctor's care all the time.

A friend then advised me to try Christian Science, and in March, 1909, I took my first treatment. I have improved wonderfully; I eat everything I wish, and I no longer drink whisky. I had seemed to be losing my sight, but my eyes are improving rapidly. This is the first letter I have written in two years, and I cannot say enough for Christian Science, and for Mrs. Eddy, its Founder. Christian Science has shown me the spiritual way, as well as the physical healing.—W. J. SAVILLE, South Boston, Mass.

For twenty years I was afflicted with obstruction and bloating of the bowels. I tried many different physicians and medicines, which brought no permanent relief. I began to take Christian Science treatment in March, 1909, and I can truly say that I am healed. I have also laid aside my glasses. For all of this healing I feel very grateful to Christian Science.

MRS. WILLIAM J. SAVILLE, South Boston, Mass.

On Aug. 1, 1906, I was cured in one treatment of all desire for smoking. At that time I had been a confirmed smoker for about fifteen years, the amount of tobacco used being limited only by the opportunities I could make. It had been my custom every fall to "swear off" for a month. I had stubbornly kept each attempt by sheer will-power, and at the expense of much nervous energy and amiability. During each of these struggles the desire would be with me constantly, and at the end would be stronger than ever. Christian Science operated in an entirely different way. There was no nervous upset, no conscious effort of the will on my part; I simply discovered that I no longer cared for tobacco, and from that day to this I have not once had the slightest desire to smoke. If occasion requires, I can ride in a smoking-car or sit with men who are smoking, without having any desire aroused or without being unduly annoyed thereby.

I am not a Christian Scientist in the active sense of the word, indeed I realize that I know very little about it; but I am glad to state these facts in justice and gratitude, and in the hope that they may furnish encouragement to others.

TORRANCE PARKER, Belmont, Mass.

The Master's declaration, "Ye shall know the truth," has become the command and demand of my existence. Before it blind superstition, prejudice, doubt, and fear have given way to understanding, until a glance over the past eight years is like the reviewing of a battle-field strewn with conquered foes. The conquest was not easy, but hope ever held aloft its torch, illumining the way.

As far back as memory can travel, I can recall only a life of weakness and pain. North, east, south, and west was I sent at different periods, that change and climate might effect what medicine had failed to do—to give health and strength. Childhood and girlhood vanished into the past with its weight of wretchedness, and as on the threshold of womanhood I saw no relief, a wave of utter, bitter despair engulfed me. Heretofore I had prayed; now I bowed to the inevitable, but I would not be a hypocrite—I would not meekly say, "Thy will be done," when every fiber of my being was in hot rebellion. I had been taught that the misfortunes of the world, its utter misery, hopeless woe, and bitter pain, were sent us by an all-wise, loving God to test and purify our love, but I could not reconcile my poor human reason to such a conclusion. Thus, not understanding, doubt grew upon doubt, until every vestige of faith in the religion of my forefathers was swept away. Oh, those were indeed dark days—without hope or God in the world. The Scriptures rightly declare that as a man "thinketh in his heart, so is he," for so bitter grew my thoughts that they fairly corroded every outlook.

It was at this time Christian Science was mentioned, with the declaration that God is good. I shook my head. "I have heard that story before; but I don't believe it," I replied shortly. "Christian Science does not ask you to believe. It teaches you to understand," was the gentle rejoinder. To understand that God is good! The possibility was startling. It is habit to believe that which we do not understand, and to understand too little of that which we profess to believe, but houses built upon sand will not stand.

During spare moments, for three days, I eagerly read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The chapter on Prayer revolutionized my whole thought, and it was then there came to me the first gleam of Truth's healing power in the disappearance of a distressing bowel trouble which had been pronounced chronic and incurable by two schools of physicians. From that period not a drop of medicine has passed my lips. God's law has met every need. Stomach, liver, and heart trouble, also neuralgia, are a few of the many ills which have been entirely cured. One disease, never diagnosed, more than all else kept me in misery. Without a second's warning I would grow partially blind and remain in that state from a half to three quarters of an hour, and as sight grew clear I was nearly crazed with pain. My only relief was an opiate, which would cause a heavy stupor for some hours. Occasionally these attacks would occur three times a week; sometimes four months would elapse; but just

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when I would begin to entertain the hope that they had gone forever, again I would be struck down. My eyes were treated, glasses worn, teeth extracted, hair thinned, in the endeavor to alleviate the trouble, but without avail; and as there was never a warning of the attacks, I was kept in a constant state of fear and was never allowed to go anywhere alone.

I had been studying Science about six months when this trouble returned. This time there was no fear—just a heavy weight of discouragement—but with it a determination to give Christian Science the same fair trial that I had given to medicine. Telephoning to a practitioner for absent treatment, I retired to my room, and to the surprise of my anxious family (none of whom are Scientists), in about twenty minutes I was in a dreamless sleep. When I awakened, in less than two hours, I was absolutely free from all pain, there was no dazed condition, no tender sore scalp. In the past eight years I have had probably a dozen attacks of this nature, but Truth has ever proved the perfect physician. The daily realization of "the law of the Spirit of life" is the only absolute preventive ever made known to humanity for all the ills to which flesh is heir.

Naturally the heart of every loyal Christian Scientist is filled with a deep sense of gratitude to the one through whose teachings they have been freed from bondage. Many, not understanding the magnitude of our debt to Mrs. Eddy, resent an expression of this gratitude, but an expression of our gratitude is not deification. Her identification with Christian Science is a sign to the seeker of Truth, as the word "sterling" is to the purchaser of silver. For every treasure there are a thousand imitations. We would but protect our treasure. As for the gratitude expressed: Is there an American who does not feel the deepest reverence at the very mention of the name of Washington—and why? Because, in spite of gross maligning, misrepresentation, treachery, and hardships, Washington, with undaunted courage, adhered steadfastly to the course he knew to be right, and thus has left to us the glorious heritage of civil freedom. Mrs. Eddy, in spite of similar attacks, has with loving and marvelous courage adhered to that which she knew to be true, and thus has awakened in the hearts of thousands of sick, worn, pain-racked, hopeless mortals the realization of their priceless heritage as the sons of God. To her we are grateful, and must ever continue to be, because gratitude is an attribute of Love in its highest sense.

MAUDE LOUISE NIRDLINGER, St. Louis, Mo.

In giving my testimony I cannot tell all the blessings that have come to me since I accepted Christian Science, for they have been so many. I was healed of catarrh in two weeks' treatment, and all the ills that have come to me since then have been overcome by knowing the truth that makes us free. Christian Science has been a great help to me recently in taking a course in a business college, and for all my many blessings I am thankful to our heavenly Father, also to the beloved Leader of this Cause.

EUNICE WALLACE, Charleston, W. Va.

[Written for the *Sentinel.*]

FRIENDSHIP.

AGNES FLORIDA CHALMERS.

IT is so easy, is it not, dear friend,
To lend a hand to one sunk in the depths
Of sin and poverty. But oh, to lend
A helping hand to him whose own success
Surpasses ours,—this is a greater test
Of friendship. With Christlike humbleness,
I ask to stand as friend, O Love divine,
Both to the outcast and the man whose hand
Has wrought far greater, nobler tasks than mine.

FROM OUR EXCHANGES.

[From "A Letter to All Churches" by the World's Missionary Conference, Edinburgh.]

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal. The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old. It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized; so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

[*Interior.*]

A missionary convention was called at Edinburgh, but it turned out a Christian union convention. In that remarkable phenomenon lies the profoundest significance of the World's Missionary Conference. It was not by purpose that this memorable assemblage took on the paramount character which distinguished it. No trap was set or sprung to catch any member of the body in a meeting different from what he had anticipated. Cooperation of churches on mission fields had been of course appointed as one topic among others to be discussed, but there was no intent to make it preeminent or even central. Not by device but by sheer pressure of the logic of conditions, Christian unity came uppermost as the master thought of the great gathering. The conference discovered that between missions and unity there is an inevitable link of natural association. The gift of perceiving this truth came through the mystic Christian seership of the single eye. "If thine eye be single, thy whole body shall be full of light"—the Lord Jesus Christ fulfilled that word of his to the delegates assembled in the Edinburgh conference. They had light. They went to Edinburgh with eyes singly fixed on the supreme work of establishing the lordship of Jesus in the whole earth.

[Rev. R. J. Campbell, M. A., in *Christian Commonwealth.*]

Kindle the flame of spiritual communion, of assurance of God, in any corner of our darkened world, and weary souls will gather round it without much compulsion. This has been proved a thousand times in the past and will, I trust, be proved again. John the Baptist came preaching in the wilderness of Judea. For long he had been alone, leading an austere life of self-renunciation, feeding his spirit upon sustenance that was not of this world. When he could keep silent no longer he began to speak; but once he had spoken, his solitude was at an end. People felt in his words a quality they could not describe, but which they knew to be of God, and they wanted to hear more. They did not wait for him to come into their cities; they went out to him;

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they flocked around him on the banks of Jordan, accepting baptism at his hands, renouncing their old life, and doing their best to enter into and partake of his supernormal experience. In other words, they were hungry for God, and they found Him in the spiritual power of this dweller in the wilderness.

[*Christian Register.*]

Never in the time to which our memory runneth back has there been, during commencement week, such a succession of sermons, addresses, and speeches, in the colleges and universities from Maine to California, in which were set forth with such profound faith and glowing speech the principles of civil and religious liberty and the duty of men in the republic of letters to remember that the highest call of the educated man is to service of the brotherhood. Fidelity to public trusts and regard for the rights of the smallest child and the humblest citizen have been urged as prime duties of the hour. Generous statements also have been made concerning the principles of theology and religion which are the roots of all healthy growth and wholesome human life. The spirit of the strongest men has been distinctly hopeful, helpful, and inspiring.

[*British Congregationalist.*]

The love of things is not the real love, for real love is of eternity. The number of persons we can love, the intensity of the love we can give them, the purity of it—these are the measure of our life. It has been beautifully said that "Love is only the perfect tense of the word live." Let us remember this truth, that in widening the love of man we do not weaken it. It is a fallacy to say that we cannot love many much. We can; and the more we love the better we can love each. If we can manage to love all people, and to love them because they are persons made in the image of God, we have come into the circle of eternity, we have begun to live the life of God.

[*Christian Advocate.*]

The greatest single achievement of the World Missionary Conference at Edinburgh is that Calvinists and Arminians, Presbyterians, Baptists, Congregationalists, Lutherans, Friends, the High Church and the Low Church Anglicans, the divers sorts of Methodists, the Moravians, the Adventists, Disciples of Christ, the Mennonites, and many more, so love the kingdom of God that, for the time, they submerged their differences to meet for ten days to discuss ways and means to promote it.

[*Churchman.*]

We know that Paul believed in a church that was accomplishing something, that he did assume the existence of a Christian community which was at peace with itself, and that he was largely indifferent to matters of red tape and personal privilege. It would seem clear, therefore, that wherever divisive questions of church government are making the plain explicit commands of Christ to his followers of non-effect, there the unity of the witness must be stressed as primary.

[*Universalist Leader.*]

If we could once get it clear in our minds that forgiveness is reconciliation, and has nothing whatever to do with the consequences of sin which are involved in cause and effect, sowing and reaping, we would be well on our way to an understanding of how forgiveness is one of the profoundest spiritual obligations of all men.

[*Christian World.*]

We do not go to the Bible for our geology, our mathematics, our music, our electrical science. What we get there is the inspiration of heroic natures, the noble passion of prophets, the transformed lives of apostles and saints, the love and power that stream from the heart of Christ.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, AUGUST 13, 1910

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ITEMS OF INTEREST.

National.

A great exposition of the manufacturing and other industries of New England is to be conducted by the Boston Chamber of Commerce in Mechanics Building in October, 1911. It will last four weeks, and the total attendance is estimated at three hundred thousand. The purposes are, first, to promote manufacturing and commercial activity in New England; second, to show the people of New England the methods and extent of their manufactures and resources; third, to attract the attention of the whole country to New England's enormous and varied industries; fourth, to bring the employer and workman, merchant and buyer into closer touch with the manufactory and its products; fifth, to stimulate the people of New England, particularly boys and girls, to a realization of the dignity and possibilities of working with the hands, and thus promote industrial education.

The United States department of agriculture is using this year on the national forests over ten tons of tree seed. There are now twenty-four national forest nurseries, with an annual productive capacity of over eight million seedlings. But there are many millions of old burns on the national forests which are waiting to be restocked, and some quicker and cheaper method than the actual planting of nursery-grown trees is urgently needed. Therefore the foresters are making experiments on a large scale with different methods of direct sowing and planting, and most of the seed gathered last year was obtained for this use.

Officers and directors of the Chicago Board of Trade are disturbed, it is said, over the manner in which certain big operators have ignored the board's resolution against the "running of corners in grain," and under repeated urging from the conservative members who are striving to allay the public agitation for the abolition of "exchanges" of all sorts, may conduct a thorough investigation into the July corner of wheat and expel those found guilty.

President Taft has taken the first steps in the plan for bringing about greater business efficiency and economy in the different departments of the Government by sending to Washington four sets of experts, who are to make a preliminary study of the situation and submit a program for carrying forward the work. The President has been given an appropriation of one hundred thousand dollars for the purpose of reorganizing departmental methods.

The Federal authorities are almost ready t bring their crowning anti-trust suit against the American Sugar Refining Company. The preparation of the case is virtually completed and it is only a matter of a short time before the issue of monopoly in the sugar trade of the country will be squarely presented and fought out in the courts.

Suits for an injunction and an accounting have been brought in the United States circuit court by the United Shoe Machinery Company against Thomas G. Plant Company and Thomas G Plant, who have repudiated the shoe machinery leases with the former company and have installed independent "wonder-worker" machines.

The interstate commerce commission, pending an investigation into the reasonableness of the increase of rates on commutation tickets between New York and points in Connecticut on the New York, New Haven & Hartford railroad, has ordered the increase, operative June 4, to be suspended.

The "Pilgrim Monument" was dedicated Friday, Aug. 5, at Provincetown, Mass. Addresses were delivered by President Taft, Senator Lodge, Governor Draper, Lieutenant-Governor Frothingham, Charles W. Eliot, president emeritus of Harvard University, and others.

A conference of railroad attorneys, representing practically all the railroad systems of the country, met at Portsmouth, N. H., last week to discuss the railroad bill enacted by the last Congress, and to consider its effect upon railroads engaged in interstate traffic.

The special congressional committee has begun its investigation of the charges of bribery in connection with contracts with the Choctaw and Chickasaw Indians, involving a sale of land estimated at thirty million dollars' value.

A total gold coinage of 18,000 double eagles, valued at $360,000, a silver coinage of $217,000, embracing 240,000 half dollars and 20,000 quarters, $30,600 in one-cent pieces, constituted the coinage executed at the mints of the United States during July.

Appropriations totaling nearly three million dollars have been granted by the New York board of estimate for public improvements, chief of which is the completion of the easterly basin of Jerome park reservoir.

Guthrie is reestablished as the capital of Oklahoma in practically all respects, following the decision of the state supreme court, after an attempt to establish it at Oklahoma City.

Improvements in the treasury building at Washington to cost one hundred and eighty thousand dollars, are to be made this summer.

It is expected that some postal savings banks will be in operation by Oct. 15.

International.

There is no doubt that the English language is spreading steadily in all directions. In the state of Mysore in southern India, in 1892, the study of English was not permitted in the schools until after the third vernacular standard. Previous to this date English had been taught in many schools from the first class onward. In the next year a change was made, permitting the study of English after the second vernacular standard, and finally, two years ago, the study of English was made compulsory after the second vernacular standard. The same desire for the study of English in the vernacular schools has manifested itself in the state of Baroda.

A section, about one hundred miles long, of the Cape to Cairo railway, extending from Khartoum to Wad Mehani, has now been open to public traffic for six months, during which time the traffic has surpassed all expectations. The takings during the first month's workings amounted to fifty thousand dollars, the produce carried consisting mainly of dhurra, or native corn, gum, and cotton. This is the first portion of the railway to break away from the desert part of the Soudan and to touch the edge of that part of the country which is naturally fertile without being irrigated.

In presenting the budget to Parliament, Sir Joseph Ward, the prime minister of New Zealand, showed that the revenue for the past year is the highest yet recorded, and that the expenditure is below the estimates.

Strict police orders regulating aeroplane flights in the province of Brandenburg, Germany, have been put in force.

President Pedro Montt of Chile and his suite were in Boston last week. They met President Taft at Beverly.

Industrial and Commercial.

The proposed consolidation of cotton mills through the organization of a twenty-million-dollar International Cotton Mills Corporation, is said to be the largest cotton mill combination ever undertaken in the United States. The combination, while consisting of cotton duck mills, will include cotton yarn and cloth plants. Textile mills, sales and distributing agencies in this country and Canada, which manufacture and sell three thousand varieties of cotton fabrics, are included in the merger. The properties, consolidated, represent twenty-two mills and thirty-five principal brands, owning ten thousand acres of land, part of which is under cotton cultivation, and employing ten thousand hands, with an aggregate annual output valued at approximately eighteen million dollars. Briefly the proposition is one to establish warehouses in all parts of the cotton producing district of this country, as well as in the manufacturing centers, for the storing of the cotton crop, so that instead of selling it from hand to mouth, as has been the practice heretofore, it will be marketed through the entire year when desirable. It is expected that it will take probably five years to put the plan into operation. The American cotton crop is the only cotton crop in the world which is not packed for shipment at the point where it is ginned. It now goes to a compress, pays high rates for insurance, is subject to tremendous wastes in baling and freights, on account of its bulk, and is handled a needless number of times. It is proposed to adopt the Egyptian bale, which is much superior to that used in this country, to compress at the point of ginning, and to effect other economies which will result in the aggregate to a tremendous sum.

The earnings for the year of the General Motors Company of Michigan are twelve million dollars. This amount would be equivalent to six per cent interest on two hundred million dollars. The company has about twenty-five million dollars capital stock outstanding, and it is proposed to increase this at least five to one. This would make the new capitalization not less than one hundred and twenty-five million dollars.

Stockholders of the B. F. Goodrich Company of Akron, O., makers of automobile tires and other rubber goods, will hold a special meeting Aug. 24 to increase the capitalization from ten million to twenty million dollars. Half of the new stock is said to be intended for a stock dividend, while the five million dollars' balance will be sold to finance plant additions contemplated, and also to provide working capital.

The Federal Biscuit Company has been organized. In addition to the eighty independent companies that are to be purchased, fifteen concerns in Canada will come into the combination. The capitalization of thirty million dollars represents the potential idea of the operators of over eighty factories, who have been working together as the Biscuit and Crackers Manufacturing Association.

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CHRISTIAN SCIENCE SENTINEL

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

THE DEMONSTRATION OF FRIENDLINESS BY MEANS OF THE MONITOR.

REV. WM. P. MC KENZIE.

WHEN the newsboys in Boston began to call the *Monitor* on the corners and in the cars, there were a great many people who took a new interest in these enterprising young merchants of the street. Ladies unaccustomed to buying newspapers on the street-cars, became customers, and had friendly words of encouragement to give along with the coins that paid for the paper. Knowing the mission of the new paper, they had a sense of good will to those who supplied the public with it, and of kind congratulation for those who were seen to purchase and peruse it. Considering the general interest and welcome among the Christian Scientists of the world, it might be said that the appearing of the *Monitor* marked the beginning of an era of good will.

It may be worth while to refer to some of the ways in which this good will to men has already found expression. By means of the *Monitor* our people have been able to express appreciation of the work of those public servants in cities, police officers and firemen for example, who are caring for the public safety through the night as well as by day. At their various stations they often have to spend waiting hours, and with the consent of the proper authorities arrangements have been made to supply many fire halls and police stations regularly with the *Monitor*. Where this has been done it is usual for the men to express themselves gratefully to the friends who provide the paper as a token of personal interest in those who are doing service for the welfare of the community.

There are other public servants whose work is often unregarded, such as lighthouse keepers and coast-guardsmen, whose faithful watch is often kept in storm and darkness and in loneliness. To these men the good will of those who value their devotion has found expression through the *Monitor*, and the traveler by sea who watches the gleaming and the blinking of the coastwise lights, or enters his desired haven through their guidance, and thinks of the year-long nightly service that goes on without failure, cannot but feel glad to know that many of these public servants receive the *Monitor's* daily message of good will. It goes also to many of the stations from which the coast-guards start out on their patrol, and it encourages men at life-saving stations; thus becoming a means whereby the gratitude of unknown friends may reach those whose work for the general welfare has peculiar difficulties and trials.

Then there are places where men at work must congregate for intervals during the day, such as porters' rooms at railway stations in England, or waiting-rooms for motormen and conductors wherever there is street-car service. Where arrangements have been made to send the daily *Monitor* to such places, the paper has been read and valued, as many letters of appreciation testify.

Work done for the benefit of travelers has undoubted results, though they may not be so easy to trace as in other cases. Some of our churches supply ferry and railway stations through which thousands of people pass daily. In most cities the local workers have the *Monitor* on file in the best hotels, and the traveler who knows the paper is glad to see it, while many in that way make first acquaintance with and begin friendship for the paper. In public reading-rooms and libraries it is to be found, and sometimes the librarians ask for duplicate copies, since a single copy is frequently worn out by much use.

It is interesting to find how cooperant with human endeavor for man's welfare the *Monitor* is. For example, an earnest man whose interest in others was expressed in work for the cabmen of London, said that he had waited twenty-six years for just such a paper as the *Monitor* to place in cabmen's shelters. Many teachers who have been anxious to make their pupils acquainted with what is essential in contemporaneous history, have found in the *Monitor* an available help in cases where parents have refused to allow their children to peruse the daily papers in which space is too largely given to the description of "the evil that men do." Many, too, have found in it the help they had long desired in providing pupils with materials for essays and themes; and it is to be noticed that the new paper is peculiar in being distinctively educational. A Harvard student who read the *Monitor* regularly for a year, testified that it was as valuable as a course of lectures on contemporary history.

The need for self-education which Chautauqua courses have attempted to supply, and to which correspondence schools minister, is measurably met by the *Monitor* articles on history and travel, engineering and exploration, by the selections from standard authors and poets, and the daily article on practical religion, in addition to the news of the world. The result of such self-education as the *Monitor* gives is to change the view-point of the student, so that he ceases to be a mere parish-dweller, and becomes a world-citizen. It is a blessed change when parochial gossip loses its relish and a man feels his life enlarged by knowing of the useful efforts of other men in the big world, and takes an interest in all that assists the greatening of men.

A moment's effort may reach far through the agency of the *Monitor*. By means of copies sent casually by some one in England to a remembered friend in Australia, that friend found the trail which led into the way of understanding at last; and not only was her own life blessed, but a wide circle was reached by the blessing which Christian Science healing brings. A lady who met socially a foreign army officer, noticed soon after an interesting article in the *Monitor* referring to the city where he had his home, and marking this article she sent him the paper. When next she met him he was alert with inquiry regarding the book which taught people to understand Christian Science, and was directed to a reading-room where he could read the text-book, or procure a copy if he wished. Later he told this friend that he was taking home a copy of Science and Health along with a couple of hundred English books he had previously selected; that he had chosen a typical English paper and a typical American paper to be sent regularly to him in Japan, and that the *Monitor* had been his choice as the representative paper of America.

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It is often desirable to send a message of remembrance to acquaintances with whom there is not the leisure to correspond. The picture post-card is often utilized for this service, but the post-card is overworked and so has ceased to be unique. The reader of the *Monitor* who peruses the articles which are of magazine interest, is sure to think of some one for whose scrap-book this or that article will be valued; and by marking and sending it he does a double service to his friend, introducing to his attention an ideal newspaper as well as furnishing him with special information. It is an item of kindness to designate on the wrapper the page where the marked article is to be found, since a busy man has not the time to hunt blindly; and the purposes of remembrance are served when the name of the sender is written also. Thus the *Monitor* carries to every corner of the world the message of good will from friend to friend, and is an agency for which those who use it are peculiarly grateful.

The progress of mankind is marked in the change of thought whereby the word "Reformatory" is given to a place where wrong-doers are detained. There was a time when the criminal was looked upon as one to be punished with cruelty, that thereby society might be revenged on him for the discomfort he caused; but now men believe that a good proportion of those in error can be educated into such better habits as may make them capable citizens. Already the *Monitor* has done educational service in a number of charity and reform schools for children, and in workhouses, jails, and reformatories where adults are confined. In some prisons and places of detention the inmates are not allowed to read daily papers, on the ground that the frequent sensational exploitation of crime, with the picturing of criminals, is misleading to their undeveloped minds, making the criminal appear as a hero. But as this feature is absent in the *Monitor*, and so much else is present that is educative and inspiring, the paper has found its way into fellowship with other methods for transforming the crime-infected ignorant foes of society into intelligent workmen and useful citizens.

This is a mere sketch of the way in which the *Monitor* proceeds on its mission, which was so clearly defined at the time of its inception by the Leader of the Christian Science movement, Mrs. Eddy. Every reader can no doubt with incident and demonstration fill in the outline, and enrich in this way his own appreciation of the paper which was established "to injure no man, but to bless mankind" (*The Christian Science Monitor,* Nov. 25, 1908).

SIN NO MORE.

EDITH L. IVES.

In the 5th chapter of St. John's Gospel is a wonderful story of the healing of an impotent man who "had an infirmity thirty and eight years." The Master again met him in the temple, after his healing, and said these most significant words to him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Here is both warning and encouragement. Jesus had made the man "whole," so that he who had suffered so many years "took up his bed and walked." He was a free man, but the rest of the work was to be done by him, not by the Master. He had to "work out [his] own salvation" in order to remain free from disease. The sin or error which had manifested itself in physical discord had to be rooted out and utterly destroyed "lest a worse thing" come unto him.

Do we not often wonder, and perhaps feel discouraged, because some old form of disease seems to return with greater force than ever? What are we doing? Are we putting on "the whole armor of God," and keeping it bright by watching our every thought? To leave one small place where pride, hate, criticism, malice, or any one of the many phases of evil can creep in, is fatal. The tiniest hole in a dam, unchecked, means its ultimate destruction. The arrow found the only vulnerable place in Achilles' body—his heel.

Our Leader strongly emphasizes the need of watchfulness when she bids us "stand porter at the door of thought" (Science and Health, p. 392). It is in the little things that one needs to watch. "He that is faithful in that which is least is faithful also in much." In "No and Yes" (p. 8) Mrs. Eddy writes: "Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and 'the peace of God, which passeth all understanding.'" We read in Proverbs that as a man "thinketh in his heart, so is he." Let us, then, think truth, love, joy, peace, perfection, and these attributes will be manifested in our lives and words. We should not allow ourselves to enter into any discussion or description of disease or discord of any kind of which we or others have been healed, but "let the dead bury their dead," forget "those things which are behind" and "press toward the mark for the prize"—perfection. We must be constantly alert to detect even the appearance of evil, to keep our minds filled with the consciousness of the one presence, the healing, purifying presence of infinite Mind.

As we uncover and destroy these errors or wrong thoughts, the belief in disease will cease to trouble us. Let us then heed our Master's warning, and remember that it rests with each one whether his healing be permanent or not. This story has encouragement for those who are striving to follow in the Master's steps and to obey his command, "Heal the sick." Even Jesus could not assure the impotent man that after he was healed he would always be free from all thought of disease; but the Master had done his part, and the rest was for the man to do. The patient has his work as well as the practitioner; each one must root out the weeds in his own garden and cut down all that shuts out the sunlight of Truth and Love. We may and can help each other, but the working out of salvation from sickness and sin is an individual responsibility, which cannot be put on another's shoulders.

Sometimes we go to a practitioner for help, and think this is all that is necessary,—that the work will be done without any further effort on our part; and we relax our watchfulness and allow a sense of indolence to creep in. Do we realize that we are thus hindering our own demonstration and making the practitioner's work more difficult? Let us, too, be up and at work, striving to bring our every thought into captivity to the Christ command, so that in the fulness of time we too shall "be satisfied" when we awake with the divine likeness.

WORK.

MINNA TRAIN.

Mrs. Eddy says in "Miscellaneous Writings" (p. 340): "There is no excellence without labor; and the time to work is *now*." Elsewhere in the same book she says: "Let us serve instead of rule, knock instead of push" (p. 393). The first and most important step toward serving and advancing our cause is absolute obedience to the Principle of Christian Science, in every detail of life, whether in the larger affairs of the world, or in our more intimate home circles. In one of her addresses Mrs. Eddy thus defines obedience: "Never absent from your post, never off guard, never ill-humored, never unready to work for God" (*Ibid.*, p. 116).

Christian Science shows us how to do this work, in manifold ways, and although it may not be practicable or possible for all to labor in the more prominent positions, or at present become practitioners, yet there are innumerable opportunities for each one to aid in the necessary and loving work of serving humanity. To those who know nothing of the Principle and teaching of Christian Science, we can do immeasurably more by example than in

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any other way: by showing in our every-day life cheerfulness and unselfishness and in radiating love and kindness to all with whom we come in contact. This radiation will first command attention, then respect, and finally investigation will be made by those who perhaps have been struggling vainly for the peace of mind and health of body which belief in the reality of matter has not given.

Christian Science, if studied and demonstrated faithfully, teaches us wisdom in our intercourse with our fellow-men. It teaches us when to keep silent and when to speak, and makes us tactful and wise in our conversation about our loved cause. We should be careful not to cast our pearls before those who are as yet unready to listen to and receive this priceless truth, and last but by no means least, we learn that, if we are about our "Father's business," we have quite enough to do in minding our own affairs. A demonstration of healing, however small, if pure and scientific, will do far more to prove the inestimable value of Christian Science, and aid its advancement, than any display of the letter without the spirit. One of the most efficient and far-reaching means for promulgating the cause is the wise distribution of our splendid literature, including our daily paper, the *Monitor*, which stands for purity and intelligence, and carries with it its own atmosphere of truth, wherever it goes.

The spread and growth of Christian Science devolves upon the consecrated effort of every man and woman who have named themselves Christian Scientists, and it is only error which would try to make us feel our inability to share in this serving. Daily must we gird on our armor and go ahead. We must watch and pray for the right and best means of doing God's work. Error would try to discourage us by saying, "What can little you do in such a mighty warfare? Let those who know more than you do this work, and you follow as best you can." But we must not listen to the tempter, for we know there should be no lack of activity, no half-heartedness in this great work of service to mankind.

To be quick to detect error, and always ready and happy to tell the glad tidings to others, and to stand by our faithful Leader in her loving work for humanity,—these will enable us to do our part toward destroying ignorant and erroneous beliefs about Christian Science. When we shall have learned to put into our spiritual labor the same amount of energy and persistency that we have been only too willing to give to the material interests of life, then we shall be doing the Master's work, and we shall find our light growing brighter "unto the perfect day."

THE ONE INTELLIGENCE.

L. C. KEMMING.

THAT God is the one intelligence has been very forcibly impressed upon me within the last year. A short time ago, when offered a good paying position, with work that required both judgment and great care, I at first questioned, being a young man of almost no business experience, as to whether or not I would be able to do the work in a way that would be satisfactory to my employers. I, however, decided to leave all to the guidance of divine Principle, and declared that I would be led to do the right thing. After working along this line for a day or so, I accepted the position, and then it was necessary to realize the source of man's intelligence. I declared that God, as He had given me this opportunity, would help me in my work, for man reflects infinite intelligence, and I could rely on infinite power at all times.

When I started in my office work, it seemed almost more than I could handle; but I pressed on, well knowing that "with God all things are possible." There was a great deal to learn and to look after, and which called for the exercise of good judgment on my part; but each day I took time to read from Science and Health, which so admirably answers every purpose for which we may need it, and I constantly held before me the Master's words, "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." The result was, that instead of being almost overcome by the responsibility of the position (at least for the first few weeks, when everything was new to me, as I was left in charge of the office, with all the correspondence to attend to), as I would have been if unaided by Science, I was enabled to do my duties in a way to win the approval of my employers, and to be entirely free from all sense of worry or discouragement. When I undertook the work, I was told that I could expect to spend the first month or so in worry, but knowing God to be man's intelligence, who never fails, who never makes mistakes, I took hold of the work exceptionally well, and as already stated, have been absolutely free from all fear that I would not do the right thing; and as a result, I have been able to see what was the right thing to do.

For this experience I am more grateful than words can express. It has taught me to rely implicitly on God and His wisdom, and in every instance I find I am the gainer when I follow the divine guidance. If all mortals would only learn this lesson, how beautiful it would be. We need never make mistakes, need never be in doubt as to what to do, if only we know that "in him we live, and move, and have our being." What a grand outlook for those of us who have been struggling along, trying to do right, but relying on human wisdom to point out the way. So doing, mistakes, worry, and discouragement are inevitable; but when we place our trust in the infinite Principle of all that really exists, such things are impossible.

For this understanding which enables us to act in His power and to follow His guidance, we are deeply indebted to our dear Leader, who has taught us how to rely on God. This debt can never be paid, except by following her example, by loving our neighbor as ourselves, and by living lives which by their purity and goodness will bring others to this blessed truth,—to the understanding which enables us to see all things as they really are, as they exist in the realm of Spirit.

THE TEMPTATIONS OF JESUS.

S. F. SWANTEES, M.D.

THE poet Longfellow has said,—

> Lives of great men all remind us
> We can make our lives sublime.

If this be true of any great man, it certainly is true of Christ Jesus. By the aid of "Science and Health with Key to the Scriptures," the life of our Master becomes a wonderful inspiration to all seekers after Truth. Every part of his history is worthy of the deepest consideration. Having been led, many times, to study the temptations of Jesus, in order to see how he overcame error, I have finally come to the conclusion that the record of these temptations contains lessons of vast import to every Christian Scientist.

We are assured by a number of statements in the Bible that Jesus was "in all points tempted like as we are." Evidently the "fiery darts of the wicked" sought to enter his consciousness even as they seek to enter our own, but he refused them admittance, for he was "without sin" and even "without blemish." Now it seems that the question as to whether Jesus was or was not tempted, would be answered sufficiently without giving a special record of some of the forms which these temptations assumed; nevertheless, a record was made of certain temptations, and unless the significance of this record is spiritually discerned, one is likely to be misled into believing that the temptations

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of Jesus and their overcoming were, after all, of small importance to him or to any one else. The relative value of these temptations may be surmised when it is remembered that the forty days of Jesus' temptation in the wilderness were analogous to the forty years of wandering in the wilderness by the Israelites. Mrs. Eddy tells us in Science and Health that "wilderness" signifies "doubt;" it is also "the vestibule in which a material sense of things disappears" (Science and Health, p. 597). Let us see what lessons this record teaches us.

Dominion is proof of kinship with God. The three forms of temptation, as recorded in Matthew and Luke, take it for granted that sonship with God means a demonstrable dominion, the power to prove our dominion here and now. There would be no logical reason for recording these temptations if sonship with God did not mean dominion, and the possibility of its demonstration at all times. "If thou art the Son of God," prove it by demonstration. The request was proper, but the source of the motive back of it was wrong. In the answer which Jesus returned, we notice that he did not listen to the suggestion of the tempter, but simply referred to that statement in Deuteronomy which forms one of the fundamental truths in Christian Science, namely, "Man doth not live by bread only, but by every word which proceedeth out of the mouth of the Lord doth man live." This shows that the word of God is the sustenance, the life of man—not bread or matter. In this reply it is also worthy of notice that, by including every child of God in the term "man," the fact is recognized that sonship means as much for one as for another. We are brothers in Christ,—coheirs in the kingdom,—and have dominion over sin, disease, and death. Our opportunities for demonstration are in truth all alike.

The next lesson which was noticed was that two of these temptations were based upon doubt. Could there be any temptation which did not include doubt of man's kinship with God? The third temptation came from a suggestion of temporal power, or a belief in personality. It becomes apparent, therefore, that the account of these forms of temptation was emphasized for the special benefit of those who are striving to know themselves as the "sons and daughters of God," in order to show them where they must guard thought the most. They were doubtless recorded to keep us awake, to warn us not to harbor doubt, nor, when we recognize the power which man's dominion confers, to think for a moment that personality has anything to do with the acquirement or the exercise of this power.

Jesus denied kinship with "the world, the flesh, and the devil" by a positive declaration of his sonship with God. Thus should every Christian Scientist strive to know himself in reality as God's idea, image, or likeness, and thus claim his birthright—his dominion. But as soon as the Scientist does this, we may depend upon it that the same temptations of doubt and suggestions of personal aggrandizement that assailed Jesus will attack him, and these are his most insidious foes. Let any one watch himself for a few days and see what a failure these errors would make of him as a Christian Scientist. It is wonderfully uplifting to notice that the replies of Jesus to the tempter rested upon the absolute understanding that God is All-in-all, and that every reply was a passage from the Scriptures. He did not speak his own but rather his Father's word.

Another lesson learned, which was suggested by the lines, "Thou shalt not tempt the Lord thy God," was this, that doubt cannot be made the basis of a demand for a demonstration. A darkened understanding contains more or less of unbelief, and there must be a willingness to learn and not to dictate—a desire for good and a disposition to trust "God with our desires" (Science and Health, p. 1), before our requests can be fulfilled. In studying the temptation of temporal power which came to the Master, we should pause for a moment and picture to ourselves the human Jesus and his environment. He was, doubtless, as patriotic as any Jew of his day, and must have been touched by the mental condition of his countrymen. Humanly speaking, what grander, nobler thing could he have done than to use his wonderful power to free the Jews from Rome and restore the lost glory of the Hebrew nation,—bring them to the foremost place in the world,—and then to be king over all. Yet how sublime was his reply: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

In nothing does our Master show his divinity and love for God, Spirit, so much as in the absolute denial of the claims of temporal power; and in nothing has our Leader so much shown herself to be divinely appointed and led, as in the way she has spurned personal aggrandizement. With this lesson before them, no Christian Scientist can afford to harbor a desire for personal aggrandizement, or entertain doubt for an instant. When tempted, we should do as Jesus did, know the allness of God, the nothingness of personality, and then "be not weary in well doing;" that is, in laying claim to man's birthright, which is the consciousness that he has a demonstrable dominion, here and now, over sin, disease, and death.

THE MESSAGE.

ALBERT L. MC BRIDE.

A MESSAGE was coming to me over the telephone when a confusion of sounds rushed in to drown the speaker's voice. The friend was asked to wait a moment, until there should be less noise on the wire. The request was made in tones which probably expressed some of the impatience felt toward the occasion of the interruption. The noise was evidently on the telephone wire, and the impatient thought was of the management that would permit such confusion on this avenue of conversation. The moment of waiting, however, gave time for a mental analysis of the situation. The noise on the wire continued, but there were also sounds from the street to be heard in the din. Certainly those were the same noises, and the open transmitter in my hands was letting them be carried to the receivers at both ends of the line.

It was a simple situation, the work of a moment to see and remedy the evil, but it gave opportunity to impress a needed lesson. The first and simplest lesson was that of care in the use of the telephone, to avoid leaving it open to the transmission of sounds which are discordant and disturbing, as it should receive and transmit only such sounds as are desirable. A second lesson was of deeper meaning, and has come up to me oftener. In any situation to which I am a party there comes a like responsibility. It is my duty to let into the situation only that which accords with the message and the result to be attained. There may be much at hand which is adverse to the cause, as there was much of confusion in the noisy office, much to exclude from the message. The part of excluding all else may be the chief work of him who would receive the message of Truth. No sense of discord should be allowed to disturb one's thought, or to drown "the still small voice." Error may be excluded by as slight an effort as the telephone transmitter was guarded. The message which we are all eager to receive is the divine message, "Be still and know that I am God;" or possibly that of the angel host, "On earth peace, good will toward men."

Every conscientious Christian Scientist would be a receiver and a transmitter of these messages. The great work to be done, in every individual case, is along the line of this simple experience of a moment. Can we listen too intently, or give out too faithfully the message of Truth to this age?

Life is not a goblet to be drained; it is a measure to be filled.—A. T. HADLEY.

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SELECTED ARTICLES.

[E. M. Ramsay in *Montrose* (Scot.) *Review.*]

The critics of Christian Science have seldom taken the trouble to study it at first hand; most of them are content to take the opinion of others who are frank enough to admit that they do not understand the text-book, and ignorant enough to pronounce judgment on what they do not understand.

Far from being absurd, Christian Science is the only logical presentation of Christianity which has been laid before the world since the apostolic age. Our Lord expressly said that the power to heal the sick by spiritual means was to be the proof of the right understanding of what he taught; and if this proof be not forthcoming, what confidence can we have in the correctness of the teaching which the various Christian sects have to offer us?

If sin and illness are no part of God, they can be no essential part of the man made in His image and likeness. If they were not made by God—the creator of all things—then they are not real, and thus can be got rid of. By maintaining this unflinching attitude toward evil, and by thinking constantly of the omnipotent power of good, of Truth, of Life, of God, the Christian Science student finds that he is able to combat his faults and resist illness more successfully than when he regarded sin and disease as realities. If he can know what is true in his own case, he can know what is true for others also. Thus we can "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." On all sides we hear the cry that the churches are losing their hold on the people, that the Bible is less read, and faith becoming dimmer than of yore. This is not the experience of the Christian Scientist. He studies the Bible and attends the services of his church with ever-increasing pleasure and interest, because he finds that the more he knows of God, the more he knows of good, of happiness, health, and success. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He finds this promise daily fulfilled in his life.

Ridicule and misrepresentation never have destroyed and never will destroy an iota of truth. There is but one way in which Christian Science could be successfully combated, and that would be by showing that some other interpretation of Scripture could do more to heal the sick and to reform the sinner. Our friends of the older churches need not fear the teaching of Christian Science. It inculcates the absolute necessity of purity, humility, self-renunciation, and courage, and accepts unreservedly the New Testament history from the virgin birth to the ascension of the world's Redeemer. The Christian Science student is endeavoring to live in the light of the gospel, and to carry ever in his heart the tender promise of his Lord—"Lo, I am with you alway, even unto the end of the world."

[Alfred Farlow in *Stamford* (Conn.) *Advocate.*]

The gentleman quotes at length from various distinguished men and authors who refer to death as inevitable. If I may do so politely, I would like to call his attention to the fact that he might have quoted the following from the most distinguished author the world has ever known: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." His beloved disciple, St. John, prophesied that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Death is described as an "enemy," and since it is mentioned as an enemy to be "overcome," though the last one, it is none the less expected that it shall eventually cease to occur. How? The Scriptures teach us that through righteousness, through spiritual growth and development, mortals are to put off mortality and put on immortality. They are to attain to the full stature of manhood in Christ. We do not hold that this exalted state may be attained in this generation nor in any near generation. Centuries may pass meanwhile. We only contend that such is the ultimate of Christianity as taught by Jesus Christ and his apostles, and not a mere whim of Christian Scientists.

We have not boasted regarding the ability of Christian Scientists, although we acknowledge with gratitude what has already been accomplished through Mrs. Eddy's teaching. If it be true, as it surely is, that Christian Scientists are not able to heal as successfully as the Master did, such failure is due to the same want that occasions the failure of other Christians, that is, to the limited degree of their faith or understanding. Christian Science is "founded" upon the teaching of our Lord. It plants itself unreservedly upon the Master's declaration, "God is a Spirit," and faithfully adheres to this premise in all its conclusions. Jesus said: "He that believeth on me, the works that I do shall he do also."

While we believe that one may be a Christian in a degree, without being able to do all that the Master accomplished, we believe that one is not a Christian, in the full and sufficient sense of the word, until he at least desires to do all that the Master performed. One would not hold that mathematics is incorrect because a neophyte is not able to demonstrate its most difficult propositions. In such a case the difficulty lies not with mathematics, but with the pupil's limited understanding thereof. Jesus' apostles were not as successful as the Master, although they relied upon the same God, and no one then or since has made an assertion that they were not Christian in their method. Upon one occasion they failed utterly to heal a patient and brought him to the Master, inquiring the reason of their ill success. Jesus answered them in a manner to indicate that their "prayer and fasting" was insufficient. He seemed to admit that they were on the right road, but intimated that they had not proceeded far enough.

It is quite true that Paul admonished Timothy to beware of the "oppositions of science falsely so called," but he did not admonish him against real science. Paul was a Christian and evidently had in mind that Timothy should beware of that which was opposed to Christianity, that he should beware of those assumptions of truth which were not true and therefore not scientific; that he should beware of anything that was unchristian and untrue, though offered in the name of science or truth. In other words, Paul urged Timothy to beware of all that is contrary to Christian Science.

[John L. Rendall in *Keokuk* (Ia.) *Constitution-Democrat.*]

To say that Christian Scientists do not believe in baptism is simply juggling with phrases and evasion of facts. Christian Scientists fully agree with the necessity for that which baptism includes in the word "purification," and the use of water in either allopathic or homeopathic doses does not aid in its attainment. The statement made by this critic, that "Christian Science does not believe even in the real existence of water," is not at all a logical deduction from any teachings of Christian Science. Christian Scientists do not deny the existence and reality of anything that pertains to God's creation. Their contention is that what appears to the human senses as real is merely "an object of sensation," the projection of the human concept as to what constitutes reality, and that this false sense will some day, under right conditions, be displaced by a spiritual understanding as to what is absolutely real.

There is no warrant in the teachings of Christian Science for the statement made by this critic that "God is the universe," or for his declaration that Christian Science is pantheistic. A clear distinction is made in Christian

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Science between God and His creation, between God and that which expresses Him. The creator cannot be in the creation, because the greater cannot be in the lesser. It is very clearly and plainly taught that the universe and man reflect, express, or manifest the creative power of God, —Spirit. This is clearly that God, Spirit, is infinitely above that which He created. It seems to me that the charge of pantheism could more reasonably and logically be made against those who assume that God is infinite and also that He can be limited, outlined, or humanly circumscribed, or that He enters in some degree into material conditions.

The followers of Christian Science accept and practise the fundamental teachings of Christianity as emphasized by Jesus Christ and as practised by his disciples. They recognize but one God, one creator, one Christ,—the Wayshower, the Saviour of humanity. They recognize the resurrection of Christ Jesus from the dead, and the consequent proofs of immortality. The distinction which Christian Science makes between Jesus as the human man and Christ as the "divine idea" is scientifically accurate and Scripturally correct.

[Edward W. Dickey in *Los Angeles* (Cal.) *Express.*]

Christian Science is nothing more nor less than scientific Christianity. There is, therefore, nothing in it or about it apart from the ministry of the Master. In no sense of the word can it be classed as even remotely akin to methods which deal with suggestion. Furthermore, Christian Science, or the Science of Christ, presents itself as one complete whole, and a recognition of any good in it must mean its recognition as a whole, because it is without logical antithesis.

In view of the definite and emphatic statement of Jesus: "He that believeth on me, the works that I do shall he do also," there can be no question that the Christian religion has a very definite message in the relation of faith to health. The works of our Lord and Master in healing all manner of disease and sin, and his oft-repeated statement, "According to your faith be it unto you," leave no room for doubt as to our duty as his followers. This is the very import of the message of Christian Science. It is reestablishing primitive Christianity in all its purity and grandeur, and restoring lost faith in the power and availability of God's word to heal all manner of sickness, and to elevate and spiritualize human thought.

All too long has this healing gospel been lost, but since Mrs. Eddy gave her discovery and demonstration of Christian Science to the world, it is being restored. Respecting the course of this healing gospel she says, "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality" (Miscellaneous Writings, p. 21). This should clearly show that Christian Science cannot be associated with any present-day teaching, aside from Christianity itself, of which it is the essence.

[Frederick Dixon in *Occult Review.*]

What then did Jesus teach? Simply that the only power was God, good, and that as soon as this fact was grasped, spiritual causation would begin to be understood, and as soon as it was understood, men would begin to get that understanding of the absolute which constitutes the truth, the knowledge of which, he said, would free mankind. Had Jesus stopped here, merely contenting himself with the statement of a theory, Christianity would never have gained the power it has. He knew, however, that absolute truth was the most scientific thing in the world, and that, because it was scientific, it could be demonstrated.

"Jesus of Nazareth," writes Mrs. Eddy, on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Knowing that God, good, is the cause of all that truly exists, he was able to do more than preach a theory to his listeners, he was able to demonstrate Science. He came preaching amid the Galilean hills and in the Jordan valley the gospel or good news of the omnipotence of divine Principle, and when the material instincts of his listeners shrank from the very spirituality of his message, he fell back on the miracle, declaring that if they could not believe for the words' sake, they must believe for the very works' sake. In this way he made the power of working miracles the demonstration of what is described in the epistles as the *epignosis tou theou*, the full, exact, that is to say, scientific knowledge of God, and so of Truth.

Now, neither of the words translated miracle in the New Testament has, or ever has had, any supernatural significance. They mean simply an act of power or a sign. The miracles of Jesus were acts of power to the shepherds and fishermen of Palestine, inasmuch as they revealed the law of spiritual causation, and they were, moreover, a sign that the gospel of Christ was no mere theory, but an absolute, demonstrable, scientific religion. "He," Jesus said, "that believeth on me, the works that I do shall he do also." In these words he made the power to demonstrate the truth which makes men free the proof of a man's knowledge of the Christian faith.

[W. E. Fell in *Yorkshire* (Eng.) *Herald.*]

Christian Science does by no means "stifle inquiry;" it is not so foolish as to attempt to do so, since the honest enquirer approaching the subject without bias is invariably convinced of the truth. In every Christian Science community large enough to support it there is a reading-room open to the public. This room is furnished with the canonical writings, the authorized text-book, "Science and Health with Key to the Scriptures," and such other literature as teaches this subject. Moreover, the text-book may be borrowed from the reading-room free of charge. It is also supplied to free libraries.

Our critic asserts that "Christian Science was impugning the sanctity of marriage." Well, all I can say is that any one who takes the trouble to read the chapter on Marriage in Science and Health will see what a very high ideal is held in regard to marriage and its obligations.

The criticism that follows appears to me to be nothing short of a frank attempt to create prejudice in the minds of the people, namely, that Christian Science "inflicted the most horrible cruelties on little children." There is not a word of truth in it. It is a simple matter to make such statements, and as wicked as it is simple. I do not, however, suppose for a moment that your intelligent readers will be misled by our critic's *ipse dixit*, unsupported, as it is, by any kind of evidence whatever. It remains to be said that thousands of children have been lifted out of agony and diseased conditions that would infallibly have resulted in lifelong deformity, through the ministrations of Christian Science.

Now I would like to give a word of advice to these evangelical clergymen. The Master whom they profess to serve distinctly commanded that his followers should abstain from sitting in judgment on others, and he also said, "If a man love me, he will keep my words." Are all Christ's commands being kept? Is there any attempt being made to keep them? One of the commands was: "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils [evils]." What authority have the critics of Christian Science for divorcing the command of healing from that of preaching the gospel. Is one incumbent on the churches? Then equally must the other be enforced.

It is incontrovertible that Jesus gave but one proof of

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those who should be known as his followers, and that was that they should do the works which he did. "These signs shall follow them that believe [understand]." All professing Christians are today without excuse. The Principle and the rule are manifest, and the Christ-works are again being done. It is a question of law and not of miracle, if by that is meant wonder-working,—the working out of the divine law of Spirit's dominion over all unlike its own pure and perfect self. Jesus demonstrated this law. His immediate followers demonstrated it for some three hundred years, as history relates, after his ascension, and the Science of Christianity again demonstrates this law in healing the sick, reforming the sinner, and casting out the demons of lust and intemperance. Plain speaking, you may say, but is it not full time that some one thus spoke?

[John M. Dean in *Chattanooga* (Tenn.) *Times*.]

Christian Science denies the reality of sin, sickness, and death in the sense that they are not God-made entities and consequently are not indestructible, for "whatsoever God doeth, it shall be for ever;" but it does not deny that these things have become a part of mortal experience, though it is constantly proving their nothingness by overcoming their asserted claims through the power of the simple gospel of Jesus. By recognizing the unreality of sin we destroy sin, and "where the spirit of God is, and there is no place where God is not, evil becomes nothing" (Science and Health, p. 480). When evil is seen as nothing, there can be no possible pleasure in its indulgence.

"God is a Spirit," says John, and Spirit cannot be personal in the sense of corporeality, or as a being with bodily form and parts, which is evidently the gentleman's conception of a "personal God," though he would doubtless assert his belief in God as omnipresent, a self-evident impossibility, if God is humanly circumscribed.

So far from denying the facts of the death and resurrection of Jesus, Christian Scientists accept the Bible narrative literally and prove their faith by their works. They accept Jesus as the Wayshower, and endeavor to follow him every step of the way. This is their practical idea of the atonement, and this definition helps them to work out their own salvation, instead of "pinning one's faith without works to another's vicarious effort" (*Ibid.*, p. 22).

If the gentleman means to assert his belief in the resurrection and immortality of the material body, then we must differ with him. Paul writes, "Flesh and blood cannot inherit the kingdom of God," and this simple statement completely demolishes any theory of a mortal resurrection. Paul also says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This explains the inability of some honest inquirers to understand readily Christian Science and its teachings in relation to the varied problems of life; but there is one argument that cannot be answered by subtle sophistry, vindictive abuse, or malicious misstatements, and that is the effect of this teaching as manifest in the lives and morals of the unnumbered thousands of noble men and women who constitute its following. It is said that Ingersoll once made this statement: "The life and character of my mother constitute the one unanswerable argument in favor of the Christian religion;" and we invite our critics to apply the same test to Christian Science, feeling secure in the knowledge that the lives of its followers, taken as a whole, constitute a complete refutation of any vile calumny that may be directed at the purity of their faith.

If the gentleman will display the same zeal in expounding the truths in his own religion that he manifests in his attack on a false conception of another teaching, he will feel far better for the effort and accomplish an infinitely greater good for poor humanity.

[C. R. Munro in *Peterborough* (Ont.) *Times*.]

Christian Science is not a "fad," but a practical and demonstrable system of religion and healing, which for the past forty years, in the face of the bitterest opposition and ridicule, and oftentimes persecution, has proved beyond the shadow of a doubt its right to be recognized as the greatest blessing that has come to mankind since the day of our great Master, whose teachings and practice it logically explains and interprets, in the way he commanded; namely, by the healing of sickness and the overcoming of sin. To compel a Christian Scientist to resort to a system of healing in which he has no faith, simply because it happens to be the practice of the majority, and to deprive him of the privilege of depending upon that system which he has proven in his own experience to be the most efficacious, would be intolerance of the worst kind, and would not only be opposed to the precepts of the golden rule, but directly contrary to the British sense of justice and fair play upon which we in this country pride ourselves. Fortunately this sort of intolerance has fallen into disuse, and the law protects those who are in the minority as it does those in the majority. Were "Humanity's" ideas consistently carried out, and those who differed from the prevailing systems of healing prosecuted, he would some day find himself punished for practising his favorite method of healing, for at the present rate that drug healing is being abandoned it will be simply a matter of time till that system becomes a thing of the past. We must all learn to be more tolerant of the opinions and beliefs of those who differ from us, and be willing to accord to our neighbor the same rights which we ourselves enjoy.

[William J. Bonnin in *Manchester* (Eng.) *South District Advertiser*.]

At the Canterbury Diocesan Conference, Canon Gardiner declared that the religion which ignored the spiritual element in healing was not the Christianity of Christ, and that the church needed to accept our Lord's attitude toward sickness and disease, and overcome them in the power of God through Jesus Christ. Christian Science teaches that this can be achieved only by realizing that no evil, whether sin or sickness or death, is the work of God, who is Life and Love and the author of all things; hence that evil can only occur as an experience of our human senses and can have no existence as a reality in the absolute truth. So it is that Christian Scientists are proving every day that an understanding in some measure of this absolute truth destroys evil, proving also thereby that the Christianity of Christ is available today to heal and save as it did nineteen hundred years ago on the shore of the Galilean sea.

[From an editorial in *New York Telegraph*.]

Since the dedication of The Mother Church in Boston a few years ago, the growth of Christian Science, in the face of wide-spread and ofttimes bitter criticism, has been progressing steadily. It has grown in the cities and in the country. South America and South Africa have added no insignificant part to the total. Here in New York Christian Science is a recognized moving force for good. No more representative body can be found than worships in its churches. Critics of Christian Science would do well to study this growth. It will set them thinking.

[Editorial note in *Independent*, Fairmont, Minn.]

One need not be a Christian Scientist to be an admirer of their daily publication, the *Monitor*. It is rarely indeed that any newspaper serves such clean, concise, attractive news with such good taste as this paper. It has demonstrated that a paper can be newsy and yet not yellow, it can be interesting and yet clean.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

A FULL SALVATION.

SOME of those who criticize Christian Science and Christian Scientists do so from the standpoint that too much is made of the healing of disease, and too little of the healing of sin; but there are at least two reasons why such criticism is not well founded. The first of these is that the example of Christ Jesus in healing the sick is always before us, both in his preaching and in his practice. Matthew makes mention of the fact that in the very beginning of his ministry "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Indeed, such a large part of the Gospels is given over to a record of his healing work that no one can legitimately question the importance with which Jesus himself vested this labor for his fellows, even going so far as to demonstrate and instance this healing work, to the onlooking messengers from John the Baptist, as the proof of his Messiahship.

To the twelve disciples whom he sent forth, and also to the seventy, Jesus gave strict charge to heal the sick, and finally, when his earthly ministry was drawing to a close, there came as a climax that heart-comforting, soul-strengthening promise to "them that believe;" namely, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Surely there could be no stronger indorsement of healing as a part of the ministry of all true Christians, than is afforded by these parting words from the lips of the Founder of Christianity.

It is as true today as it was in the time of Jesus, that mankind is more concerned about being healed of its diseases, in which it has no pleasure, than it is in forsaking its sins, in which it believes there is pleasure; and it is for this reason that in both ages the healing of sickness has made the more startling record, the stronger impression on public thought. As a matter of fact, the healing of disease in the time of Jesus and his immediate followers was incidental to his ministry for the salvation of mankind, and today those who are endeavoring scientifically to follow his teachings, who have found in them a full salvation, are likewise applying them to all the affairs of life, instead of using them simply as a basis for future results and future rewards in a far-away heaven.

The second reason why the criticism to which we have referred is not well founded, is that observation of the lives of Christian Scientists will prove that the teaching and practice of Christian Science are doing much toward the improvement of both private and public morals. The great army of men who have been healed of intemperance and its allied vices, as well as those who are consistently striving to abandon hatred, envy, malice, resentment, and revenge, stand as the justification of Christian Science in its claim to be the Christianity of Jesus which delivers mortals from sin through the destruction of sin. A case of healing of the liquor and tobacco habits is related on page 994 of this issue by one who, in writing of a striking experience of physical healing, under Christian Science treatment, modestly states, "During that time the desire for intoxicating liquors and tobacco left me."

There are thousands of men today who are praying for just such deliverance as this, and there are thousands of friends and philanthropists who are trying to aid them in their efforts. Will any of these venture to say that the ministry which it has been proved over and over again does this work, healing men morally as well as physically, is not Christian and not meeting the needs of the sinful as well as of the sick? The teachings of Christian Science on this point are both clearly and emphatically set forth by Mrs. Eddy, who writes in Science and Health (p. 369), "To be every whit whole, man must be better spiritually as well as physically;" and on the following page she gives this strong assurance: "Truth is an alterative in the entire system, and can make it 'every whit whole.'"

ARCHIBALD MCLELLAN.

HOME-MAKERS.

CHRISTIAN SCIENTISTS are sometimes asked by those who are becoming interested in Christian Science, as to how certain things should be "demonstrated," as, for instance, a home. This does not always mean that the inquirer wishes to become possessed of a house and lot, but simply what is generally understood by a home. There are, however, very few who stop to consider that a home, in its true sense, is a spiritual idea, and that it can never be truly realized until this is understood and demonstrated. No one would deny that a home means a shelter, a place of refuge, not merely from the wind and rain, but from what some one has called "the world's wild discord;" yet there are probably very few who think of what wonderful opportunities await all of us to be home-makers.

One need not be the head of a house in order to attain this distinction, indeed the head of the house may sometimes think he is too busy to devote much thought to this subject, which is surely an important one; but when the home is seen to be a spiritual idea, it will soon be apparent that the duty of being a home-maker rests equally upon each member of the household, quite irrespective of one's position from a human point of view. Like the state, the home must be governed by law, and it is important to remember here the familiar adage, "Order is heaven's first law."

It is of course true that the mortal concept of order is narrow and limited, but if we lift thought above the material to the universe of God's creating, we shall at least have begun aright, and we may ask ourselves in Paul's words, "Who did hinder you that ye should not obey the truth,"—and thus respond to the divine order. Orderliness, both as to time and place, does wonders on the human plane in promoting harmony. A disorderly condition of thought has no place in the true home. It only indicates selfishness and a disregard for the comfort and rights of others, whereas a sense of order and neatness helps to establish and maintain harmony and is one of the foundations of prosperity.

Among the home-making qualities which might be enumerated are industry, intelligence, and integrity, also "diligence, promptness, and perseverance" (Science and Health, p. 514), all of which point away from the material to the spiritual. Any member of a household, whether it be master, mistress, servant, or sojourner, may be an invaluable aid in home-making, by the manifestation of these qualities, especially if they spring from the understanding of spiritual law, and are associated with these "fruits of the Spirit," namely, love, gentleness, goodness, faith. It goes without saying that, in addition to all that has been mentioned, the elimination of fear is an important step in the art of home-making. The belief in disease, sin, or discord of any sort should have no place in the home.

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whether it be a simple cottage or a princely mansion, for these alike should be illumined by the holy light of Truth and warmed by the perpetual presence of divine Love.

The psalmist tells us that if we "abide under the shadow of the Almighty," neither pestilence, plague, nor destruction shall ever invade our place of refuge. God, as revealed through Christian Science, is Mind, intelligence, Life, Truth, Love, and it is the great privilege of every one who understands this, to reflect the divine nature and daily and hourly manifest the qualities which express the divine Mind; and in so doing we must prove our faith by our works. In our Father's house are "many mansions," so the great Teacher said, and it remains with each of us to take possession of his home by manifesting his worthiness to dwell therein, for it is here, today! The psalmist said, "Lord, thou hast been our dwelling place in all generations."

ANNIE M. KNOTT.

"SHALL HE FIND FAITH ON THE EARTH?"

"Is the Christianity they teach adequate? Will it be able to stand against the onslaughts of Christ's foes in their modern garb?" Such was the clearly defined doubt awakened in the heart of a very intelligent Englishwoman after having listened to the many addresses delivered before the recent World Missionary Conference at Edinburgh. She was deeply impressed, as she tells us, with the earnestness and ability of the representative men who had come together for mutual counsel and inspiration, and yet this question of the adequacy of their apprehension and presentation of spiritual truth to meet "the world's great need" forced itself upon her attention, even as it is stirring the thought of unnumbered people in all the Christian world.

This skepticism is asserting itself at a time when missionary enthusiasm is registering one of its highest tides,—when, as this great conference has evidenced, earnest longing for the advance of the cause of Christ is moving all Christian believers in an unusual way,—and this seeming paradox cannot be explained apart from two very discernible facts, viz., the contrast between the prevailing concept of Christian truth and that of the Master and his early disciples, and the unsatisfactoriness of the results which are attending the preaching of the Word today.

Christ Jesus declared and demonstrated that the truth which he voiced was adequate and immediately available for the solution of every earthly problem. To those who heard him gladly he not only gave assurance of ultimate salvation, but he proved the power of his gospel to annul material law and to overcome sickness and death; whereas, though the pall of pain still rests upon all the nations, most missionary workers today not only do not undertake to demonstrate the healing significance of the Master's teaching, but they practically deny that such results normally attend its acceptance! To perceive this radical departure from the concept and course of Christ Jesus and his disciples certainly authorizes wonderment, and when, furthermore, we place in comparison with the marvelous achievements of the early disciples the relatively meager returns which are attending the labors of a vast army of Christian workers in foreign lands today, the skepticism referred to is increased an hundredfold.

Mrs. Eddy has been perfectly logical, as all the world is rapidly recognizing, in her insistence that, if rightly understood and acted upon, our Lord's teaching would prove itself no less healing and redemptive today than it was in the first century. At a crucial time in Christian history the demonstrably efficient "gospel of Christ," in whose "power of God unto salvation" St. Paul so rejoiced, is again declared in Christian Science under circumstances which can but recall the Master's plaintive words, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

This inquiry into the adequacy of the presentment of saving truth for which we are responsible, pertinently relates itself, moreover, to the life and demonstration of each individual, and every true Christian Scientist will daily subject his living to the scrutiny of this test. If my words and conduct are not commending my faith to those with whom I have to do, and if my demonstration over the claims of sickness and sin is not evidencing the presence and power of Truth to save "unto the uttermost," then in all likelihood my onlooking neighbor will think, if he does not say of me, and that legitimately, "Thou art weighed in the balances, and art found wanting."

Surely "the love of Christ" must constrain every worthy Christian Scientist to be up and doing, that by both faith and works he may, as Paul says, "make known what is the riches of the glory of this mystery among the Gentiles."

JOHN B. WILLIS.

AMONG THE CHURCHES.

NASHVILLE, TENN.

The Christian Scientists at Nashville yesterday [July 5] came into full and complete possession of the Church of the Advent building, on Seventh avenue. Twenty-three thousand dollars in cash was paid over, making a total of thirty-one thousand dollars in cash paid for the building, eight thousand dollars having been paid some time ago. A fund has also been created by the Christian Scientists for use in repairs and improvements to the building, the work on which will begin at once and continue for several weeks. The deed on the property was filed yesterday and there is no incumbrance whatever on the church.

Nashville American.

SAN DIEGO, CAL.

Factory experts are now at work installing a monster pipe-organ in the auditorium of the handsome new edifice of First Church of Christ, Scientist, at the southwest corner of Second and Laurel streets. The instrument, which is costing the church more than eight thousand dollars, is claimed to be one of the finest, if not the finest in Southern California. It is finished in mahogany, to conform with the severely plain but rich interior finish of the church.

Arrangements have not yet been made for the dedication of this new edifice. In accordance with the fixed custom of all Christian Science churches, it will not be dedicated until entirely completed in every detail and fully paid for.

San Diego Union.

AMSTERDAM, N. Y.

First Church of Christ, Scientist, of Amsterdam, which has been holding services at 24 Market street, has moved to 9 Mohawk place, where the congregation will hold its first service in its new church home this morning [July 17]. The lot is centrally located, being within a few hundred feet of the new post-office site and sufficiently large so that at any time in the future the church people can erect a suitable edifice. The beautiful old home has been thoroughly renovated and redecorated. Three large rooms on the first floor have been thrown together, the result being a good-sized audience room with a seating capacity for about two hundred. The whole property presents a pleasing and desirable appearance, and the Christian Scientists of Amsterdam are to be congratulated in the progressive steps they have taken in securing such a valuable church home.

Christian Science was first introduced in Amsterdam about twenty years ago. The work has been continued here, since its inception, with great steadfastness, and while the church has not grown rapidly, its members and attendants have been most devoted to the cause.

Amsterdam Sentinel.

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THE LECTURES.

QUINCY, ILL.

Before an attentive and deeply interested audience at the Empire Theater last night [May 26], Frank H. Leonard spoke on "Christian Science: A Demonstrable Religion." He was introduced by E. M. Botsford, who said in part,—

The world has come to know more of Christian Science in the last few years, and to hold its adherents in greater esteem. Honest men, regardless of their belief in this faith, are openly conceding that it has done much good and that Christian Scientists are endeavoring to uplift the race and bring higher happiness to the individual. Christian Science does not come to attack with vituperation and criticism the doctrines of other churches. It does not denounce those who have faith in drugs and medicines as the most efficient means of healing disease. It comes with calm, quiet, Christlike effort to show the reasons for the faith its followers profess. Its basic motto is "Right thinking and right living." It stands firmly on the Bible teachings and promises. It believes that Christ taught the truth; that he did heal all manner of diseases by his spiritual understanding of God, good, as the only power. Christian Science teaches that those who faithfully follow Christ's teachings and come out from the entanglement of materialism, can heal bodily ills as he did. They accept literally the statement of Christ Jesus that all these good works which he did, his faithful followers in this day and generation can do. They believe that sin is unreal because it is evil, and since God made everything and everything that He made must be good, there is no place for sin to those who, by study and devotion and uprightness and love and a pure life, have attained to this spiritual knowledge and understanding of God.—*Quincy Herald.*

OSHKOSH, WIS.

The Grand Opera House was taxed to its capacity Thursday evening [May 26] by hundreds of men and women who were interested in what Prof. Hermann S. Hering of Concord, N. H., had to say on Christian Science. He was introduced by the Rev. Stanley Manning, pastor of the Universalist church, who spoke in part as follows:—

Let me first express my appreciation of the Christian courtesy which prompted the invitation extended to me to introduce the speaker of the evening. Our theological and denominational fences are being broken down, and while differences exist and will continue to exist, in practical Christian life and work, they will be of decreasing importance. What the churches of this city need is not a common statement of faith,—that is impossible now and probably will be for a long time to come, if indeed it can ever be brought about,—but we need a working fellowship of service. The world is now demanding positive proof of the worth of even its oldest and most firmly established institutions. It is demanding this proof of the church, and the church must produce it not by arguments for divine ordination or infallibility, but in practical service in everyday life. This is the only kind of proof that will satisfy the demand, and unless it is offered the continued existence of the church cannot be justified.

Truth is eternal, changeless. It has a permanent quality which the variations and the vagaries of human thought do not affect. But our knowledge and appreciation of the truth do change with the passing of the years. Each age makes its own contribution, sometimes of greater and sometimes of less value, not only to the sum of human knowledge, but to the experience of the race in using that knowledge and applying it to the needs and problems of life. This latter task is the one which especially confronts us today, and in addressing ourselves to it, our efforts have followed two general lines. The first has been in the field of social service. Because from the dust of a century of theological controversy there has emerged a clear conception of the universal fatherhood of God, we are trying to apply more thoroughly our newly awakened consciousness of the universal human brotherhood. And this has led us into a thousand and one different forms of activity, all of them designed to improve the conditions under which men and women and children live, with the ultimate object of making possible the normal development of every individual until he knows himself a child of God.

In recent years the Christian Science church has attracted very general attention, because of the success which it has attained in applying a new method of accomplishing this world-old object,—an application that is new, at least so far as modern times are concerned. Our presence here this evening testifies to our desire to learn more concerning this interpretation of the gospel of Jesus, and concerning this church which has done so much to remind us that that gospel is "the power of God unto salvation," not from some future woe, but from sickness and sin in this present world.—*Correspondence.*

ANAMOSA, IA.

A lecture on Christian Science was delivered by Francis J. Fluno, M.D., of Oakland, Cal., Thursday evening, May 26, at the Opera House to a large and appreciative audience. The lecturer was introduced by Clark Beems of Anamosa, who said in part,—

The bigoted, self-centered, narrow-minded, egotistic man is seldom open to the truth, but it comes to the charitable, the broad-minded individual who is not afraid to think, to reason, and to make use of all his God-given faculties, who will neither criticize nor condemn the efforts put forth by any individual or organization of individuals for the uplifting of mankind without first making a thorough investigation of the subject. Like many others here tonight, I have not embraced this Christian Science form of healing and religion, yet the very fact that we are present on this occasion is the best evidence that we are anxious to know the truth, no matter from what source it emanates. During the past few months I have been brought into close touch with the results of Christian Science efforts, and have a personal knowledge of its transforming power. I believe that it is but proper that I should take this opportunity to confess that the evidence which has come to my personal notice is so convincing that all doubt is banished from my mind as to whether or not there is an invisible, intangible, mysterious something in Christian Science that almost borders on the miraculous in its operations.

It should be the desire of every person to be happy, healthy, contented, and charitable, and these blessings and virtues seem to be the Christian Scientist's chief stock in trade. Daily they admonish their fellow-associates: "Talk happiness; the world is sad enough without your woes. Smile: this old world needs your smiles, not tears. A smile is the sunshine of the soul, and peace, health, and happiness are the smile's harvest. Lift up the fallen, relieve the distressed, and restore peace to the troubled mind!" Is not this a beautiful, practical creed? We cannot hear too much nor learn too much about that great essence of life we call truth—the knowledge of which will bring us the desirable instead of the undesirable things of this life and the life to come. If we know and understand the truth, we shall think right, do right, and be right.

Correspondence.

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MARION, O.

Bliss Knapp delivered a lecture on the subject of Christian Science Sunday afternoon, May 29, at the Grand Opera House. He was introduced by Landy F. Shoots, who said,—

We have met here this afternoon to hear a lecture on Christian Science, and that you may have an idea of what this Science is, I will give a brief illustration. A few years ago I knew a man who was almost a mental and physical wreck; he was branded an outcast, an habitual drunkard, doomed and forsaken by loved ones, homeless and friendless, discouraged, disheartened, and he soon would have been in a drunkard's or a suicide's grave. In this dark hour, as dark an hour I think as any mortal can experience on this plane of existence, Christian Science extended a helping hand, and destroyed his depraved appetites for time and for eternity. It led him out of a life (if such could be called life) of darkness, misery, and bondage, into a life of sunshine, freedom, happiness, and peace; and daily he thanks God that there is a truth that makes free, and for Mrs. Eddy, who drew so near to God that she discovered this truth, and has so kindly, lovingly, patiently, and unselfishly bestowed it on a sinsick and suffering world, that all who will may be partakers of this living water with her, without money and without price. I have every reason to know that I am giving you the truth, for I myself am that man.

Jesus said, "Ye shall know the truth, and the truth shall make you free;" and it is this truth—the truth that Jesus taught and demonstrated over nineteen hundred years ago and told his followers to preach and practise, the truth that healed the sick, raised the dead, cleansed the lepers, and cast out devils,—that has led me and thousands of others out of darkness and bondage into the liberty and sunshine of God's love. The platform of Christian Science is as high as the heavens and as broad as infinity, and yet it consists of only three words, "God is Love," and it is to an exposition of this truth that we are here this afternoon to listen.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Dover and Foxcroft, Me.—Bliss Knapp, Church Edifice, Aug. 30.

Kennebunk, Me.—Prof. Hermann S. Hering, Mousam Opera House, Aug. 16.

[Written for the *Sentinel.*]

"I WILL LIFT UP MINE EYES."

MYRA B. LORD.

UNTO the hills I will lift up mine eyes!
Symbol and type to me are they
Of Him who did the heaven and earth create—
Whence comes my strength from day to day.

Nor snare nor pitfall shall my feet betray,
For He who slumbers not doth keep
Me when I walk the treacherous path,
Or confident lie down to sleep.

O blessed thought, that He to whom we pray
That evil may from us depart,
Shall to the end preserve us from its wiles,
Shall safely guard the struggling heart.

Unto the hills I will lift up mine eyes!
Father, be evermore my guide,—
I look to Thee for strength for daily needs,
That I from Truth turn not aside.

TESTIMONIES OF HEALING.

Deeply do I feel the debt of gratitude which I owe to Christian Science for the many benefits I have received, and it is with gladness that I claim the privilege of telling others what this healing truth will do. From childhood I suffered from extreme melancholy, which seemed to affect everything I tried to do. When working in music or any other line of study, a sense of hopelessness and fear was always present. This condition became worse as I grew older, and this was not conducive to bodily health. I found myself manifesting many discordant physical conditions, one being a pain in my back which was felt almost constantly.

We had known of Christian Science in our home for a number of years, and I had received help from it at different times, but without giving it any thought or study. But at last there came a day when my need was so great that I feared for my very reason. Being unable to do my office work any longer, I closed my books and went home, praying for something to give me relief. On entering my room, my eyes fell on a copy of Science and Health which my mother had given me a few months before, but which I had never opened. I had no thought of its helping me, but I opened it and commenced to read. It was hours before I put it down, and when I did so I found that I was healed—absolutely—both mentally and physically!

I cannot tell the joy and freedom I felt as I rose from my chair. Truly I had touched the hem of Christ's garment, and it seemed to me that the whole room was full of light. The buoyant happiness which then filled my thoughts has never left me, and though I have had many problems to solve since, there is always peace and love in my heart, and a surety of God's allness. Some physical inharmonies have come to me since I commenced the study of Christian Science, but the truth has always been found sufficient to meet my every need. Relief has not always come so quickly as at the first, of which I am now glad, because this has caused me to strive harder to know God and man's relation to Him.

I have found that exactly in proportion to my efforts to demonstrate and do the will of the Father, has the way been made clear and progress been realized. Many indeed have been the proofs which we have had in our home of the power and protection of divine Truth, and hence my heart is filled with gratitude to our Leader. My fervent prayer is that I may each day follow more closely.

CHARLOTTE F. BOYLE, Fairbury, Neb.

It is now twenty years since the healing work of Christian Science entered my consciousness. The first benefit received from reading "Science and Health with Key to the Scriptures" was a change of thought from agnosticism to a belief in God, divine Mind, which resulted in the overcoming of bad temper, the habit of profanity, selfishness, etc. When I began the study of Christian Science, catarrhal conditions of the head and throat were very serious. The sense of smell was almost wholly gone, and memory weakened. I became easily irritated and my sense of life was becoming vague and uncertain. I am thankful, and can truthfully say I have been relieved of all these troubles, and many of them have been banished entirely by the study of Mrs. Eddy's writings. Of the cigar habit and of a felon on one of my fingers I was healed in a few treatments through the help of a practitioner, but I have been able to help myself mainly through the understanding I have gained by the study of Science and Health, and I have also been able to help others in this way.

To me Christian Science is at once the center and circumference of the Christ-method of healing and destroying sickness and sin. Mrs. Eddy, through her innate desire for

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truth, and spiritual activity of thought coupled with a longing to benefit all mankind and to know but one God, has been imbued with the Christ-spirit and with power from on high, to the degree of proving her words with deeds, healing the sick, changing the thought from an erroneous basis to one of demonstrable and scientific accomplishment. She has abundantly obeyed the command "to preach the kingdom of God, and to heal the sick," for today the glad tidings are coming from all over the world of the healing of the body and the renewing of the mind.

I am deeply grateful that these good things have reached me, and I rejoice with all who have been touched with the healing truth through her ministrations. I am thankful that I was able to accept Christian Science without fault-finding or criticisms of Mrs. Eddy's methods. I have endeavored to accept every by-law of The Mother Church; in fact, I may say I have anticipated some of them, and never have I questioned those which I did not understand, feeling sure their wisdom would be revealed to me if I were willing to be subject to them. It was my privilege to be one of the multitude who assembled at Mrs. Eddy's home on the occasion of her last public meeting at Pleasant View with the members of her church. I had longed to see the Founder of the Christian Science movement, and my desire was gratified. I shall never forget her closing words on that occasion: "Trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903). Since then I have tried to follow her admonition, and when I have done this faithfully I can truly say that Truth has been a "shield and buckler." I do not say, God bless our Leader, for I know that God does bless her, and I am glad for all the blessings she has brought to her followers and to the whole world.

JOHN GRAY, Pacific Grove, Cal.

I feel that the time has come for me to add my testimony to the list of those who have been freed from mortal bondage. When I took up "Science and Health with Key to the Scriptures" I felt that I had endured all that I could in the way of suffering. I thought the book a large one, and that I should never be able to read it, but I was anxious to know what Christian Science really was. I had seen this text quoted in *The Christian Science Journal*, "Ye shall know the truth, and the truth shall make you free," and it seemed to have a message that I soon proved to be very real. I read a little while in the text-book, and was lifted above my troubled sense by the revelations that were unfolded to me. I heard the voice of Life, Truth, and Love, and gained my healing, taking off the glasses which I had worn constantly for eighteen years for serious eye trouble.

My eyes had been bad for twenty-five years; I could not endure heat or cold without suffering and loss of sight. I had been in four different institutions for medical treatment, but medicine gave very little relief. One eye was considered hopeless, and I was in fear of losing the other, as the doctors had told me I would go completely blind if I was not careful, and I dreaded the thought of it. Some years ago I was anointed for "faith-healing," and believed that God could heal the sick, but no healing came to me. I thought it was God's will that I should suffer, and I was so glad when Christian Science showed me that the reverse is true. This brought me into the harbor wherein a safe anchorage was found. One beautiful demonstration took place in Hornsea church on Sunday morning, Aug. 20, 1908. There is a text at the back of the platform which I had never been able to see, but in the seeming darkness there arose in all its clearness the word "truth." The vividness of the scene was almost too much for me; I realized that it was "light at eventide," and that it was of God. The next time I went to the church I was able to read the whole of the text, "Ye shall know the truth, and the truth shall make you free." I can now read for hours together without pain or loss of sight.

Christian Science has done very much for me in one short year, and I feel deeply grateful to have the tightened cords loosened. Words can only faintly express my gratitude to God, and to Mrs. Eddy and all others who have helped me into the realization of peace.

ELIZABETH DUSTIN, Hornsea, Yorkshire, England.

About sixteen years ago I was taken with an acute attack of rheumatism which caused me much pain, and each year after that I had a similar experience, up to about ten years ago, when I began to have two or three attacks every year, each one more painful than the preceding and compelling me to remain in bed a week or ten days at a time. Later I was obliged to bend over until my head was on a level with my knees, in which state I remained for about four years. Seeing that medicine was useless, the doctors advised me to go to the springs. I did so, and remained there about eight months, taking hot baths daily, besides receiving massage and electric treatments; but, as I was getting no better, I finally left and went to San Francisco to consult a specialist. After several examinations, which included X-rays, they concluded to send me to a hospital, where I was placed in a plaster cast to get my dimensions for a leather corset, which I subsequently left with a Christian Science practitioner.

While I was in the hospital an arch-shaped cot was placed beside me, and at intervals of four hours each day I would alternate between it and the bed, the pain being so intense that it was impossible to lie longer than four hours at a time. After having the brace adjusted, it was found that it would not hold me erect, and it was then suggested that the muscles be cut. To this I objected, and with that I severed my connection with *materia medica*. After leaving the hospital I used crutches a good deal of the time, and later the disease appeared to be taking on symptoms of locomotor ataxia.

During different periods of my illness the subject of Christian Science was mentioned to me, but I paid no attention to it until one day I boarded a car and a gentleman who was seated beside me and had noticed the difficulty I had in getting on the car, asked what I was doing for my trouble. I told him. He then asked me if I had ever tried Christian Science, and went on to tell what it had done for him. He gave me a card to a practitioner, which I placed in my pocket, where it remained for a couple of months, until one day I came across it and made up my mind that I would go and see the practitioner; which I did. Treatment was continued for sixteen months, when my healing was accomplished. During that time the desire for intoxicating liquors and tobacco left me. I obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it mechanically for several months without being able to understand it (the Bible and I were strangers); but I may say that it is now indispensable to me and an every-day companion.

After receiving treatment in Christian Science for about one year, a neighbor suggested that I try another kind of treatment, stating that he thought it had helped him of an eye trouble. (He has since taken up Christian Science.) I told my practitioner that I would like to pay this man a visit. He made no objection, but on the contrary told me I was at liberty to choose for myself. I took a physical examination and was told that mine was a very difficult case. The man would not say that he could cure me, but that he would take the case and do what he could for me. (Prior to my visit, my friend had told him that I was taking Christian Science treatment.) He also informed me that Christian Science would never cure me. I thanked him, and then took my departure. His positive statement forced me right back into

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Christian Science, where I was healed in about three months from that time.

About six weeks after this healing, I was stricken one morning suddenly with an acute attack, which caused me to bend forward as formerly. The attack was accompanied by severe pains in my back and both of my limbs. With great difficulty I crawled into the house, refusing assistance. I then took the Bible and Science and Health and went to work, remaining at it for about two hours, when I got up from where I was sitting and crawled over to a lounge, where I lay for an hour and a half, declaring the truth on the lines of Christian Science, as our text-book teaches us. I finally had a desire to get up, but found that I was unable to do so. With some difficulty I rolled off the lounge to the floor and crawled to a table, then raised myself up and walked, all stooped over, very slowly into the next room and from there out to the back porch. Then the thought came to me, Transfer your reliance from the material to the spiritual, and lean on the "sustaining infinite" (Science and Health Preface, p. vii.). Almost instantly I straightened up, and walked back into the house as though nothing had happened to me, to the great astonishment of one of the members of the household, who had seen me a moment before all bent over and suffering great pain. All had disappeared, and I have not had a return of it since.

I thank God for this great blessing, and for this beautiful truth that has enabled me to lean with understanding on the "sustaining infinite," and to know that God is an ever-present help in trouble. I am also thankful for having been shown this illumined path which has been so clearly pointed out to us through the untiring and ceaseless efforts of our dear Leader, in which path I am earnestly and sincerely endeavoring to walk.—Wm. E. Bates, Alameda, Cal.

I give this testimony as to the healing power of Christian Science, so that others may turn to the truth and find relief as I have done. In January, 1909, I turned to Christian Science through suffering. I had been a much spoiled and self-willed individual, but there came a time when I was glad to accept salvation from sin and sickness through this truth. I was also healed of chronic bowel and stomach trouble, and severe headaches. In March I became a mother, and can truthfully and thankfully say that with Christian Science help I was delivered without pain. A Christian Science practitioner and I were alone with God at the time of the birth. I now have a beautiful baby who has never had any sickness.

We have had many wonderful demonstrations of the truth in our family. I am indeed thankful to God, who is eternal, unchanging good, and to Mrs. Eddy, His messenger to this age.

Mrs. Elsie Laurence Lucas, E. St. Louis, Ill.

I was very quickly healed in Christian Science of a bad cold. I had coughed all day; in fact, the ailment seemed to have taken possession of me as it used to do. I had been weeks, formerly, in getting rid of such a cold; but I was treated in Christian Science, and in less than half an hour I was entirely free. I went to bed and slept all night, and in the morning was perfectly well. For this healing and for many other blessings which I have received in Christian Science, I am very thankful.

Mrs. Mary Rheutan, Boston, Mass.

That peace-laden message, "The truth shall make you free," came to me when I was discouraged and unhappy, suffering acute pain, and mentally miserable because of an all-pervading fear. When a kind practitioner told me somewhat of the meaning of this truth, it came as a new and inspiring message, though I had heard the words many times before. It rang in my ears for days, and as I pondered its significance, as revealed in the teachings of Christian Science, it seemed that I was casting off some old, worn-out garment. The freedom from physical and mental bondage which I gained was to me wonderful, and I began to share in the peace that "passeth all understanding." The healing was slow, but it has been complete, and the monster of fear that held me has been destroyed through the truth revealed. The sense of exhaustion and nervousness has disappeared, and with it went aching eyes and an ailment which my physician had told me might develop into something serious, if I did not take great care of myself. These ills have all gone, and they have been replaced by "the freer step, the fuller breath, . . . the Life that maketh all things new," as one of our hymns expresses it.

With a heart full of love to God, and to Mrs. Eddy, who has shown us "the way," let me gratefully say I have proven, though in small degree, the blessed truth disclosed to us by our Leader's words in the Preface of Science and Health (p. vii.)—"To those leaning on the sustaining infinite, today is big with blessings."

Mrs. Mary Doty Fields, Ft. Morgan, Col.

I wish to express the gratitude I feel for the healing and new life which have come to me through Christian Science. I had suffered more or less all my life from a severe form of eye trouble, which could not be corrected by glasses. For eleven years I had been going first to one specialist then to another, sometimes being temporarily relieved, but gradually growing worse until I could not see even with glasses to read or sew. Finally I could scarcely do my housework. During this time I suffered intensely, the pain in my eyes being so severe that at times I was forced to take an anesthetic.

I was in this seemingly hopeless state, thinking there was no chance for me and that I must lose my sight, when I turned to Christian Science. At first I did not dare tell the practitioner how bad my eyes were, for fear she would not take the case—I only begged her to relieve the pain. I shall never forget that first ray of hope or my astonishment when she told me that it was not only possible for me to be free from pain, but that it was my divine right to have perfect sight. Her statement has been proven true. I was treated for five weeks, during which time there were some severe struggles with the pain and awful fear; but gradually all vanished. I laid aside my glasses during these treatments, and my sight has improved by degrees, until now, over a year and a half since, it is better than ever before. I read, sew, and do any close work I wish with perfect ease.

For this beautiful healing I am indeed grateful, and I am striving so to live that my life may prove my gratitude. Priceless though my sight seemed, the spiritual uplifting, with its sweet sense of peace, contentment, and hope, is infinitely more to me.

Mary D. Hunter, Golgona, Canal Zone, Panama.

[Translated from the German.]

I wish to express my sincerest gratitude for the blessings which have come to us through Christian Science. Last summer our daughter, eight years old, fell in the street as a result of sudden fright, and seriously injured the left thigh. I heard the child cry out, and when I reached her I at once declared the truth, with the result that the swelling went down immediately and the leg took its natural position. My husband carried the child home, and I sent word to a Christian Science practitioner, who came on the same day, although she lived at a distance from us. The pain soon stopped, and the child fell asleep. After some time, however, she awoke in pain, and as we did not seem to be able to get over our sense of fear, we called a physician, contrary to the child's wish, who kept saying: "God is right

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here; He will help us; we need no doctor." The physician came the same evening, and was surprised to find no inflammation, as several hours had elapsed since the so-called accident. He said that he would call the next day to set the bone; that in the mean time we should use cold applications so as to prevent inflammation; but we did not use them, neither was there any inflammation.

On the following day the physician stretched the leg (this causing very little pain) and dressed the extended limb. He recommended the greatest care and told us that possibly the leg would become shorter than the other. He said that after four weeks' complete rest he would apply a light bandage, with which she would have to lie still for another week or two, and that she could then try to step on the leg while wearing a brace. This time, however, we were not afraid, for we knew the child to be safe in God's care. She suffered no pain, and when, two weeks later, the physician examined the leg and pressed the flesh around the bone, she laughed, much to his astonishment, as he had told us previous to the examination that it would be very painful, this being a case of splinter-fracture. He never had seen such a case before, but having engaged the physician's services, we thought it best to follow his further advice.

He applied a light bandage, which he said would have to remain for a couple of weeks, but in one week's time the bandage got torn on one side, and as the physician happened to be there that day he fixed it. The practitioner and the child had held in mind this verse from the 124th Psalm: "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped," and a few hours later the bandage broke on the other side. The child was overjoyed. The physician then removed the bandage, and to his surprise found that the limb had not become shorter. He said that it was a wonderful success, that if all fractures were so perfectly healed, it would be delightful indeed to be a physician. We did not wish to deprive him of his joy, but we for our part knew what had accomplished the healing in this case,—the omnipotence of divine Love. The child could not be held back any longer, and although she had to consent to another light bandage, she ran about in the room, much to the physician's surprise.

Our little daughter was very brave during all this experience and showed unflinching faith. During this time, whenever relatives came and pitied her, she would say, after they were gone: "They can do me no harm with their fears; God is mightier with me," and she would talk in the same way whenever we advised her to be more careful in walking. All this having occurred during vacation time, the physician twice asked a colleague to take his place: thus the child had gone through the hands of three physicians. One of them asked me to have the child come to his rooms, that he might make one more examination. He, too, thought that the quick knitting of the bones was most surprising. In six weeks' time the child was able to take a thirty-five-minute walk with me to attend our service. The same child had been freed of a cough and afterward of an eruption, each ailment being overcome within three days. Smallpox was overcome in about a week's time, and in this case, too, the child was very brave. She was dressed every morning, then would lie down on the couch and ask to have the Bible read to her. We had asked a practitioner to take up treatment, but there seemed to be no change until after the third day. Then the child began to eat, and one week later she was perfectly well.

We are sincerely grateful to God for the many proofs of Love and Truth, and also to Mrs. Eddy, who has again brought to light this truth.

FRAU IDA KALBE, Dresden, Germany.

Christian Science has done so much for us that I do not know what to tell first. Our little grandchild had a false growth on her head, and for this we asked help of a Christian Science practitioner. The growth disappeared slowly but surely. It is over six years since I became interested in Christian Science, and during this time God has been my only physician. I have no desire to return to material remedies. Words fail to express my gratitude to God, and to Mrs. Eddy for the revelation of Truth to this age.

MRS. A. C. DAVENPORT, Acworth, Ga.

I feel it a duty to add my testimony to the thousands of others, in the hope that some sufferer may reap the benefit of it. Over seven years ago I was healed of chronic stomach affection from which I had suffered for eleven years. Doctors failed to help me, and I was a slave to drugs, but it was impossible for me to eat even a piece of bread without great distress. I had concluded to end my life, as I saw no other way, but little did I dream that deliverance was so near. Christian Science was brought to my notice by a dear girl, and in two or three treatments I was entirely healed. Other conditions yielded at the same time.

My gratitude is unbounded, and more than all for the spiritual uplift. Words are surely inadequate to express my love and thankfulness to God, also to our noble Leader. I hope to prove by my life that I am worthy to be called a Christian Scientist.

MRS. H. N. BLANKENSTEIN, San Francisco, Cal.

Ten years ago I began to investigate Christian Science, because I desired to know more of God, and friends had told me that I could obtain this knowledge through the study of "Science and Health with Key to the Scriptures." I am very glad to say that I have found Christian Science to be all and even more than I expected, and the Bible has become a new book to me. Aside from the spiritual help I have experienced physical healing. One Friday night a few years ago I was taken with a severe attack of illness, attended by high fever and intense pain. A practitioner was called by telephone, and in a very short time both of these conditions were entirely destroyed. I was able to attend church on Sunday, and Monday I went to my school perfectly well. I have never had the slightest return of any of these symptoms. My mother has been healed of a bad stomach trouble and my father of a carbuncle on the back of his neck. While under treatment for this trouble the desire for tobacco left him very suddenly, although he had used it for about forty years. That was three years ago, and he has never had the least desire for it since, in fact tobacco smoke is very disagreeable to him.

For all the blessings that have come to me through Christian Science I am very grateful to God, and to Mrs. Eddy, its Discoverer and Founder.

MAUD FERNALD FOLLETT, Belfast, Me.

Christian Science found me about six years ago, suffering from a very severe form of skin disease, also an attack of asthma, both of which I had had since childhood, having been sent to Colorado in 1882 as a last resort for the asthma. I was healed of it in four treatments in Christian Science. After having been treated for the other ailment for about two months, I was advised to "work out" my own salvation; so I got a copy of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and went to work. The healing seemed slow, but it gave me more time to study and a better understanding of the truth that makes us free—free from sin, disease, and fear.

The most wonderful experience, which proved to me that with God all things are possible, was my healing in an acute attack of lung trouble. I went to bed about noon, after calling a practitioner by telephone and asking for help. The practitioner came to the house in about two hours, finding me unable to turn over in bed. He was with

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me until three o'clock, when I went to sleep. At six I awoke, dressed, had a light lunch, and with my daughters attended a reception until nine o'clock in the evening. I then went to the railroad office where I am employed, and worked the rest of the night. The healing was complete. There was not a sign of pain or soreness.

I am very grateful for the understanding which Christian Science has given me of God,—grateful to God, and to our Leader, Mrs. Eddy. I am also grateful that through the little understanding which I have I can help others to find Truth, and I daily pray that I may have more of that Mind in me "which was also in Christ Jesus."

CHAS. A. JONES, Denver, Col.

I awoke one morning with every indication of a severe attack of illness. I was teaching in the country and boarding with a sister who is not a Scientist, so had no one to help me. I applied my own knowledge of Christian Science the best I could, but got no relief. My brother-in-law went to town the next day, and arriving there at noon told another sister of my condition, and she commenced at once to treat me. I immediately began to improve, and by the time school was out at four o'clock I was perfectly well, except for a swelling in my throat of which she knew nothing. This became so bad that I could scarcely swallow at all, and could not make myself understood when trying to talk. When I arrived home on Friday evening and my sister learned of my other trouble, she took up treatment for it, and by the next morning I was able to speak plainly. The following day all soreness had vanished.

FANNIE A. GASTON, Emmetsburg, Ia.

It is about two years ago that we first became interested in Christian Science, during which time we have had several demonstrations of the healing power of Truth. I was enabled to prove that "Truth is here and has fulfilled its perfect work" (Science and Health, p. 463), at the birth of our little one. I had depended wholly upon Christian Science, and had none of the symptoms usually attending such an experience. At six o'clock I was helping to prepare supper, and fifteen minutes later the baby was born, before we could get either the nurse or a physician. Our state law requires that a physician be called in such cases, and we simply complied with the law, as his services were not necessary. There was absolutely no sense of pain, every material law having been overcome. On the sixth day I attended Wednesday evening service, where I was privileged to give my testimony and express in some measure my love and gratitude to God, and to Mrs. Eddy, for this wondrous truth which makes us free.

MRS. HETTIE B. FOXWELL, Racine, Wis.

[Written for the *Sentinel.*]

THE DAWN OF PEACE.

IDA SIMONEAU.

EARTH called it grief, 'twas but belief
That came to claim an hour;
Truth absolute, heart resolute,
Knows God the only power.

My faith is firm, and hope doth burn
That peace comes with the morrow;
My trust is sure, and thought made pure,
That joy comes after sorrow.

The night is spent, and hope hath lent
Her rays until the dawning;
To conscious thought comes peace, as sought,
And this proclaims Love's morning.

FROM OUR EXCHANGES.

[George B. Hatch in *Hartford* (Conn.) *Seminary Record.*]

Personally I do not blame the modern man for not responding to the average so-called "message" as presented to him through the church. And I feel sure that he never will respond, until the message of the church is presented to him out of the deep and glowing experiences of living men. What our preachers need is themselves to receive the atonement. It is all right to discuss socialism, ethics, therapeutics, and what not, for all things are ours and the circumference of Christianity sweeps out and includes whatever is human; but we may discuss these circumferential concerns till the day of doom, and still the church will run down, and all the faster it will run down and tend to become like other human institutions, unless the burden, the message, the heart and vitality of what we say is the evangel, the good news, the central reality, the love of God in Christ which takes away the sin of the world, spoken out of souls which themselves have received, are daily and deeply receiving, the atonement. The modern man would respond to St. Paul. The modern man would respond to anything real, however spiritual that reality might be. The modern man would listen to the atonement, if he knew how to say it. He would have to. He needs to. It is his deepest, most inclusive need.

[*Universalist Leader.*]

The Christian church has done great things in the past,—so many and so great that one might spend days in telling of them. No just man would forget this or fail to appreciate it. But a new age has come, and a new call is sounding in the air; and our prayer is that the noble institution which has done these other great things may meet this new demand to be the true and efficient instrument of righteousness in our modern, developing civilization. Only so can it hope to retain a place of honor and power among men. Not by claiming honor, but by deserving it, will the church win the regard and support of the people. It will be useless to scold because so many forsake or neglect the church. The church must make itself indispensable by doing its duty, by making its message so great and so vital, and the lives of its members so noble, as to command respect, confidence, and loving allegiance. It must lift itself above petty thoughts, methods, and policies; it must feel the greatness, the sacredness, the solemnity of its task. It must be full of a holy spirit and set itself to a holy purpose, or it cannot highly serve mankind. It will save itself only by helping to save the world.

[*Watchman.*]

To one who has been brought up under a strong church system with the weight of centuries of authority behind it, there is need of the very voice of God to detach from the old order and cast in his lot with the new. The coming of Jesus as Messiah was an event that ended the authority of Moses, but the Jewish nation in its blind adherence to the Mosaic system and its refusal to give proper attention to Jesus, was unable to break away from what seemed to them unchangeable authority. In the case of Saul of Tarsus it required also a heavenly vision to detach him in his ignorance and blindness. Likewise, in the experience of those who are the creators of new epochs in the kingdom of God, there is need of rich and full and exalted experience to clarify the mind from the traditions of their ecclesiastical order and to see the light of God upon their new message and pathway. If we are in such a period of change our only true leaders are those who have been in the holy mount and have heard the divine voice. They must see the Christ of God in higher, wider mission to man, connect him with the past, and yet discern the diviner way.

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[*British Congregationalist.*]

What was the nature of Christ's teaching? A perpetual mingling of the spiritual and the ethical. All his teaching indicated that nothing is secular that God has created. He enforced a moral law so severe that this age still shrinks from it, and yet he was tender in his dealing with the sinner. We must not forget these things today. We must deal with sin with a severity that makes no truce, that smites and burns it, but we must be tender toward the sinner with a tenderness that is content to share the shame and the wounds if only thereby the sinner may be redeemed and brought back to God. Our ministry in the world is the continuation of his ministry. The supreme business of the church is to reveal God. If the outside world has lost its vision of God, it is because the inside church has failed to reveal God. Our first business in this age is to rearrest the thought and attention of careless and indifferent men by showing them what God is. He can only be seen by the hurrying world as He is incarnate in the life of His people.

[*Standard.*]

It does not follow that the church has no call to minister except in morals. She must take her cue from her Master. He fed the hungry and healed the sick. Were he here today, he would not be indifferent to the physical wretchedness of men. His people must stand ready to help wherever there is need, whatever the character of the need may be. Indeed, no man can be a disciple of Jesus without sharing in that spirit of helpfulness which automatically expresses itself as opportunity offers. More and more the church must undertake to care for the poor and abolish unjust social conditions. If she stands by, beholding suffering and hardship, without attempting relief, she thereby announces that she has lost likeness to her Lord. But her highest, most important contribution to human welfare will ever remain in her ministry to the soul. Jesus fed and healed, but his prime undertaking was to save the lost.

[Dr. J. H. Jowett in *Christian World.*]

We are to pray as seers, holding in our souls the vision of the perfected man, the perfected city, the perfected state. And I will give two reasons for this. First, there is always a peril of our forgetting the glory of the goal in the distractions of the immediate tasks. If we lose the vision we spoil the task. If we lose the vision of the end, the means become enthroned as the end. "Coming to church" becomes the end, instead of communion with God. And, secondly, we must pray as seers because of the vast inspiration which is born of the vision of finished achievement. We perhaps more readily see the operation of this principle in the contemplation of finished disaster. If a man keeps his eye steadily fixed on probable defeat, he will squander his resources all along the road. Constantly to anticipate defeat is almost to make certain of it. The anticipation of triumph is one of the secrets of victory.

[*Interior.*]

The most learned arguments for Christian unity must still remain powerless until a passionate care for the wish of Christ fuses Christendom in the heat of unlimited loyalty to the triumph of its one leader. This observation applies not more definitely to foreign mission work than to operations of the churches in Christian lands. The same consciousness which convicted delegates at Edinburgh of the wrong of waste by division in the face of heathendom will bring the same conviction relative to home labors when the churches attain to an equivalent vision of their home task.

[*Examiner.*]

As a practical question for every-day living, we shall do well not to be anxious or especially concerned about the question of happiness, but to turn our attention to the question of excellence of character.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

The Publishing Society has a limited number of volumes of the *Journal* and *Sentinel* bound in cloth, half morocco, and half calf and arranged in sets from four to nine volumes. These sets are now on sale at special prices, ranging from $9.20 to $21.00, according to the style of binding and number of books in the set.

These special prices apply only on sets of books, and in no case on single volumes. The offer presents an exceptional opportunity to Christian Scientists to obtain rare volumes for reading-rooms, libraries, and individual use. Detailed information will be furnished on request.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement. It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of testimonies to spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

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

Vol. XII. No. 51.

BOSTON, AUGUST 20, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

In a statement detailing the reduction of $11,600,000 last year in the postal deficit, Postmaster-General Hitchcock shows that $2,000,000 of the sum represents economies in post-office management, and nearly $1,000,000 a more businesslike handling of city delivery service. While this service was extended and the number of carriers increased during the year the reforms of management introduced cut down the general cost. Reorganization without curtailment of the rural delivery service was responsible for a saving of $1,000,000 and a reduction of $900,000 was credited to the star route service, including miscellaneous transportation of mail other than railways. The combine in the cost of handling the mails in post-offices and other branches of the service excepting railroad transportation was $5,150,000 and the amount of deficiency reduction traceable to the railway mail service was $5,450,000.

The state has canceled the grant of four hundred thousand acres of land to the Wyoming Development Company because of its failure to carry out the provisions of its franchise. The Wyoming company has expended two hundred thousand dollars on the project and will lose this amount. The cancelation of the grant is looked upon as a big victory for homesteaders. Four years ago the Government opened to settlement the Shoshone Indian reservation and distributed nearly five hundred thousand acres of lands along the Wind river valley to homesteaders. When the farmers took possession they discovered that the state had given all the water in the Wild river to the Wyoming Development Company, and that the homesteaders had to obtain water for irrigation purposes from that company.

Former President Roosevelt's proposition to make conservation a world-wide movement by a conference of nations is pronounced officially by the state department to be unfavored. Of the forty-nine governments represented diplomatically in Washington, which were invited just before the former President went out of office to join the movement, only nineteen have replied. The answer of some of the governments was of such a disinterested character that it was officially decided to carry the proposal no further.

An investigation under the Sherman act of a combination of corporations, among them the Diamond Match Company and the Standard Wood Company, a fifteen hundred thousand-dollar corporation handling bundle wood, has nearly been completed by the department of justice. It resulted, it is said, in the discovery of a pool, in character similar to the cardboard trust agreement, and of a hard and fast interrelationship into which no outside concern could break.

William Loeb, Jr., collector of customs at the port of New York, during his first year in office has thoroughly reorganized the service. The treasury department in commenting on the matter says: "The revenues have been augmented to the extent, it is estimated, of twelve million dollars, wholly as the result of the rehabilitation of the service and the improvement in its morale."

A net increase of 4,445 new officers and employees in the Government machinery of the United States resulted from legislation enacted in the second session of the Sixty-first Congress. The grand total of appropriations made by the session was placed at $1,027,901,629. This was $16,500,228 less than the appropriation during the second session of the Sixtieth Congress.

The Payne-Aldrich tariff law has produced in its first year a revenue greater by seventy-five million dollars than the sum collected in any year in the country's history, except the banner year of 1907. The total ordinary receipts, including customs, ordinary internal revenue, corporation tax, and miscellaneous, aggregate $678,850,816.

The new Pennsylvania railroad terminal in New York city—the greatest railroad structure in the world—was formally opened Aug. 1, although the passenger service westward under the Hudson river, and to Long Island under the East river, will not begin until Sept. 8.

The assistant superintendents of the departments of salaries and allowances of the postal service have been in conference to consider possible ways of bettering the work under their care.

During the school year just closed more than fifty thousand seventh and eighth grade pupils received domestic science instruction in the public schools of Greater New York.

Police Commissioner Baker of New York city figures that the expenses of his department for 1911 will be $16,133,278.

International.

The principles of the Australian Labor party (federal) are set forth in an "objective" and a "general platform." The "objective" is the cultivation of an Australian sentiment based upon the maintenance of racial purity and the development in Australia of an enlightened and self-reliant community, the securing of the full results of their industry to all producers by the collective ownership of monopolies, and the extension of the industrial and economic functions of the state and the municipality. The platform includes maintenance of a white Australia; the new protection — amendment of constitution to insure effective federal legislation for new protection and arbitration; nationalization of monopolies; if necessary, amendment of constitution to provide for same; graduated tax on unimproved land values; citizen defense force; commonwealth bank; restriction of public borrowing; navigation laws; arbitration act amendment; old age and invalid pensions; general insurance department, with non-political management; civil equality of men and women; naval and military expenditure to be allotted from proceeds of direct taxation; initiative and referendum.

It has been the custom of Indian students to visit foreign countries with a view to securing for themselves higher technical training together with practical training in a workshop. As foreigners are beginning to show unwillingness to teach Indians what they regard as trade secrets, the time seems to have come when high-grade technical colleges should be established in India itself, and the *Leader*, of Allahabad, proposes that the money which is being subscribed toward the King Edward memorial fund should be utilized for the purpose.

There are upward of fifty thousand empty houses in the London area of all sorts and conditions. The reason for this is that increased facilities for traffic have enabled the poorer members of society to find pleasanter dwelling-places in the ever extending circle of suburbs, while motor-cars have made it possible for the richer members of society to live in comfort among the fields and come up to London whenever they choose without the tediousness or annoyance of a railway journey.

The high commissioner for New Zealand has announced that the New Zealand government has decided to erect five radiotelegraphic stations in different parts of the dominion. Two of the installations will have a minimum oversea range of twelve hundred and fifty miles, thus allowing of communication with Fiji, and also with Australia, where a high power station is now being erected. Provision will also be made for calls to be received from commercial vessels and from men-of-war at long or short distances.

Plans have been drawn for seven buildings to be erected for the American School for Girls at Constantinople, Turkey. The site selected for these buildings is about six miles up the Bosphorus on the European side and is one of the best sites on the Bosphorus, equaled only by that of Robert College, the American college for boys. Both sites are near at hand to the Old Towers of Europe, completed in 1452 A. D.

Owing to the fact that China has asked for more time in which to prepare for the meeting of the International Opium Congress, which was to have been held at The Hague, beginning Sept. 15, the meeting has been postponed, according to information sent out from The Netherlands.

President Montt of Chile sailed last week from New York for Europe.

Industrial and Commercial.

Astonishing results are being obtained in the growing of Egyptian wheat in the lower valley of the Rio Grande, Texas. This grain was not introduced into the San Benito region until this year. The acreage is comparatively small, but that which has been harvested gave the remarkable average yield of one hundred bushels per acre from its first cutting. A second crop has quickly sprung up from the stubble and it is expected to give a yield equally as large. It is claimed that a third cutting from the same sowing will be obtained and that the total yield per acre for the season will be upward of two hundred and fifty bushels. The grain is used for stock feed chiefly. The introduction of Egyptian wheat into this part of the United States was made through the Government department of agriculture. The results obtained have far exceeded all expectations.

A group of New York capitalists has practically completed plans for the railroad development of Asiatic Turkey and stands ready to embark from sixty million to one hundred million dollars in the enterprise, which is designed to open to modern development the rich mineral and oil fields of Kurdistan and the ancient Tigris and Euphrates valleys.

A conservative estimate of the value of the Texas watermelon crop this year is three million dollars, figuring on the basis of fifty thousand cars bringing an average price of sixty dollars each.

Argentina's corn crop for the 1909-10 season will amount to four million five hundred thousand tons, as estimated by the Argentine department of agriculture.

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CHRISTIAN SCIENCE SENTINEL

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

"I WILL BE WITH HIM IN TROUBLE."

SAMUEL GREENWOOD.

THE cause of Christian Science has prospered because of its fidelity to the divine verities, namely, the omnipotence, omnipresence, and omniscience of God. Its unqualified acceptance of the teaching of God's infinitude is, perhaps, its most distinguishing feature, for it alone among religious organizations has held to the all-power and all-presence of God in the face of material evidence to the contrary; and its rich reward has been to bear healing to the sick, joy to the sorrowing, and freedom to the sin-enslaved. Christian Science is in truth, to use Mrs. Eddy's words, "the revelation of Immanuel, 'God with us,'—the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to'" (Science and Health, p. 107), which recalls the words of the 91st Psalm: "I will be with him in trouble; I will deliver him."

God's presence with men in time of trouble, as promised throughout the Scriptures, is evidently not for the purpose of giving them strength to bear it, but for the purpose of delivering them. One may endeavor to be patient in distress, believing it to be God-sent, but the heart's desire is for relief rather than endurance of the ill, and Jesus' healing work proved that the Father's will for mankind is life, health, and holiness, not their resignation to the beliefs of sin, disease, and death. Overcoming evil, not submitting to it, is the Christian's duty and privilege; it is the way the Master pointed out and the way in which he walked. Indeed, it is the experience of Christian Scientists that their troubles disappear to the extent that God's presence is realized.

It is a lamentable fact that the teaching of God's presence has brought little consolation to suffering mortals, because they have also been taught that their troubles were either divinely procured or permitted; and, believing thus, it is but natural they should not look to God for help. What comfort, to one struggling in deep water, would be the presence on the shore of the one who had either thrust him in, or was coldly permitting him to drown? To believe that God, by whom "all things were made," takes account of evil, and allows it reality and power, is to make Him the author of all the misery of earth and hell. But the infinite consciousness of God, or good, has never been touched by the mortal illusion of evil, otherwise one's realization of God's presence would not prove a protection from that illusion.

In the endeavor to express his sense of God's ever-presence the psalmist said, "If I make my bed in hell, behold, thou art there;" but this does not imply that God's children are or can be tortured in His presence. It means that even in the direst extremity of human misery, the truth of the ever-presence of good is waiting to deliver the wrong-doer, when he is ready to forsake his sinful sense, and to save the sufferer. When God said to Moses, "My presence shall go with thee," it was not to be a witness of the Israelites' misfortunes, but to be their preserver and deliverer. For God to be a spectator of human woe would be to acknowledge a power superior to Himself, omnipotence, since it is the essential nature of good to exclude all sense of evil. But God does destroy for mortals the illusion of evil, not as being cognizant of evil's seeming presence, but through their recognition of good, in the sense that darkness ceases to appear as one comes into the presence of light.

Christian Science teaches clearly and simply that, as God is incapable of any evil sense or sense of evil, this false sense exists only as a mortal belief, whose conditions are experienced as one may experience the illusions of a dream. The evidences of evil and discord, as presented by the so-called material senses, do not disprove the truth of the omnipresence of God; they only prove that suffering and sinning mortals are not aware of His presence. The mission of Christian Science is to effect that enlightenment, so to awaken thought to discern the spiritual presence of good that, through practical demonstration, mankind may learn the meaning of the allness of God, and no more acknowledge or submit to the deceptions of error. In a measure this enlightenment has already come, as witness the physical and moral healing which occurs in Christian Science practice.

While it is generally admitted that God is present to save the sinner, it is not so generally admitted that He is present to heal the sick. But why not? Although sin is the greater evil, the sick or destitute mortal needs to be delivered from his troubles also. If sin has no reality in the presence of God,—and it has not,—neither has sickness; they spring from the same root of error, and are destroyed by the same truth. If it could be said of the sick in Jesus' time, that "the power of the Lord was present to heal," it can as truly be said of the sick in our time. The infinite does not change! If it were possible for the goodness of God to be so circumscribed in its presence and activity by the asserted presence and power of disease, that those in physical trouble could not reasonably hope for healing from that divine source, then it could be so circumscribed forever, and the hope of ever attaining perfect harmony would be eternally postponed. But, in the essential nature of things, omnipotence is as available for one sick or sinning mortal as for another, irrespective of time or space; and, in proving this, Christian Science has destroyed for all time to come the belief that divine healing was ever limited to any special age or person.

Christian Science is pressing home the question of the practicability of Scriptural teaching, it is maintaining by precept and demonstration the unchangeability of divine Truth. It declares that God is with men, not theoretically but actually, and that they may know it. St. John wrote, "The Word was made flesh, and dwelt among us," and through Christian Science the Word is again made practical in the reappearing of Christian healing. Although God cannot appear to mortals as a visible presence, since Spirit is not materially discernible, He can become known to them through the effect of good thoughts. Human experience itself is a mental state, and expresses harmony or discord

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according as thought is true or false to God. Good thinking, that is, right thinking, makes God's presence apparent in the harmony it brings, and it is the only means by which evil thinking and its results can be destroyed.

True to His infinite nature, God is present with all mankind, not as being aware of their sense of sin or suffering, but as the all-present good to whom no evil is, and by whom all need is eternally supplied. Students of Christian Science find that their recognition of this truth, feeble though it may seem, holds the secret of their triumph over wrong conditions, and enables them to deny with authority that which God knows not, nor can know. The dawning significance of the divine ever-presence, to one struggling to emerge from the belief of sin or sickness, accomplishes his deliverance as naturally as the rising sun dispels the shadows of the night.

RECLAMATION.

MARY WOOD GRIFFITHS.

IN the Standard Dictionary we find the following definition of the word reclaim: "(1) To demand or to obtain the return or restoration of; recover, or seek to regain; (2) To bring from a wild or useless condition into subjection or under cultivation; subdue; tame; as, to reclaim swamplands." During the past summer I spent two months in a place where the work of reclaiming desert land was being done, and the word reclamation has taken on new meanings since this experience. A rather desolate view greeted us as we entered this valley which was to be transformed by being reclaimed. In the distance were beautiful mountains, but the valley was one great waste covered with sage-brush. A large river flowed through the valley, an irrigation system making its water available to each farmer on the tract.

We saw this work of reclaiming the desert done very differently by different farmers. Near us was a piece of land from which the sage-brush had been carelessly cleared, many stones left, the ground poorly leveled and not thoroughly prepared for the seed. The ditches were badly planned, so that the ground was unevenly irrigated. Later in the summer this field plainly showed by its poor crop the slipshod work which had been done, while many small sage-brushes were visible. This farmer had a crop of oats growing and so could "prove up" his claim of cultivating the land. Just across the road another piece of land was being reclaimed, but the work was carried on in a very different manner. The large sage-brush had been broken down, any small brush thoroughly grubbed out, then all removed. Great care was taken in removing stones, and equal care was exercised in using plow, harrow, and heavy scraper, so that the ground was level, while good judgment was displayed in the running of the ditches. This field had a fine harvest, as all the work of reclaiming had been well done.

During my first week, I read "The Life of Mary Baker Eddy," by Sybil Wilbur. As I read of the struggles and sacrifices which our beloved Leader underwent that she might give us demonstrable truth, these thoughts presented themselves to me: This mighty river had flowed through the valley for years with a few farms here and there on its banks, but when the irrigation system was perfected every foot of the land in the valley could be reclaimed; so the world has had the Bible all these years, but not until Mrs. Eddy gave us Science and Health was it possible for human thought to be reclaimed from all its woes. Surely, when we come to Christian Science our thought is like a desert which needs to be reclaimed. The growths of wrong belief regarding both God and His creation are to be uprooted and removed; the rocks of pride, criticism, selfishness, self-love, and self-pity to be disposed of—and these rocks have a great way of coming to the surface when we least expect them. The mounds of laziness and procrastination need to be leveled; the hollows of poverty, lack, and limitation must be filled.

If the seed—the Word—is to grow and bring forth a harvest, the stream of love must flow unobstructed through our thought. The farmer can read all the works published on the subject of reclamation, he can watch his neighbors doing the work, but he must work faithfully on his own ground if he desires a harvest. So is it with us. We must not only study the Bible and our text-book, but we must work patiently and persistently to reclaim our own thought. We love our Leader because she is teaching us the truth about God and Jesus the Christ,—the teaching which makes it possible for us to overcome our belief in the power of sin, disease, and death.

We can best show our gratitude for all this by doing our daily work well, knowing that it gladdens our Leader's heart to see the thousands of "husbandmen" all over the world who are busily engaged in reclaiming thought. If we "rejoice all the rugged way" (Miscellaneous Writings, p. 398), we shall find our work easier, and it will come to pass, even as foretold by the prophet, that "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

JOSEPH'S SUCCESS.

REV. W. G. SCHOPPE.

WE are told in the 39th chapter of Genesis that "the Lord was with Joseph, . . . and gave him favor in the sight of the keeper of the prison." When considered in its setting this statement is of striking significance. It indicates the secret of man's dominion over the earth, which depends upon the mental attitude which never quite fails to discern, at some point of experience, the hand of God, and never loses itself in what seems to contradict the divine presence.

Partiality in the home, the coat of many colors, the evil report, the dreams of their sheaves bowing to his sheaf, of the sun, moon, and eleven stars doing obeisance to him,—all these things had awakened a savage envy in Joseph's brethren. The father sent him to see if it was well with his brothers and with the flock. On his approach they said, "Behold, this dreamer cometh. Come now therefore, and let us slay him, . . . and we shall see what will become of his dreams." It is the mortal blunder of the ages,—kill the dreamer and stop the dream; but the sacrifice only fulfils it. "Blood of martyrs is the seed of religion."

The schemers cast Joseph into a pit, and sit down to eat bread. A caravan is passing. Judah says, "What profit is it if we slay our brother, . . . let us sell him to the Ishmaelites." And Judah claims credit for the sale. The word "slay" is repulsive; "sell," in comparison, sounds pleasing. According to the comparative standard of mortals, who are prone to reject the absolute, an evil deed, displacing a more evil deed contemplated, seems a virtue. So the brethren sold Joseph into Egypt. Then they dipped his coat in the blood of a kid and sent it to their father, saying, "This we have found." And Jacob said, "An evil beast hath devoured him." (This seems unfair to the beast.)

In Egypt, Joseph became a servant in the house of Potiphar, who confided all to his care. When tempted by his master's wife, his moral stamina appeared: "How then can I do this great wickedness, and sin against God?" was his reply to the tempter. For this noble stand he was slandered and cast into prison, where he was left for a term of years. But Joseph saw the divine hand in the favor of the jailer. It was the one rift in the cloud, and he eagerly accepted it. That one fact revealed the light that is forever shining, and it banished gloom, for God was in it. Disobedience would have said, Let God take me out of

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prison, stop the mouth of slander, bring my brothers to justice, restore me to my father's house: then I will acknowledge Him. Why am I thus allowed to suffer wrong? Such a mental attitude would have meant failure; but Joseph turned from self-pity to the glory of the infinite. God is with the good: therefore he dwells with the good. The light never transforms while human thought is fixed on the shadow.

After their dreams, the butler and baker appear with troubled faces. Joseph asks, "Wherefore look ye so sadly today?" His habitual thought of the goodness of God gave him "sweetness and light." Such a thought tendency cannot be bound: it must externalize in freedom and blessing. It preserved and delivered Joseph and made him ruler, for the saving of much people, which was the fulfilment of his boyhood dreams. Such a thought tendency makes one a blessing to others, wherever he goes.

We read in the story, that "the Lord blessed the Egyptian's house for Joseph's sake." This is shown, in Christian Science, to be based on scientific Principle. Causation is mental, the good is of God and ever present; it is the only reality. Its clear, unhindered realization is externalized by thought, blessing the home, the state, the church. Such a mentality, an eye single to the glory of God, makes even failure work out for success. Joseph said of the deed of his brethren, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." To organize victory out of seeming defeat is the supreme test of the capacity given to man. The cross is its symbol. The gloom of Calvary dissolves before that clear vision of the Father, and we now see only the triumph of love.

Christian Science gives to the world a rich heritage in the example of its Founder, Mrs. Eddy, whom God has inspired with an enduring trust, untouched by the storms of time, and through whom He again shows the conquest of love. The beam of light was held, until the darkness fled away. The great bell in the Cologne cathedral was cast from the cannon once used in an attack on the city. The one-time instrument of destruction is now used to send forth a far-resounding peal in behalf of "The Prince of Peace." So the pure faith of Joseph turned banishment, envy, slavery, falsehood, and imprisonment into "altar stairs that lead upward unto God."

In Science and Health (p. 589) Mrs. Eddy gives a definition of Joseph that penetrates to the heart of his spiritual mission, and reveals the principle of his success: "A higher sense of Truth, rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies."

DEBTS VS. GIVING.

FLORENCE CLERIHEW BOYD.

THE spirit of giving which animates the Christian Science church, and which is manifested very largely by its individual members, is a characteristic which stands out quite clearly and attracts many who do not comprehend what is back of it and what produces it. This spirit of giving is also largely responsible for the impression which has gone abroad that all Christian Scientists are rich; yet there are many to whom Christian Science comes in the midst of financial distress, many who long to give but who think they cannot; who have to learn, sometimes through much suffering (always through scientific demonstration), that they can give, and how and why.

Giving is not true giving if it comes only from the pocket. It must be the expression of thought. There must first be consideration and recognition of the recipient. Then comes the motive. What is the reason for the gift? Is it to be seen of men? or from a sense of duty? because others think it right? or is it as an expression of love and gratitude? If the last, the gift does not come from matter, but emanates from Spirit; it carries with it blessing, and the giver loses nothing.

One who was struggling through the clouds of debt and lack, longing to give but thinking she had nothing, once had an experience which helped her into the light. She was still at the point where it seemed necessary to consider every household expenditure, when one day she purchased some pears. As she put them away she counted them, and noted that there were just two for each member of the family for two luncheons. Just then she noticed a caller on the porch whom she knew was fond of fruit, and instinctively she reached for a pear to take to her friend, but put it back with the thought that if she did there would not be enough for next day's luncheon. The next day, when she found that every pear left in the dish had rotted, she realized that the thought, "I have nothing: I cannot give," was a blighting thought, and she resolved never again to shut out the impulse to give. There were many times when she was tempted to believe that the evidence before the material senses was true, that because she had an empty pocketbook she had nothing; but she resolutely turned to the facts of Spirit,—that in reflecting God who is constantly giving, she could give; learned first to give her love and gratitude, thus day by day found it easier to give other things as well.

There is a subtle phase of error which says to Christian Scientists and to branch churches, "You cannot give until you have paid your debts." But what of the debt which every Christian Scientist owes to Christian Science! He owes a debt to the support of Christian Science in his own locality, to the support of The Mother Church, and to the extension of the Christian Science movement throughout the world. Where would he have been if Christian Science literature had not been supplied to him, if he had not had the church to attend? if the watchful Mother Church had not guarded his way? His debt must first be paid spiritually. He must support the local church and The Mother Church by his prayerful demonstration of Christian Science, by his testimony, thus giving of what he has. Many think they must wait until all their material debts are paid, until every claim of error has been destroyed, before giving of what they have; but those who give their mite, receive as they go.

Then the Scientist's debt to the literature must not be forgotten—the word of Truth which came to him in his dark hour must be sent to carry rejoicing to another, the invitation to the enlightening lecture must be delivered. There must be constant mental and spiritual activity to extend and upbuild the cause. One who works in this way will not long be bound by the belief that a dollar is worth more than the truth, or that filthy lucre is more to be desired than the kingdom of heaven. Learning to give of himself, he soon realizes that at least a tithe of every dollar he receives is necessary to aid in the upbuilding of the cause and for its extension; and this is an unselfish gift, for it may at first seem that it can be of no immediate benefit to himself. If retrenchment is needed, this should be in the way of self-denial, for we can often afford to do without some material thing which sense demands, and this will inevitably lead to expansion on the spiritual side.

As with individuals, so with churches. A branch church does not complete its work when it holds its services in conformity with the Manual, when it dedicates its church edifice free from debt. Its debts are not paid unless it sees beyond its own narrow outlook, is constantly watchful for an opportunity to extend the cause, is ever ready to help sister churches, ready to respond to all needs of The Mother Church. As true an obligation as the payment of salaries, running expenses, of our old bills, is the debt which each individual and each branch church owes to the support of the cause of Christian Science and to the extension of the

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kingdom on earth. Neither can be overlooked, neither may be set aside. It is not enough to take special collections when a call comes from The Mother Church or the Publishing Society. There is always a call. There is always an opportunity to broaden the scope of the work, and he who looks beyond his own small field sees that the cause of Christian Science is his cause, whether in city or hamlet, whether among his friends or strangers. He should not only be prompt to respond to a call, but quick to see the need, and ready to supply it unasked. A branch church which has a permanent fund for the furthering of the cause of Christian Science wherever and whenever needed, a fund which is not stored away but kept active,—a church which has such a fund is fully awake to its privileges and to the importance of promoting the general welfare.

When it is recognized, both by individuals and by churches, that the debt to the cause is a positive obligation, it is no longer difficult to pay it. With earnest desire and scientific understanding the way is made plain and, more than that, joyous.

ACCURACY.

ERNEST W. DAVIS.

IT would seem that a faithful study of the Lesson-Sermon each week would make clear to every reader the difference between man in the image and likeness of God, and the mortal material man cognized by the physical senses, and Christian Scientists, or those who have accepted the teachings of Christ Jesus as interpreted in Christian Science, should realize the importance of being correct in their statements of the rules and Principle of this Science.

Not long ago the writer heard some one addressing another, who had asked for help, without any discrimination on this important point, quite forgetful of the fact that such statements are harmful, not only to a patient who is under such treatment, but those who are honestly seeking the truth, and who have the inclination and ability to think for themselves, are prejudiced against Christian Science because they see the incongruity of such statements. Incorrect interpretations of Christian Science are without excuse, because even a superficial study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will place one, who is humble enough really to seek the truth, and who is not blinded by personal ambition or pride in intellectuality, beyond the liability to err, greatly or for long, in either statement or application of its Principle.

Let us see what Mrs. Eddy says concerning man. On page 67 of Science and Health we read, "Man delivered from sin, disease, and death presents the true likeness or spiritual ideal." Again, on page 90, we are told that "at present we know not what man is, but we certainly shall know this when man reflects God." She also tells us that "a discontented, discordant mortal is no more a *man* than discord is music." After reading the many statements in Science and Health which deal with this question, it is surely clear that the mortal, material personality is not man. On page 482 in Science and Health we read that "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God." Now law, according to Webster, is "a fixed rule of action or conduct, enforced by a sovereign authority; an invariable relation existing between cause and effect." Then Christian Science is a "fixed rule of action or conduct; an invariable relation existing between cause and effect," and those who would demonstrate its Principle by destroying the evidence of the physical senses, must strive earnestly not to deviate a hair's breadth from absolute accuracy in statement, whether verbally or otherwise.

That our Leader has seen the necessity for correct application of the Principle and rules for demonstrating Christian Science will be seen by reading the following excerpts from Science and Health. On page 128 Mrs. Eddy says that Science "rests on fixed Principle and not upon the judgment of false sensation. . . . If both the major and the minor propositions of a syllogism are correct, the conclusion, if properly drawn, cannot be false." Again, on page 251, she puts the same thought before us, rather more strongly, in these words: "Ignorance, like intentional wrong, is not Science." Looking farther, we find on page 361 this statement: "A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration."

With these warnings continually before us, it seems incredible that any can fail to see the need of accuracy of statement in expressing their thought of Christian Science. Mrs. Eddy has been and is devoting her life to the cause of Christian Science, and in establishing this healing truth she has frequently warned her followers against adulteration and corruption by ignorant or wilful misapplication. We, as Christian Scientists, can do no less than to watch carefully and prayerfully, and be constantly on guard that we be not found adding to her labor by careless and inaccurate interpretation or statement of the Principle and rules, set forth in "Science and Health with Key to the Scriptures" so clearly that "he that runs may read."

[Written for the *Sentinel*.]

"THE KINGDOM AT HAND."

BEN. HAWORTH-BOOTH.

THERE is a state of being happier far
Than this material consciousness of things:
Near to thine heart its sweet perfections are,
Though far from earthly bourne of happenings.
The sunlight of His presence, and the truth
Of God's unchanging equity uphold
The joy of that creation's ageless youth
In plenitude of grace, in peace untold.
And such indeed is heaven—a true perceiving
Of life uplifted and of love unfeigned;
The pure, the wise, the beautiful achieving,
In truth accepted and in glory gained.
And on the threshold of thine heart one stands
To bid thee enter there: the open page
Of Science and the nail print of his hands
Give thee the guerdon of thine heritage:
Born of the lineage of the sons of light
Under the lamp of Truth's high architrave,
We conquer earth's material, sensual night,
And sin's abysmal deep, the sunless grave.
We fain would enter heaven: we long to taste
The ambrosial sweetness of unfading flowers,
To see the Elysian lawns the seers have traced,
And know the life of Spirit ever ours:
Cease then from man, who knows nor meed nor merit,
Whose breath is in his nostrils, and unbar
Thy mind to heed the promptings of the Spirit
That bids thee gaze upon the morning star.
We are His sons, and He our heavenly Sire,
We have no life save that which flows from Soul:
Give Him thine all, He claims thine heart entire,
And giving all, thou gainest still the whole.
Life, Truth, and Love, forever linked in one,
For thee shall guide and guard thy faltering feet:
In them thou hast eternal unison,
A threefold cord, consummate and complete:
They bid thee enter heaven; arise and taste
The living waters in a thirsty land:
The cup of healing at thy lips is placed:
Behold your King! The kingdom is at hand.

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SELECTED ARTICLES.

[Frederick Dixon in *Shrewsbury* (Eng.) *Commercial and Literary Circular.*]

There is one fact with respect to the Christian Science movement which no reasonable person has ever been known to question. It is that it is always gathering force with the most amazing persistency, and yet without the aid of any of those proselytizing methods which for centuries have been regarded as inseparable from a successful religious propaganda. Fourteen years ago the entire "outward visible sign" of the movement in the United Kingdom could have been discovered in a tiny meeting of some half score of persons in a little west-end London flat. Today that meeting has not only burst its original confines, it has gathered such momentum that the teaching which inspired it has permeated the religious and social life of the whole kingdom, and is flowing with the placid force of some great river through the whole empire.

Now let any one turn back to the New Testament records of the first century, and he will find that the methods of the Founder of Christianity and of the apostles are the very methods which, after a lapse of all these centuries, are being again employed in the preaching of "Christ crucified," in the practice of Christian Science. When Jesus sent out the earliest Christian missionaries, he summed up his instructions to them in two phrases so simple and so direct as to be beyond human ingenuity to pervert. "Preach," he bade them, "saying, The kingdom of heaven is at hand;" and then he added, "Heal the sick." In those words he constituted Christianity a Science for all time, inasmuch as he made a demand not for a mere intellectual assent to a theory, but for consistent demonstration of the truth of that theory. If God is omnipotent, then good is omnipotent, for God is good; and if good is omnipotent, then the goodness of God can be demonstrated today as it was in the first century.

Calling God good, and standing helpless in the presence of evil, is what the man known to us as the brother of the Lord, who wrote the epistle of James, describes as "faith without works," a sentence which gains a terrific emphasis when it is remembered that Jesus pointed the disciples of the Baptist, who came to question him as to his claim to the Messiahship, to the works of physical healing he was daily accomplishing. It was Jesus the Christ who demonstrated the power of the Christ to heal all manner of sin and suffering in the first century; it was Jesus the Christ who declared that all people, irrespective of time and place, who believed in the Christ, would be able to repeat his works, and to do even greater works; and so Paul could urge no stronger claim on the church at Philippi than to "let this mind be in you, which was also in Christ Jesus."

Human knowledge may be made the handmaid of Truth, but human knowledge exalted to the throne becomes a veritable Pharaoh. Brain power is of little enough avail in the effort to understand the Christ, for spiritual things are only spiritually discerned. Were it otherwise, the scribes and Pharisees would have entered the kingdom of heaven before the publicans and harlots; but Jesus said that it was just the other way.

In, perhaps, the most solemn words he ever spoke, in the great prayer which he uttered as he led his disciples from the upper chamber to the gates of the city, on the eve of the crucifixion, he gave expression to this vital requirement to obey the demand for spiritual consecration, with all its varied depths of significance, in this single sentence, "For their sakes I sanctify myself, that they also might be sanctified through the truth." It was this absolute subordination of the human to the divine which constituted his unity with the Father, which endowed him with the Mind of Christ, and which enabled him, in practical contact with the world, to demonstrate the omnipotence of divine law in stilling the tempest and in raising the dead. Thus he preached a gospel which the world, accepting as a theory, had it in its power to prove a fact,—as the truth,—the knowledge of which would make it free.

Christian Science is teaching its adherents in the world today to preach the gospel as Christ Jesus commanded, and to heal the sick as he healed them. It is teaching not only the beauty of holiness, but the power and availability of it. In the Wednesday evening testimony meetings which, as the sun moves west, are held in continuous succession all around the globe, there is one perpetual theme, thanksgiving for the healing power of the Christ. For the Christian Science worker, if he is sincere in his effort to sanctify himself, must inevitably pass the healing of the Christ on to all who come to him for help in the destruction of sickness, in the overcoming of sorrow, and in the gradual victory over sin. "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition." So writes Mrs. Eddy, on page 150 of Science and Health, and she adds, "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

[George Shaw Cook in *Peoria* (Ill.) *Star.*]

Mrs. Eddy is engaged in doing good, not in amassing wealth; and in calling forth the enmity of the envious, she is merely paying the penalty of success. Her fortune is the result of a lifetime of toil and self-denial such as fall to the lot of but few, and she finds the reward for such labor in the alleviation of suffering rather than in the accumulation of wealth. Millions of people owe their freedom from the bondage of sickness and sin to the teachings of Mrs. Eddy. Their gratitude goes out to her for her patient, self-sacrificing labor in establishing this religion which has been of such inestimable benefit to suffering humanity, and all fair-minded people everywhere, whether in accord with her views or not, can but acknowledge her as one of the foremost women of her time, as one who has devoted her life to the welfare of others and has worked unceasingly for human betterment.

[James D. Sherwood in *Houston* (Tex.) *Chronicle.*]

Malicious animal magnetism is only another name for evil and its suppositional activity and claim of power. Every religious organization recognizes the claim of evil as something to be overcome and cast out, and so do Christian Scientists; but the Christian Scientist understands God to be infinite, and good, and omnipotent, and that therefore evil is in reality neither person, place, nor thing. From this premise the Christian Scientist feels encouraged to strip from evil its pretense of power by showing it to be powerless. This action can never injure the individual, but it should and does benefit him and teaches him that God is omnipotent and good, hence good is the real and the only power.

[Edward W. Dickey in *Pasadena* (Cal.) *Star.*]

The basic idea of Christian Science is not so much philosophic as it is spiritual. Its early statement is found in the life and works of Jesus the Christ, and it has come to this age as the Comforter, "even the Spirit of truth," to show how Jesus did his work and to enable his followers to do likewise.

What is God? This is one of the oldest and by far the most important question in human history. It is so vast in its import—so full of meaning to humanity—so comprehensive in its nature, that it may well be regarded as the most profound and vital inquiry men can make. Christian Science declares God to be, "The great I AM; the all-know-

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ing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587).

Christian Science also declares that God is good—supreme infinite good. To amplify further her definition of God, Mrs. Eddy has employed the term divine Principle. This is used synonymously with Love and accords with John's statement, "God is love." The word Principle is not used in the same sense in which it is used in mechanics, but refers to the all-wise, all-knowing heavenly Father, and means the one source of all being—called God. Christian Science further declares God to be omnipresence, as All-in-all. God is therefore always with us, but material terms and symbols do not express the proper spiritual idea of omnipresence. Paul says, "In him we live, and move, and have our being." As we reflect or manifest godliness, or the attributes of God, do we in a finite sense realize that God is with us.

The declaration that God is All-in-all does not signify that man is part of God—a deduction which would mean pantheism. Nor does it mean that when we act God acts, or when we breathe that God breathes. Christian Science agrees with the Scriptures that man is the "image and likeness of God." As a deduction from its all-inclusive declaration concerning God, Christian Science shows that man never loses his individuality or identity. The mist of material sense is cleared away by this Science and the true spiritual sense of things comes to light, bringing out the tender, compassionate relationship between God and His children.

[Olcott Haskell in *Vacaville* (Cal.) *Reporter.*]

The teachings of Christian Science involve no new philosophy, but are those of the Bible, and its practice is in strict conformity with that of Jesus and his disciples. Jesus treated sin and disease as things to be overcome and destroyed through an understanding of God, divine Truth. Had they been creations of God they could never have been destroyed, and Jesus, who did the will of his Father, would not have instructed his followers even to attempt to overcome them.

As Jesus' teaching cannot be separated from his practice, which was the necessary confirmation and proof of their correctness, so likewise the practice of Christian Science cannot be separated from its philosophy; and he who attempts to explain its healing on the basis of hypnotic suggestion and a so-called subconscious mind, is manifestly attempting to explain that of which he has no correct knowledge, while at the same time running perilously close to assuming that Jesus himself was but a mesmerist. Any such theory is man-made, and is directly contrary to the teaching of Christian Science.

The facts of Mrs. Eddy's life show that she is a woman of unusual culture and refinement, but it was her faithful Christian living, and her earnest search to understand God, that fitted her for the experience of His healing power after all human aid had failed, and that raised her from a bed of pain and weakness to become the Discoverer and Founder of Christian Science.

If any one questions that Christian Science has proved efficient in the cure of organic disease, he should read "Christian Science as a Religion and as a Therapeutic Agent," recently issued by the publishers of the *Twentieth Century Magazine,* in Boston, written by B. O. Flower, who was formerly editor of the *Arena.* Mr. Flower is not himself a Christian Scientist, but he has taken time to investigate thoroughly the work of the Christian Scientists, and his book presents such an array of evidence, drawn from the healings of prominent men who had been under the care of some of the noted physicians in this country and in Europe, and whose cases were diagnosed as organic and incurable, that after reading these and weighing the evidence no sincere person can doubt the proofs presented.

The appeal of Christian Science is to all in need of mental, moral, or physical help; and it is impossible a Christian should oppose its teachings after he has gained sufficient understanding to be able, even in a degree, to prove their beneficial effect in his own experience and upon the lives of others.

[Charles W. J. Tennant in *Bath* (Eng.) *Citizen.*]

Referring to the letter of "Disgusted," let me inform him that all students of theology are in the habit of using many commentaries on the Bible. Why should he entertain the desire to debar the Christian Scientist from using his commentary, "Science and Health with Key to the Scriptures" by Mrs. Eddy? Our critic is rather exercised over the price of the Christian Science text-book being twelve shillings six pence. I wonder what he thinks of the price of Lange's "Commentary on the Bible," published in twenty-four volumes at ten shillings six pence each? He seems to forget that Science and Health is also the text-book of a Science, and that people throughout the world are being healed of all manner of diseases through the reading and understanding of it. No one is forced to buy the book; in fact, any one desiring to do so can get the loan of a copy for a fortnight or three weeks from any of the Christian Science reading-rooms throughout the country, or from any of the free public libraries. How many authors would sell their books, if this privilege were general?

In another letter "Ratio" says "Disgusted" is quite right when he maintains that the term science as here applied is a misnomer. Then he proceeds to give a particular definition of the word, quite forgetting that its meaning is knowledge. All that one can ever know of the teachings of Jesus the Christ may be called Christian knowledge, or Christian Science, if one accepts the definition of science as "comprehension or understanding of facts or principles" (Century Dictionary).

[Dr. George F. Butler in *New York Medical Journal.*]

The practice of medicine seems to have little regard for anything beyond man's physical being. Mental, moral, and spiritual diseases by far outnumber those of the physical body. More than half of our diseases, as well, are of mental origin. Neither politics, civil statutes, nor physic will cure all the ills with which mankind is afflicted; for vicious habits of thought, greed for place, for power, for money, selfishness, etc., may be inherent affections of all humanity. . . . Another strongly developed fault in the profession is the lack of sympathy with patients, and the tendency to look upon them as merely "cases," or, as in hospitals, "material" for clinics or demonstration. This view, largely fostered and developed in the hospital graduate or attendant, is likely to be carried too far in private practice. The man or woman who is ill wants to be and is entitled to be considered a living, ailing human being, looking for aid to recovery, and not merely another case of typhoid, pneumonia, or what not, in the statistical material of the doctor's clientele. Doctors waste a great amount of time and energy in the gathering of statistics.

[From an editorial in *Dayton* (O.) *Journal.*]

Without going into the religious phases of such a situation, the fact is evident that there is such a thing as malicious animal magnetism, and that the world recognizes it under various names, and abhors it. We have two words in our language, that come from the Latin—malevolent and benevolent—which signify ill-wishing and well-wishing. And the malevolency that is in all of us to a greater or less extent is vicious, we admit. Yet through all the progress of the world we have failed to throw it off.

The followers of Mrs. Eddy have referred to malicious animal magnetism in times past merely by its initials, thus:

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"M. A. M." How can we rout M. A. M.? Or, to shorten it, how can we rout malice from the world? First, undoubtedly, by eradicating it from ourselves—from our own thoughts. It is hard to believe that men can exist without malice. Yet the greatest figures of history, including the Nazarene himself, have been men free from malice—in so far as humankind can be free from it. When we pass a man or woman on the street, and note their expression of feature, we can determine, generally, the character of their thoughts. Only a fleeting glance is needed. Women may smear their complexions with cosmetics, and yet not attain beauty. Instead of rubbing powders and creams on their faces, they ought to rout the malicious thoughts that produce wrinkles. The snarl is characteristic of the wolf—it is an ill-fitting attribute of humankind.

We often stop in the bustle of modern life and ponder the face, long gone, of a dear, unforgotten relative. And what simplicity and what gentility are brought up by the memories of the gentleman or the lady of the old school! Gray hairs and smiles are ennobling attributes, when they come together. The faculty of growing old gracefully, it seems, can be enjoyed by everybody—that is, if malice is removed.

Truly a great doctrine is it, of any cult, whether religion be a part of it or not—this doctrine of the elimination of malice!

[R. Stanhope Easterday in *South Bend* (Ind.) *Times.*]

Our critic errs in his inference when he states that one so-called "element" of truth found in Christian Science, is "the influence of the mind over the body." The relationship and importance of "mind" and "body" as conceived of in Christian Science can best be couched in the terse words of Scriptural admonition thus: "The flesh profiteth nothing;" "They that are in the flesh cannot please God;" "Make not provision for the flesh," etc., together with Paul's startling arraignment of "the works of the flesh" in Galatians; as against the wholesome, life-giving, health-imparting, moral injunction, "Let this mind be in you, which was also in Christ Jesus;" that "to be carnally minded is death, but to be spiritually minded is life and peace;" "Willing rather to be absent from the body, and to be present with the Lord."

That our Saviour did indeed heal the sick, as graciously conceded by our critic, can, we most earnestly contend, be "proved by experience," as well as deduced from the Scriptures; but that he healed by despotic control of so-called "mind" over so-called "body," through exercise of sheer force of blind human will, cannot be proven either by Scripture or experience. Jesus healed by the benign benediction, "Go thy way; thy faith hath made thee whole;" "Thy sins are forgiven thee," etc. Christian Science, a present-day recapitulation of the teachings and practice of Jesus, heals the sick now, as in the first centuries of the Christian era, through the prayer of faith, through the subjugation of the human will or the human mind, and absolute subjection to the Mind of Christ, or the Mind of the Father. Of such healing through spiritual means, and without drugs, mesmerism, or damaging exercise of will-power, an ever increasing volume of well authenticated testimony bears undeniable witness.

[Gray Montgomery in *Denver* (Col.) *Times.*]

With reference to an article published in your issue of July 12, it is indeed cause for much rejoicing on the part of Christian Scientists that their religion is credited with all the good things that befall the lot of man. To attempt to influence another, however, by the use of mental suggestion and without the other's knowledge or consent, is not Christian Science, but as opposite to it as black is to white, or light to darkness. Mental suggestion should never be mistaken for the pure and uplifting religion of Christian Science. We read in the book of Isaiah: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Good in various forms is made to flow into the lives of thousands by an adherence to the teachings of Christian Science. Not through any human will-power does this good come, but by a reliance on the one Mind, God, does man receive his rich inheritance, because blest with the peace and joy of the spiritually-minded. Christian Science brings forth its fruits by the power of God, not by the influence of human will. Its healing works are the sign of God's presence with us, made manifest to human consciousness through the destruction of error and the healing of sickness and sin.

[Mrs. J. D. Matlock in *Birmingham* (Ala.) *Age-Herald.*]

The conflicting methods of treatment in the different schools of medicine and the lack of unity among physicians of the same school prove that these systems are not founded upon exact science or fixed principle, and because of this people are seeking for something more reliable in their hour of need. Public opinion is changing, and the physician is no longer the court of last resort in the matter of human health.

Christian Scientists have neither time nor inclination to participate in controversies. The all-absorbing question with them is to learn more of the infallible Principle of healing. In searching for this Principle their only guide is the Bible and the teachings of Jesus, who commanded all to follow him and promised to his followers scientific and demonstrable understanding of the truth which he taught and applied. His parting instructions to his disciples were: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you;" he also said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, on page 342 it is stated: "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?" To quote again, "Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing" (p. 460). Christian Scientists are law-abiding citizens, and heartily cooperate with all who are working for the elevation and progress of mankind, yet the Church of Christ, Scientist, is founded upon the commands of Jesus to preach the gospel and heal the sick, and no other method of healing is acknowledged. While Christian Scientists acknowledge their limited understanding of this Science, and while failures occur in their application of its Principle, nevertheless there are thousands and thousands in all parts of the world who have been healed in Christian Science of all manner of diseases.

In Birmingham there have been scores of cases of successful healing of both functional and organic diseases. The membership of the local church is composed of those who are living witnesses of the healing power of Christian Science. Those who will take the time to investigate Christian Science will find that its work, instead of being a mere sentimentality, as is believed by many, is based on the divine Principle and is capable of the most scientific demonstration.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

"A CUP OF COLD WATER."

How best to dispose of accumulating copies of the *Sentinel* and *Journal*, is a question that sometimes perplexes Christian Scientists who would like to pass along their "good things" to others, but are in doubt as to the most effective method of accomplishing their purpose. It is because this is a question that is often asked, showing that it is still an unsolved problem in many households, that we are glad to call attention to what was done with one copy of the *Sentinel*. In a testimony which appears on page 1013 of this issue, Mrs. Hoyle tells about her condition and its seeming hopelessness; of her dread to meet the God who, as she had been led to believe, had put this burden of pain and sickness upon her; and of how she felt that the healing of sickness, as it was done by Christ Jesus, was for her if she but knew how to ask for it.

Of her experience at this time she writes: "I prayed earnestly for light, and this promise came to me, 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled'! And the help came! I then knew nothing of Christian Science, but a neighbor sent me a *Sentinel* (I have it yet), and a note with love and best wishes. It was like a drink of cold water to a thirsty traveler. I read and drank in every word, and when I read the testimonies I believed them and knew that I, too, could be healed. What a joy it was to know that God did not send the sickness!" The rest of the story is very simple. The new-found faith in God which the *Sentinel* had inspired was not vain, and the sufferer was healed. What better disposition could have been made of this copy of the *Sentinel?*

While there is a great satisfaction to Christian Scientists, as they frequently write us, in receiving and reading our periodicals, this is only a part of the good that these publications can and should accomplish. They were one and all instituted by our revered Leader with the intent that they should carry the gospel of healing from sin and sickness to every one who is in need and ready to listen, and it is within the province of every Christian Scientist to assist in this good work. Such ministry to the needy is like the "quality of mercy" of which Shakespeare wrote,—

> It is twice blest:
> It blesses him that gives and him that takes,—

and we can conceive of no greater joy than that which must have come to the neighbor who passed along the "good news" by which she had herself benefited.

In many cities the work of freely distributing our periodicals is systematically done, and much is thus accomplished in bringing the healing truth of Christian Science to the attention of those who are ready for it; but, as a rule, this work can be very largely increased, and results similar to those which followed the kindly action of this good neighbor will be duplicated, if every one enters into it with all his heart. It was only a little thing, this proffer to the sick one of that copy of the *Sentinel* with a message of love and good wishes, yet who will venture to say with what far-reaching consequences that simple, friendly act was fraught. It is of just such deeds that Mrs. Eddy writes in Science and Health (p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. . . . Those ready for the blessing you impart will give thanks."

ARCHIBALD MCLELLAN.

"WHENCE COMETH MY STRENGTH."

HE who has not climbed the Gorner Grat has yet to experience a great event. Its approach, first of all, will yield a continuous pleasure, especially if at Visp one has the courage and wisdom to decide to "tramp it" up the valley, and thus comes to know for himself something of the Swiss lowlands, which are packed with the picturesque, even as are the highlands with the sublime. The quaint, heavy-roofed hamlets and villages, the scant but wondrously green hill-side farms and gardens, and yet more unique and interesting, the kindly peasant-folk beside the way,—all these crowd the day with delights; while ever and anon there opens up a vision of snowy skyland, glorious enough to awaken a thought of nearness to the threshold of the infinite.

At Zermatt, which nestles beneath the beetling grandeurs of the Matterhorn, one enters upon the precipitous path that leads to the summit of an outlook than which the world supplies nothing more inspiring. Here, in the midst of the mighty peaks that seem to have gathered themselves familiarly about him, one realizes as never before, perchance, the significance of elevation and a pure atmosphere to breadth and definiteness of vision; more than this, in the measure that his heart is hospitable to spiritual suggestion, there will come to him a new and quickening sense of the native exaltation and supremacy of the good and beautiful, without and within, a realization of the nobility of man, the true selfhood, and his relation to God, which can never be forgotten. Here the events of the earthly round, its aims and achievements, its joys and sorrows, are seen to be the merest trivialities, and gladly turning away from them all, one is impelled to say with the psalmist, "I will lift up mine eyes unto the hills;" be it mine, evermore, to live upon an exalted plane of ascending thought!

We profit by the highest ministry, surely, of so-called nature when it declares for us "the glory of God," when it promotes in us that mental ascension which is the very substance of prayer. The thought of the ancient bard, that the hills of God, the heights of spiritual intuition, yield perennial strength, is but recast by the later singer who said, "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a believing soul. It is the Spirit of God pronouncing His works good."

Horeb and Hermon remind us ever of the need of this spiritual ascent, if we would "know God;" that we must seek, and dwell in contemplation upon, the high emprise of the eternal good, if we would gain the Master's outlook, and be able, with his compassion, to look down upon all human experience in its true perspective. Christian Science would make this experience the familiar of every-day Christian living. Says our Leader: "Divine Science alone can compass the heights and depths of being and reveal the infinite." "One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed" (Science and Health, pp. 292, 241).

When the aspiring heart longingly inquires, How can I make my demonstrations more immediate and complete, my life more radiant and helpful to men? the answer is expressed in a single word, and it is this, *ascension*. Said Phillips Brooks, "We may pierce through the clouds and reach the summit, and there, seeing His vision of our possibilities, . . . set to work to fulfil God's image of our lives." This is the goal and the endeavor of every worthy

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Christian Scientist, to prove true for himself, through purity and prayer, the saying of the Master, "And I, if I be lifted up, will draw all men unto me."

JOHN B. WILLIS.

SELF-CORRECTION.

THE imperative command of the great Teacher, "Be ye therefore perfect, even as your Father which is in heaven is perfect," was given by one who had tested the possibilities of humanity, and who in consequence "knew what was in man," as we read in John's Gospel. In Hebrews we read that Jesus "was in all points tempted like as we are, yet without sin." This proves that at every point the spiritual predominated in his consciousness, and that it triumphed always, for had material sense been given the ascendency in any respect it could not have been written that he was "without sin." Paul said, "The good that I would I do not: but the evil which I would not, that I do." This showed that the spiritual had not been given its rightful ascendency, but he goes on to explain that the belief in a fleshly mind must be given up in order to have "the Spirit of Christ," and thus delight in doing the will of God.

Christian Science reveals the fact that the process of self-correction is the working out of that salvation which, to quote Paul again, God worketh in us, and which heals humanity of both sin and sickness. Mortals, unfortunately, cling blindly to the very evils which most hinder their progress, and this largely through force of habit; thus they miss, for a time at least, the great joy of working with God for their own redemption. John heard a great voice from the throne, saying, "Behold, I make all things new;" and, if God is at work making new creatures of us, we should surely be glad to do our part, especially as the benefit is all ours.

A homely illustration may serve to show how the process of self-correction begins in many cases. A little girl once remarked that she always wore out her shoes on the side. An older person who was present said rather brusquely that this was due to a slatternly habit in walking, which could easily be corrected, at the same time calling attention to a young lady whose light footfalls made one think of the "poetry of motion." It seemed a sharp rebuke, but the sting was soon forgotten in the resolve to overcome a bad habit which had not till then been recognized as such. This self-correction took some time and much watchfulness (as in the more serious problems of life), but the results were well worth while, for not only were the shoes preserved, but walking became a greater pleasure as the years went by, and this one simple lesson of self-discipline has often been a reminder of how much we may attain if only we are willing to work aright when the possibility of reaching perfection in all things is so clearly shown us in Christian Science.

There are many who have proved the power of Truth to heal, who yet find some physical ailment resisting, as it seems, their utmost efforts to dislodge it, although all the while they know that it is no part of their true being, since all of God's ideas are perfect. The precise mental condition which renders them susceptible to this discordant manifestation may be unrecognized either by themselves or others, but if there is a readiness to correct each thought, word, and deed that does not measure up to the divine demand for perfection, this will bring wonderful results in every direction and show what needs to be overcome. Our revered Leader tells us that "the human self must be evangelized" (Science and Health, p. 254), and this means that it can be evangelized. In this we rejoice, and we should not wait for others to point out our faults, but bend all our energies to the very important task of self-correction, cheered by the gracious assurance, "It is God which worketh in you both to will and to do of his good pleasure."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

MINNEAPOLIS, MINN.

On Communion Sunday, July 10, Fifth Church of Christ, Scientist, held the first service in its new vestry. This vestry, which seats about seven hundred persons, is the Sunday School room of the church as it will be when completed, and adjoining it are commodious reading-rooms, check-rooms, and a rest-room. The church edifice, which is on the corner of University avenue and Twelfth avenue southeast, is across the street from the campus of the University of Minnesota. The building will be completed as rapidly as possible, and its members are naturally much gratified that the work has progressed thus far.

Correspondence.

LONDON, ENGLAND.

The corner-stone of the new church edifice which is being built in Curzon street, Mayfair, by Third Church of Christ, Scientist, London, was laid exactly at high noon on Saturday, July 9, in the presence of the building committee and officials of the church only. The service commenced with reading of the "scientific statement of being" (Science and Health, p. 468), followed by selections from the Bible and "Miscellaneous Writings" by Mrs. Eddy; then silent prayer, at the conclusion of which the stone was laid. The Lord's Prayer with its "spiritual interpretation" (Science and Health, p. 16), was then recited in unison, concluding with part of the second verse of "Laus Deo" by Mrs. Eddy. Before the service there had been enclosed within the stone a leaden casket which contained copies of the Bible and of all of Mrs. Eddy's writings, together with issues of all the Christian Science periodicals.—*Correspondence.*

CALGARY, ALBERTA.

First Church of Christ, Scientist, situated on the corner of Fourth avenue and Seventh street west, partly completed, was opened yesterday [July 17], a large attendance marking the inaugural service. This church is very artistically designed, and has been built with a view of enlarging in the near future. At the opening service the First Reader said in part,—

"Some forty years ago a woman, Mary Baker Eddy, whom we acknowledge as Leader, in accordance with her own words, so far as she herself follows Christ, proclaimed to the world the gospel of the Christ-healing. She reiterates to her followers the commands of Jesus the Christ, and in proof of the practical teaching of the Christ Science, or Christian Science (as Mrs. Eddy names it), temples are being built to the honor and glory of God by those who have been saved from sin and sickness and given the true idea of Life. By precept and example our Leader has taught us, for the present need, to build temples in which we may meet together and unite in prayer and thanksgiving.

"To this end we have built a house, a material manifestation of love for God and man and gratitude for sins forgiven and sickness healed through the practical teachings of Christian Science. This is the first church structure of its kind standing on its own ground in the province. The church is built for present need, with plans for enlargement when necessary. The building of this church has been accomplished within the first year of organization. The arrangements whereby the expenses will be fully met, are so complete that it will be possible in the very near future for the structure to be dedicated free of debt, the only way which is recognized by the Christian Science denomination."

Calgary News.

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THE LECTURES.

MANCHESTER, ENGLAND.

In the Public Hall, Burton Road, West Didsbury, on Thursday evening, April 28, the Rev. William P. McKenzie, of Boston, delivered a public lecture on Christian Science. The chair was occupied by the Rev. C. M. Shaw, who, in introducing the lecturer, said,—

I count it a great honor to preside over this meeting, but I value more the opportunity of bearing public testimony to my adherence to, and confidence in, Christian Science. I gladly associate myself with those who, in spite of denunciation and opposition, quietly and unflinchingly uphold, with such well-grounded conviction, a faith which possesses such possibilities of good for mankind. It may be of some interest if, in as few words as possible, I tell you why I, until recently a minister in another communion, left my church and joined the Christian Scientists.

I offer no apology for having changed my convictions. If a man's mind grows, he can no more hold by the formulas in which his earliest convictions found expression than he can wear the clothes of his boyhood. It is not easy for such changes to be made. It is all the more difficult and painful when one cherishes, as I do, sincere respect and affection for the church of one's fathers. Truth, however, and not sentiment, must be given the preeminence. There was a time when I scoffed at Christian Science, ridiculed it in public; but that was when I knew no more about it than could be gained from hearsay or from newspaper paragraphs. It was not on account of its promise of physical benefit that I was drawn to Christian Science. For some time previous to my investigation of the subject I was like many other men in every section of the church, dissatisfied with the state of religion. I was dissatisfied with my own spiritual condition, with the results of my work, and with the work of the churches generally. I was concerned about the drift of the people away from the churches, about the loosening of their hold on religion. The more I studied social questions, in which I was deeply interested, the more dismayed was I at the great gap between the ideal of Christianity and the actual conditions of life as indicated in our social, industrial, and political affairs. I began to wonder at times if our faith had lost its vitality and our labors their fruitfulness.

A subtle pessimism was creeping over me, though I would never acknowledge it. Some, I knew, believed that revival would come through return to the theology of our fathers; but this I could never accept. I had a growing conviction that much of our theology rested on sandy foundations. I felt the disturbing influences of the higher criticism, of scientific research, and of the new philosophy. Indeed, sometimes I felt like a man on a sand-bank before the advancing tide. Fortunately I clung to essential truth, but it grew less fitted to the old formulas. In this state of mind Christian Science found me. Certain physical and moral healings came under my notice, very much impressing me, and seeming to suggest that Christian Science possessed the secret of the victorious life. I began the study of the textbook to find out, if possible, wherein the power lay. At first I read it with difficulty and with rebelliousness. It puzzled and irritated me in turns, but I could not leave it. Then I sought the aid of Christian Scientists to discover their point of view. Meanwhile I read everything against Christian Science I could lay hands on, but for the most part these criticisms fell short of their aim, and only strengthened my interest. Besides, I could not gainsay the practical results. Gradually I began to get understanding of the subject. I found that thoughts and ideals which had floated more or less vaguely in my mind for a long time were defined, enlarged, and systematized in Christian Science. I entered a new world. And then I found I could no longer conscientiously preach the old doctrines, so I became a Christian Scientist.

And this is what Christian Science has done for me: it has given me a fuller, more satisfying doctrine of God. Much more, it has enabled me to prove that doctrine in the experiences of life. My physical health was improved, and fear and anxiety, those bugbears of so many lives, have been almost eliminated. Indeed the problem of evil has been solved for me and many others in the only way that concerns us, namely, by showing us how, here and now, evil may be destroyed. I can say in all sincerity that Christian Science has given me a more hopeful outlook upon life and the world. For these things, and for spiritual benefits of which I cannot here speak, I am indebted to Christian Science; and I am increasingly grateful to its Discoverer, Mrs. Eddy, whom nothing but ignorance and prejudice prevent the world from recognizing as one of its greatest benefactors.—*Manchester Chronicle.*

PITTSBURG, PA.

A lecture on Christian Science was delivered by Bliss Knapp at Carnegie Hall, May 30, under the auspices of First Church. The lecturer was introduced by W. La Rue Thomas, who said in part,—

In looking over this vast audience, one is impressed with two leading ideas. The first is that in this city and community there are a large number of students of Christian Science—people who, having investigated and studied the teachings of Mrs. Eddy and having adopted her interpretation of the Bible, are today in the full enjoyment of blessings never known before. They believe with her that God created man in His own image, and that the religion taught by Jesus Christ and his disciples two thousand years ago was not intended for the people of that generation alone, but was intended for all people and for all time. There are many in this audience this evening who with hundreds of thousands of their fellow-men have publicly and privately testified to the blessings they have received, and with whom health has taken the place of disease, joy the place of sorrow, happiness the place of grief, love the place of envy, malice, and hate, and harmony reigns supreme where formerly discord prevailed.

The second thought is that there are a large number of persons who have heard of the great blessings their friends or acquaintances have received from the teachings of Mrs. Eddy, and who are willing and anxious to learn more of this great truth. Whatever may have been their belief, their hearts yearn for something more, and they are prepared to listen to an explanation of this new-old religion.

Correspondence.

SCRANTON, PA.

Before an audience that almost filled the Lyceum theater yesterday afternoon [June 5], Bicknell Young of London, England, delivered his lecture on "Christian Science: The Power of Good over Evil." The big attendance at the lecture was evidence of the growing interest in the tenets of this church and the extent of its movement, while the attentive spirit of the listeners indicated the earnestness and force of the truths uttered by the speaker. Mr. Young was introduced by Col. L. A. Watres, who in presenting the speaker said,—

No one can read history without observing that there is discernible in the great religious leaders in all ages of the world—and every age has had its leader—a craving to get away from the low and unspiritual level of their respective times and from the formalism and conventionality of the average religious life, to find a union with God which shall be as real and as understandable as the common relationships of life. Thus it is that the Leader of the Christian Science

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movement, imbued with that same craving, has sought and found a union with God which is based upon the immanence of God in His world as distinguished from the emanation of the world from God; a union which is demonstrable; a union which is practicable and applicable to every walk in life; a union based upon a better understanding of Soul and salvation—salvation from disease as well as from sin.—*Scranton Truth.*

JUNCTION CITY, KAN.

Clarence C. Eaton delivered a lecture on "Christian Science as a Religion," in the Universalist Church last evening [June 14]. The speaker was introduced by the Rev. Fred A. Line, who said:—

We live in an age of progress, an age of research and investigation. Men are studying the world and its forces, and are making noteworthy achievement in all realms of thought and activity. The world today, as never before, craves truth. Men are reaching out after reality, turning their faces to the light, endeavoring to learn of God and His world, that they may be better able to bring themselves into right relation with the infinite and eternal Spirit of creation.

The day for a blind acceptance of a time-honored system of religion has passed. Men and women who have been in bondage to creed and dogma and tradition are coming out into an atmosphere of greater intellectual and spiritual freedom. We are learning to know the essential relation existing between mind and soul, that we find the one through the cultivation of the other. Through the efforts of a few consecrated souls religion has been made reasonable and believable, a real vital working force in present-day life. In our opinion the greatest ideal of the religious world today is that of making religion a practical, potent power in satisfying the needs of man's intellectual and spiritual natures. To this end the emphasis is being transferred from the man-made scheme of theology and plan of salvation to the God-born principle of truth.

We are met together tonight to hear one who has for us a message of truth; one whose views perhaps do not in every particular coincide with our own, but who with us cherishes the larger thought of God, who regards Him as a Father unto all men; one who sees and appreciates the divinity in every human soul; one who, with us, is part of that great world movement which has as its end the bringing of mankind into the morning light of new truth. Dr. Rexford, writing some time ago in the *New Unitarian*, makes a strong plea for a union of the liberal forces of America. Tonight, perhaps we feel the force of this plea. United in our beautiful soul-inspiring conception of God and man and destiny, shall we not be united in spirit and effort?

We of this church have much reason for gratitude toward our friends in the Christian Science church of this city, because of the kindliness made manifest toward us in the past; and we are indeed glad to meet with you tonight in this our temple of worship.—*Junction City Union.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Athol, Mass.—Frank H. Leonard, Athol Opera House, 3:30 p. m., Aug. 28.
Charlevoix, Mich.—Bliss Knapp, Opera House, Sept. 2.
Gardiner, Me.—Bliss Knapp, Church Edifice, Lincoln Ave., Aug. 29.
Laramie, Wyo.—Judge Septimus J. Hanna, Carnegie Public Library, Sept. 6.
Martinez, Cal.—Francis J. Fluno, M.D., 3 p. m., Aug. 21.
Richmond, Ind.—Frank H. Leonard, Murray Opera House, Sept. 4.

TESTIMONIES OF HEALING.

In the 4th chapter of Hebrews it reads, "We which have believed do enter into rest." I thank God that I "believed" His word and have entered into the rest, the joy and peace which nothing but trust in God can give. In February, 1906, I was carried to a hospital, more dead than alive, as it seemed, and was operated upon for gall-stones. I shall not describe the years of suffering which I had previously endured, but will say that this operation was thought to be a success. This, however, was not my only trouble. There was a serious affection of the stomach and the surgeon said I would have to go back for another operation as soon as I was able. But I did not get strong, I could not retain my food, and was in pain all the time. I went to several specialists, and they all decided that I had a malignant disease of the liver and possibly of the stomach, and that I had but a short time to live. I was under the X-ray treatment, but soon decided that I did not want that. There seemed to be no help for me; I suffered night and day for four long months, waiting for death and trying to be reconciled to it.

I had been a church-member from youth, and tried to live in obedience to its teachings, but when I stood face to face with death I felt that I was about to take a leap in the dark. If this God I was going to meet was the one who had put this burden of pain and sickness upon me, then took me away from my two little ones and my aged mother, who needed my care, I shrank from meeting such a God. I studied the Bible and read that Christ Jesus healed the sick, and I felt the healing was for me if I only knew how to ask. I prayed earnestly for light, and this promise came to me, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled"! And the help came! I then knew nothing of Christian Science, but a neighbor sent me a *Sentinel* (I have it yet), and a note with love and best wishes. It was like a drink of cold water to a thirsty traveler. I read and drank in every word, and when I read the testimonies I believed them and knew that I, too, could be healed. What a joy it was to know that God did not send the sickness!

I sent at once to this friend for advice and for a copy of Science and Health. Her advice was to call a practitioner, so I sent for one at once. She began treatment about noon, and that night I rested more than I had for months. The next day the pain left me. I had a good rest, but still could not retain my food. In a few days the alarming symptoms returned and other serious difficulties appeared which resulted from the surgical operation to which I was subjected. In spite of all these things, however, I gained steadily for a few weeks. The bloating was greatly reduced and I looked for further improvement, but again the violent vomiting returned and the general conditions were such that the family called a doctor, who said he could do nothing; that nature had done a wonderful work for me, and that if I had strength I might pull through. In a few days an adhesion gave way, and I then gained for a while, but soon grew worse (I was not taking Christian Science treatment then), and my husband again called a doctor. He came and gave me a hypodermic injection, which quieted me; but the one thing I most feared had happened. The doctor said my stomach had closed, and he advised that I take nothing into the stomach, and if I could get strong enough another operation would have to be performed.

I lay quiet till the effect of the drug was gone, then the pain began to return. I realized that I was again facing death, and I cried out to God for deliverance. I began to realize that I had not trusted God entirely, but there and then I made a complete surrender, and trusted Him to take care of me. I remembered that Jesus said to take no thought for what we should eat, and these words came

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to me as clearly as if some one had spoken them, "Fear not;" "Thou shalt have no other gods before me,"—and such a peace and calm came to me that I knew I was healed. I got up, and tried to walk, but had to hold to the furniture to get out in the sitting-room. I sat by the table and took up the Bible. When it was about dinner-time my mother came in, and was surprised to see me up. I told her that when dinner was ready I would eat with the family, and I did eat of the food that had been prepared for them. It did not hurt me, and I have eaten whatever has been set before me from that day to this, and have had no trouble of any kind from it.

I believed and trusted God with all my heart and entered into rest and peace and joy. I therefore wish to express my gratitude to God, and to Mrs. Eddy for "Science and Health with Key to the Scriptures."

MRS. ELDORA A. HOYLE, Fort Pierre, S. Dak.

It is with great pleasure and thankfulness that I write of the following experiences in Christian Science. In January, 1909, our baby was taken suddenly ill with bronchitis. When he was nearly at his worst, a Christian Science practitioner whom we knew made us a friendly call, and my wife asked her to give our baby treatment. She did so, and soon after she left our house; but before she had gotten out of sight there was a marvelous change in the baby for the better. He was directly afterward taken upstairs and put into his cot, and he slept soundly all night. The following day he was quite well, and since then has had no other attack.

I myself had hurt my back by doing heavy work to which I was unaccustomed. I suffered for nearly three weeks, so much so that I could scarcely walk; but one afternoon, when getting off my office stool, I was surprised at not feeling the usual pains, and at once began to bend my back to see if I was dreaming; but I was not, for the pains had gone! When I got home my wife asked me if I was better. I replied that I was, and went through various movements to show her that this was true. My wife then told me she had asked the practitioner mentioned above to give me treatment, and this was the happy result. Further, before coming into Christian Science I was troubled very often with headaches and biliousness; but now these ailments do not trouble me, for with my understanding of Christian Science I have overcome all indications of any such attacks.

Christian Science has brought health, happiness, and contentment into our home, and we are morally and spiritually thankful for it, and feel now we cannot do without this healing truth.

FRANK SHAW, Friendly, Sowerby Bridge, England.

It was the loving example of a sweet young girl that led me to take up the study of Christian Science in earnest. I had been called a Christian Scientist for a number of years, but had only an indifferent interest in it. I thought of it merely as a system of cure and often wondered at the interest in it shown by its followers. I could not understand Science and Health and did not care to study it, and the literature which came periodically to the house I never read.

We were traveling companions,—the young friend already mentioned, her mother, and myself,—and we spent several months together. I was very much impressed with her love for Christian Science, her devotion to its teachings, and the love and harmony expressed in all our daily intercourse. Her love for her mother appealed to me very strongly, and one night when her mother was ill, her realization of the truth dispelled the discordant condition so effectually that on the following day the mother was entirely recovered. When we were crossing from Tampa to Havana the sea was so rough that I was very ill; but relief came to me through the Christian Science prayers, as understood by my little friend; and though I had many times experienced Christian Science healing before this, none had impressed me so strongly. I thought I was too ill to be helped by Christian Science or anything else, but in less than half an hour I was asleep.

Later on, when I left North Carolina, where we had been staying for a few days, her mother gave me a little tract, issued by The Christian Science Publishing Society. I read it many times on my way home, thinking it would be good for my mother, who was ill at the time and whom I was going to visit, but I did not then realize the good it was doing me. The necessity for something more than mere human aid for my mother came to me very strongly one night. I asked her if I might help her, and she said "Yes." I had only the slightest idea as to how a Christian Science treatment is given, but I went to my room and for three or four hours with the Bible and Science and Health I earnestly strove to know something of Truth. My mother was better the next day, and through the help of a Christian Science practitioner she was soon restored to perfect health.

This experience led me to have my little friend help me to overcome an acute form of diseased gums with loose teeth. I had been under the dentist's care for several months, with the result of increased inflammation. The healing in Christian Science was thorough, and with it came the spiritual enlightenment that was the "eye salve" of Truth, and I began to see the reflected love of God manifested in the work of His child. Since that time (in April, 1899) I have spent day and night in striving to gain an understanding of Truth, studying our Leader's works and our Lesson-Sermons, reading carefully and prayerfully all the Christian Science literature. It has been my earnest desire to know God, and the happiness and joy this striving has brought to me I am unable to express.

It is now my daily prayer that I may be an example in leading others to Truth, for as I have grown in the knowledge of the love of God, I realize that the example which was the means of bringing me out of darkness into light was the understanding by my little friend of the example given us by the Master and exemplified in the life of our Leader, Mrs. Eddy.—JULIA C. LEONARD, Brooklyn, N. Y.

[Translated from the German]

It is with a heart filled with gratitude that I wish to testify as to how both our children were healed of severe sickness through Christian Science. It is but two years ago since we saw the light of Truth, our attention being called to Christian Science and its remarkable healing influence by acquaintances of ours. We asked for treatment for our little boy, then two years old, who was afflicted from his birth with a severe scrofulous eruption and a stubborn bowel disorder for which we had left no remedy untried. The first treatment in Christian Science furnished sufficient proof to us that we had found the true physician, and we learned that God is divine Love, omnipotent and omnipresent, and that He helps us always if we put all our trust in Him. Within a short time the little fellow was freed of both these diseases.

In March, 1909, our eight-year-old girl was taken severely ill with a children's disease. The condition seemed to grow very serious, so we notified a Christian Science practitioner, who immediately came to see the child and took up treatment. The child improved from the start; the fever abated, she fell asleep, and by the next morning felt very much better. Although the eruption remained, the temperature was normal, and a bowel complaint which had set in disappeared with the second treatment. After three days the disease, which to sense had seemed serious, was entirely overcome. Two weeks later our little boy was taken down with the same disease, although the symptoms

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were manifested in a somewhat different form. During the first day the little fellow had severe spells of vomiting, and the condition of the throat seemed alarming. Had we not known that evil cannot affect the true child of God, that divine Love is all-power and an ever-present help, we would have been full of fear. Although the child had absent treatment only, we could see its effects plainly, and when the practitioner came to see the boy he was very much better. He then had one present treatment, and on the third day he was perfectly well and happy.

My heart was filled anew with thankfulness to God for these wonderful proofs of the power of divine Love and Truth, and words fail to express my thanks and my love for dear Mrs. Eddy, who has reexpressed this saving truth.

FRAU A. ILLING, Hannover, Germany.

There are so many things for which I am grateful to Christian Science that I cannot enumerate them even briefly. It has changed my thought completely and has opened my eyes to many blessings which even a very short time ago were unseen. Like Hagar, God has opened my eyes. I no longer wish to die, or feel that I am of no use, disliked, and in every one's way. I rejoice to know that I can live always, that as an idea of God I have my work to do, my own individual place in Mind, and so I can be in no one's way. I like people better, and know, as Mrs. Eddy says in Science and Health (p. 17), that "Love is reflected in love."

For all this, and for the help I many times have received in overcoming physical difficulties, I am indeed grateful to God for having given us at this time a Leader who, by her purity, goodness, and unselfishness, could show us the way to know Him aright.

KATHERINE BERENICE BAXTER, Chicago, Ill.

Last year, while working in a factory, my hand was badly injured, and although I paid a number of visits to a surgeon and had him dress the wound, still after several weeks there was pain and the wound did not heal. I then went to a Christian Science practitioner for treatment, and during one of our conversations I explained that I used tobacco, but that I should be glad to break the habit. I had smoked for over fifty years, and on various occasions I had tried to stop by will-power, but every effort to discontinue its use had ended in failure. After a few treatments my hand was perfectly healed, and all desire for tobacco left me, so that I have not smoked since.

I feel very thankful to God, and also to our dear Leader for the many blessings that have come into my life from the study of Christian Science.

W. H. CRABB, San Francisco, Cal.

I wish to express my gratitude for the help I have received in Christian Science, hoping that my testimony may help some one else who is suffering. A little over five years ago I cut my finger, but although it pained me very much, I paid no attention to it, until two or three months later, when my relatives began to be alarmed. I saw a doctor about it, and he did what he could, but the finger became helpless and the whole hand was affected. Finally he decided to amputate the tip of the finger; but the trouble, instead of being checked, spread over my whole hand and even my arm became helpless. Other physicians were consulted, and another operation was performed. I then tried specialists, and had electric treatment, including the X-ray. I went to different hospitals to be examined, but all the time I continued to grow worse. Still another operation was performed, and the bones in my hand and arm were said to be decayed. I had now given up all hope, as had my friends, and the doctors only gave me drugs to deaden the pain. Because of the intense suffering, I welcomed the thought of death.

Just about this time a friend asked me to try Christian Science treatment. I did so, and in a short time my hand and arm began to improve. In three months it was quite well. This was two years ago, and I am well and strong today. Jesus once said to the man with the withered hand, looking beyond the appearance and seeing the real and perfect, "Stretch forth thine hand;" and we read that the hand was restored whole. I am very grateful for this great blessing, and for many others which have come to me through the study of Christian Science. I am a living witness to the healing power of Christ, Truth, and I trust that my life will prove my thankfulness to God. To Mrs. Eddy, who has shown this truth to the world, I owe endless gratitude.—MABEL G. COON, Detroit, Mich.

Eight and a half years ago the truth that sets free came into our home. I had been trying for years to find relief for one of my daughters, who had suffered for thirteen years from a rheumatic affection. Every doctor said she was incurable, the last one we consulted saying to me in her presence that the case was quite hopeless; that she could never be any better, but would gradually grow worse. This was a terrible verdict, as she was already so crippled and helpless.

It was soon after this that Christian Science was brought to our notice as being able to do what the doctors could not do; so we tried it, with the result that in a very short time my daughter was relieved from the pain and suffering, and became well and able to earn her own living. We have had many beautiful demonstrations since that time, and I should like to tell of my own healing. I had a growth in my side for twelve years, with pain and greatly increased suffering whenever I attempted to rest on that side. I made this a matter of prayer, according to the teachings of Mrs. Eddy in "Science and Health with Key to the Scriptures," and in a fortnight or three weeks it had entirely disappeared. To me this was a glorious proof of the power of divine Love, that "always has met and always will meet every human need" (Science and Health, p. 494). In 1902 I had class instruction in Christian Science. At that time I had worn glasses for about twenty-seven years, being quite unable to read at all or see well without them. At the close of the class I found my eyesight had been restored, and I have never again worn glasses.

I may add that during the past eight and a half years, since first hearing of Christian Science, we have never consulted a doctor or used any drug or any material means.

ELLEN WRIGHT, Manchester, England.

I am both glad and grateful for the privilege of being a Christian Scientist. It is indeed a religion of love and makes life worth living. I am especially grateful for the spiritual understanding and peace of mind that Christian Science gives. I have been healed physically of fevers, a badly injured ankle, and numerous other ills. I love the Christian Science Sunday School, and get much help from the study of the Lessons. I am grateful to Mrs. Eddy for showing us that "the warfare with one's self is grand" (Miscellaneous Writings, p. 118), and I know that true gratitude is the reflection of divine Love.

GRACE WILSON BETTS, Vicksburg, Miss.

I am indeed glad to give my testimony to the power of Truth. It is over three years since I began to look into Christian Science. It appealed to me at once as the truth for which I had long been searching. I was warned to let it alone, but I said I should read it, for I knew what it had done for my friends, the great change in them for the better in every way, and I wanted anything that would

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make me as happy as they seemed to be. I had no prejudices to combat, for I had always joyed to meet a Christian, —caring nothing for the "denomination," though I loved my own church and was loyal to it; but its teachings had not brought peace to me, and I was striving so to live as to attain it after death.

I can never forget the joy that pervaded my whole being on realizing that I did not have to wait until after death to attain heaven; that there was a way of escape from what I had ignorantly believed was God's will for me here. Immediately on realizing the truth of Christian Science, I began to prove it for myself and for others. I have been especially blessed in having no antagonism to meet from my family. They were all glad for me to have something that makes me so happy. Several of them are reading Science and Health, and they are much impressed with the truth of its teachings. It is over two years since I became a member of The Mother Church. I have had many demonstrations of the power of Truth over error; indeed there is so much to tell that I cannot seem to make even a beginning!

With a heart full of gratitude to our Father-Mother God for sending us this truth, and to dear Mrs. Eddy, through whom we have received it, I press on.

MRS. SUE E. FINNEY, Gadsden, Ala.

It is with deep thankfulness that I testify to the healing power of divine Love and Truth, as taught in the Bible and explained by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My attention was drawn to Christian Science by a friend, who told me of some one she knew who had been healed so wonderfully (so it seemed to us) that I felt sure there must be something in it. That was more than two years ago. Some time after this I visited the Christian Science reading-room, and attended a testimony meeting in First Church of Christ, Scientist, Leeds, Yorkshire, where I heard such earnest testimonies given that I should have felt it was simply impossible to doubt that the people were speaking the truth.

Afterward I had Science and Health lent to me. In reading I saw much of the beauty of its spiritual teaching, but could not follow its line of reasoning regarding the healing. I was advised to read it again, and at the second perusal I was so much impressed by its spiritual beauty that I forgot I needed healing. I was then asked if I would like help. I said I would, and when it was explained to me what this help was, that it was just the truth and power of God, I said I should like to be healed in that way. In March, 1908, I received my first treatment in Christian Science. The practitioner visited me three times. I received my strength in about ten days, and after the first treatment was enabled to put off glasses which I had worn for nearly six years. A skin disease from which I had suffered severely four years vanished, and I can now say that a stomach and bowel trouble is healed. Of this last I had a great fear, and it is only recently that I know the fear has gone. So I know I am healed.

I have been studying this beautiful gospel of healing for nearly two years, and my great desire is to go on studying it. What it will reveal to me in the future is often a matter of wonder. I only feel that Mrs. Eddy must have lived very near to God to see it all so clearly, to have strength and courage to give it out, and "having done all, to stand." I am very thankful for her pure life.

MRS. FANNY CROWTHER, Hyde Park, Leeds, England.

I thank God for the healing of my children in Christian Science. My little boy had a badly injured limb, but is now perfectly well and running about as if nothing had ever happened to him. My little girl, who was troubled with heart weakness, also with her eyes, is now perfectly well. My oldest girl had trouble with her teeth. I went to a dentist with her, and he said that he could not extract them, on account of an abscess which had formed. He told me I would have to take her to a specialist; but the doctors could not do anything for her at the time, telling me that I would have to come back when the abscess went down. At that time we thought of God as our best friend and healer, and after three days' treatment in Christian Science she was never troubled any more, and is now well. Everything seemed to go all at once, and I am very thankful to God, and to Mrs. Eddy for Christian Science.

MRS. LOUIS MEESE, Chicago, Ill.

With love and gratitude to our beloved Leader, Mrs. Eddy, I submit the following testimony of healing, in the hope that it will be of benefit to some one who may be afflicted as I was. For about seven years I was addicted to the use of intoxicants; not very bad at first, but as time wore on the habit seemed to get a stronger hold on me, until at last I was a total wreck. That which should have been sought first was put off till the last. I had always said that if everything failed, I would give Christian Science a trial, as I had seen my mother healed through its ministrations some years before. After numerous material remedies had failed, I became totally disgusted with myself, and on May 6, 1908, decided to give Christian Science a trial. I at once called on a practitioner, and my healing was instantaneous. Since then I have not had the least desire for drink.

From the time of my healing I began the study of Christian Science. It has been our only physician, and it has met all our needs. I find the study very interesting, and also practical for every-day life. My earnest desire is to know more of its teachings, that I may hold fast to that which is good. Thanks be to God, and to Mrs. Eddy for her wonderful work. I am also grateful to all the members of the Butte Society, who have taken much interest in us.

WILLIAM W. HOTOP, Butte, Mont.

In gratitude for what Christian Science has done for us I would like to give this testimonial. Our baby was taken ill with croup, and her temperature was very high from Saturday till Monday. The doctor was much worried from the start, and Sunday night and early Monday morning was with us for some time. There seemed to be nothing to be done, and by Monday noon she was very low. The doctor then brought another physician with him, and we felt that there was little hope. I asked, "Is there any immediate danger?" and the doctor just turned aside. They both went into another room and closed the door. It was very plain that the end was near, and it seemed as if I would die. I was in a very weak state myself, just out of a sick-bed. We had lost our first baby, and as this was our only one, I was simply overcome with fear.

In this distress I telephoned to a friend who was a Christian Scientist, and she asked why we did not send for a practitioner. I spoke to my husband about it, and he was willing to have Christian Science. We telephoned at two o'clock in the afternoon and the practitioner started absent treatment at once, saying she would be with us at eleven o'clock. From the start we could see an improvement; the baby breathed easier, became conscious and took some food, and then slept for a long time. The practitioner came on the eleven o'clock train, and she and the nurse stayed in the room with the child while the rest of us went to bed. In the morning when we went in baby was sitting up in bed, playing with her toys, and at noon she ate heartily. By two o'clock she was up and dressed and as strong as ever. The doctor came while she was crawling under the bed for a marble, and he said he could not believe his eyes. It is

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needless to say how thankful to God we were. It seemed as if our hearts would burst with gratitude—it was so wonderful! I told every one of it. I had always believed in Christian Science; but if I had not, this certainly would have been a sufficient proof.

A year ago the child was again taken ill, this time with acute lung trouble. We called a doctor to diagnose the case, but used no material remedies. She also had a bowel disorder from teething. We called the same practitioner, but she could only stay a short time and we needed one right here, as baby was very low and the illness seemed stubborn. My own fear was great, for she seemed not to gain at all, and as on the former occasion she had been healed so quickly, we expected the same results this time. We sent for another practitioner, and she stayed from Sunday until Tuesday. After she left, the baby gained very slowly under absent treatment, having several seeming relapses, when the fever would go up and to sense she would be much worse; but finally, after several weeks' illness, all was overcome through divine Love. To see her gradually but slowly get to be her own self under this treatment was very wonderful indeed, and it was hard to tell which was the more wonderful, the first cure or the last. In all this trouble I derived much comfort from the promise of divine protection in Isaiah xli. 10.

It is the wish of both myself and husband to be true Christian Scientists, for we know it is the teaching of Christ Jesus, and these cases of healing, among many others, are the signs which "follow them that believe."

MRS. R. C. ROBINSON, Bismarck, N. Dak.

A little over a year ago I was not only an unbeliever in Christian Science, but was greatly prejudiced against what I thought it to be. But in my case man's extremity has surely been God's opportunity. In March, 1908, my youngest daughter, nineteen years of age, passed on, a victim of tuberculosis. She had just graduated from school and had before her a bright and promising future. It was a very heavy blow to me and it was impossible for me to rise above the great sense of grief that every day seemed to increase. Driven almost to desperation, I decided to visit a Christian Science practitioner and see if there was any help for me in that faith at which I had many times ridiculed and scoffed.

I was suffering mentally and physically at the time of this visit, but the words of loving encouragement and enlightenment were sufficient to open my eyes to the unreality of the bondage I had been in, and I was lifted out of darkness into light, and to freedom from the sense of a great grief. The physical benefit was the overcoming of neuralgia, and later, through the study of the text-book, I was enabled to take off a supporter which I had worn for nineteen years, during which time I had suffered greatly from a rupture. Science and Health is now my physician, and I know that God, divine Truth and Love, is an ever-present help in time of trouble.

Words cannot express my gratitude for these great blessings. I am deeply grateful to our dear Leader, Mrs. Eddy, who has made it possible, through the study of Science and Health, for us to understand the Christ-teaching and healing as given in the Scriptures.

MRS. MARY STEINMAN, Watertown, Wis.

In the spring of 1908 I suffered from an affection of the head and throat. At times it was almost impossible for me to swallow any food. I called a Christian Science practitioner to treat me, and in two or three days I was entirely well. Both myself and my husband have been greatly benefited by Christian Science, for which we are truly thankful.—MRS. MARTHA REINK, Los Angeles, Cal.

FROM OUR EXCHANGES.

[*Interior.*]

When a certain teacher of philosophy said that only a very naive person could believe in the Bible, the assertion ought hardly to be regarded as heretical, since it had been said by our Lord Jesus Christ long before and was made by him a cause of rejoicing. Indeed, when our Saviour thought how he had been rejected by "the wise and prudent," but had been accepted by those whom the learned called in derision "babes," he thanked the Father expressly for this fact. The scholars of his day did not accept him. The fashionable did not accept him. The rich did not accept him. But the common people did. Eminent teachers asked in scorn whether any of the rulers had believed on him. But so far from being depressed by this, he "rejoiced in spirit" when he thought of it. The fact is that experts and specialists are inclined to take themselves far more seriously than can be justified by history. There was not a little reason for Festus fearing that so learned a man as Paul had lost his bearings; the progress of mankind has been achieved as often in spite of the schools as by their aid. The early church had the Sanhedrin and the court equally opposed to it, but its foundations were broad and deep in the religious instincts, affections, and hopes of the common people. And all the vast learning which was the boast of scribes and doctors of the law, who curled the lip in contempt of the fishermen and peasants that followed the Nazarene—what has become of it? One may read it in musty tomes in our great libraries, but it seems to the mind of today mere jargon.

[*Universalist Leader.*]

Perhaps it is well for us, in order that we do not obscure the deeper significance of the ministry of Jesus, that we know nothing of how he climbed up to God. Perhaps if we knew all that happened to him during the silent thirty years, the struggle might obscure his greater days. Our sympathy is with those who strive. Could we see the long and earnest efforts which must have preceded our authentic knowledge of his life, it may be that our attention would rest there in pity, to the neglect of that brief period during which he made his return to the hearts of men from his interview with God. This much at least is clear. As the story lies before us in its large and noble outlines, all the struggle is over, all the climbing is at an end. From the summit of his high purpose, from the final hour of his perfect illumination, we see him turn his steps toward the village homes, and wayside opportunities and crowded city streets, there to pour his great love out upon all who need it. Upon the hilltop of life, close to heaven, he filled his bowl, and going thence down to the lower levels where most men live, he emptied what he had gathered from the world above, as the woman emptied her alabaster box upon his feet. And for the same reason. He loved much and therefore he gave all, even himself. This, then, is the gospel, that one filled his soul with God, and then poured all that his soul held out upon weary, sinful men. This is the descent of love, that one should go up where God is, and turning back should bring all that God gave him in that holy interview, as his own gift to men.

[Hon. Seth Low, LL.D., in *Churchman.*]

Protestant Christianity has evidently reached a point where native churches must be founded in all the mission fields, and the grave question pressed home upon the World Missionary Conference at Edinburgh, and through it upon the churches, was nothing less than this, Can a divided Christendom give to the non-Christian world a united Christianity? It was the testimony of the Japanese, the Chinese, and the Indian members of the conference, that

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their countries desire a united church and not a divided church. They very frankly said—what is easily understood—that the divisions of western Christendom do not interest them. This, then, is the portentous problem laid upon the Christian church at home—to find out how to work together at home, and to get together at home, in such a fashion as not to be a stumbling-block in the missionary field. Church unity was not the problem of the conference; but the conference made it so plain "he that runs may read," that church unity at home is essential to the success of the Christian missions in the non-Christian world. Every church represented in the conference has it now laid upon its conscience to find some way of securing, both at home and abroad, a unity that shall embrace all that is best in our various divisions, and that at the same time shall be effective in enabling Christianity to present a united front to the non-Christian world.

[*Christian World.*]

When we look back over history we find that new movements in religion are led, not by men who stand outside the old religion, nor by men superficially attached to it, but by the men who have gone deepest into its heart, and have been most determined to apply it to life. Outsiders have sometimes seen the defects of religious institutions and beliefs with a keen eye, and have criticized them with truth and acuteness; but they have never led the new movements. Theirs was the spirit of negation, and the spirit of negation can never do any great work in this world. No mere breaking away can ever lead souls to freedom; no mere burning of old charters secures liberty; freedom can only be found in a new committal and liberty in attachments. It is the positive, not the negative spirit, that leads the world onward. The positive spirit negates much, but always in the interests of construction, and with the view of re-expressing the old soul in new embodiments. The leaders of a new time, therefore, must live at the inward heart of the old time. The reformers of religion must have a vital appreciation of its inmost soul, and the reform must be an effort to save that soul from all expressions of it which are either directly unworthy or too small.

[*Christian Register.*]

One of the most obvious defects of good people who have attained to some measure of excellence in the pursuit of justice and the exercise of mercy is a lack of humility. Spiritual pride follows the praise of men as naturally as one's shadow follows him in the sunshine. Some good people who can be trusted to do their duty always so far as they see it, and whose benevolence is unbounded, are still so intent upon the good they are doing, are so conscious of the lack of cooperation which they expect and demand of their fellows, that they become almost impossible as companions and friends in the ordinary conduct of life. Those who do not share their sentiments in full measure and enter with ardor into their pursuits seem to them persons of a lower order. They need the added grace of humility to make them fit for "human nature's daily food."

[*Christian Intelligencer.*]

It is only the fineness and the wealth of principle, not the glory of place or the greatness of possession, that gives worth to a man or his work. And as it is foolish to spoil the prospects of a lifetime for the pleasure of a day, as some do, so it is tragic to mar the things that are timeless in a man's life for the sake of the things of time, as many do. If there are spiritual and immortal qualities, there can be no greater necessity than to take account of them. They should plainly have precedence over all things else in a man's conduct of his own life and his contact with other lives. The wise man takes these things as they are, and makes them first.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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

Vol. XII. No. 52.

BOSTON, AUGUST 27, 1910

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

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ITEMS OF INTEREST.

National.

More than two thirds of the work required to bring water to Los Angeles, Cal., two hundred and fifty miles across the Mojave desert with its Death valley, under the Coast range and into Fernando valley, has been completed. The city is doing the work and it will cost less than the estimate of twenty-five million dollars. Along its way the water will generate one hundred and twenty thousand electric horse-power, and three hundred million gallons of water can be delivered daily in the dry season to the city for domestic and manufacturing purposes and for irrigation. The city has built its own hydro-electric power plants, manufactures its own materials, has perfected an admirable organization, interested the whole population in the work, and by skilful fostering of emulation among the construction sections, has secured a degree of efficiency by which all records of tunnel construction have been broken once and again.

"If the carriers can prove that they are entitled to an advance they ought to have it. If it can be proved that they are not entitled thereto, they should be denied." With this statement Judge Brown, chief examiner of the interstate commerce commission, opened the hearings in New York city into the question of increases in freight rates in the territory north of the Ohio and the Potomac and east of the Mississippi river. The railroads have asked for increases averaging sixteen per cent, which, it has been figured, would cause an advance of half a billion dollars in freight rates for the affected territory.

The tariff, trusts, combines, and monopolies, and an increased money metal supply, are the three most potent causes for the advance in prices in the United States, according to the report of the minority members of the special Senate committee appointed during the last session of Congress to investigate and make a report on wages and the prices of commodities. Vigorous attack is made in the report of these three Democratic members on almost all the reasons given by the majority in its report, submitted some time ago, as to the cause for the advance in prices.

As a measure of economy the Government will dispense with the pass-book in the conduct of the postal savings bank system. Certificates will be issued in denominations from one to ten dollars, twenty and fifty dollars. On the margin will be punched the amount of each deposit, together with the interest due the depositor. These certificates will not be transferable.

The new laws of California, which afford direct nominations by vote in primaries for candidates for state offices, had their first trial last week. Returns show strength for the "insurgency" cause and the breaking of the control by railroad interests in state politics.

There are approximately seven hundred and thirty-one million acres of the public domain. Most of this area is west of the Mississippi, but there is a considerable area in Florida, Alabama, Mississippi, Michigan, and Louisiana.

James A. Patten and others, indicted in June by a special Federal grand jury for conspiracy in restraint of trade in the alleged Chicago bull pool in cotton, have been reindicted by a regular Federal grand jury.

In the international race at Marblehead for the President Taft and Governor Draper trophies, the American sonder class boats beat the Spanish challengers at all points.

The Government derived $280,728,015 from collections of internal revenue, including the corporation tax, during the fiscal year ended June 30 last.

President Taft has signed proclamations eliminating 432,340 additional acres of land from the national forests in Colorado.

International.

The city council of Prince Rupert, B. C., has decided to inaugurate the single-tax system as the basis upon which the new city's revenue will be raised. The decision to base taxation upon land values alone is plainly stated to have as its purpose the elimination of the "land speculator," and the council has expressed almost unanimous conviction that all the civic interests will be benefited by relieving of taxation all commercial enterprise and real estate improvements. Other communities are waiting to see if the new method of taxation will effectively dampen the ardor of the land speculator in holding desirable land out of the market while the city builders increase its value for him. The city of Vancouver adopted the single-tax theory of Henry George less than a year ago. Citizens doubted its wisdom, but at the end of six months a record-breaking building activity was the result, over six million dollars being the registered valuation of new constructions, only a million less than that of the entire previous growth. Winnipeg, Manitoba, has also more recently than Vancouver started in upon a similar path.

A sum amounting to at least ten million dollars, to be spent during the next two years on the Turkish roads, was voted during the last session by the Turkish Parliament. Detailed plans, showing how the roads are to be built, were drawn up by the minister of public works, the French principles of road construction being largely followed. According to these plans over sixty-four hundred miles were to be laid divided into ten sections, eight of which would be in Asia Minor, the remainder being in European Turkey.

Representatives of the International Cotton Federation called at the India office, London, recently for the purpose of bringing to the attention of the Indian government the necessity for encouraging the growth of cotton in India and improving the quality of the product. It was pointed out that the amount of cotton goods exported from Great Britain represented half the total exports of Germany, and was within twenty million pounds of the value of the total export of manufactured goods from France.

The great cross-country aeroplane flight of four hundred and ninety-four miles from Paris to Issey was won last week by M. Le Blanc, who thus won the twenty-thousand-dollar prize offered by *Le Matin* and other prizes that bring the total up to forty-seven thousand dollars. He covered the distance in an actual time of eleven hours and fifty-six minutes. M. Aubrun, his only competitor at the finish, took thirteen hours and twenty-seven minutes for the distance.

Since the beginning of the year the Canadian Pacific railway's land sales in Alberta have averaged one million dollars per month, the total sales up to date being upward of two million acres. Almost all of the irrigated land has been disposed of, but the company is expending an immense sum in extending its irrigation system and expects to have more irrigable land for sale within a year.

Sir Ernest Cassel, the English financier, has arranged to establish a foundation of one million dollars, the income from which is to be used for the benefit of poor Germans seeking employment in England and poor British subjects seeking work in Germany, who are without money for their support. The new foundation will be in memory of the late King Edward of England.

A disastrous fire swept over a portion of the Brussels exposition last week, causing a loss estimated between six and ten million dollars, which was much less than the first estimates.

President Montt of Chile, who recently visited the United States and called upon its President, passed away at Bremen, Germany, last week.

Florence Nightingale, the heroine of the Crimean war in 1854-1856, has just passed away in London.

Industrial and Commercial.

The blueberry season of Maine has begun. The land devoted to the industry lies mostly in Washington county, where there are about one hundred and fifty thousand acres known as the "blueberry barrens." Individual owners of the "barrens" receive as rental one half cent per quart for all the fruit gathered; the pickers receive from one and a half to three cents per quart; those who lease the land and haul the fruit to the canning factory or to the station for shipment get one half cent a quart. The canning is largely in the hands of a few leading packers. The largest of these factories has a daily capacity of seven thousand bushels.

Notwithstanding inflated prices recently demanded for crude rubber in the open market, the United States, during the fiscal year ended June 30, imported in pounds approximately 17.9 per cent more rubber than in 1909, the highest previous record. In value there was imported more than twice as much as in 1908 and 63 per cent more than in 1909. This year, as in the previous year, rubber led all other articles of import in value. This growth has been largely due to the expansion of the automobile industry.

The United States Steel Corporation plans, it is reported, the establishment of a big steel plant at Ballard, a suburb of Seattle, Wash. It is understood that the new plant will cost at least five million dollars, and that one thousand men or more will be employed.

The quantity of sugar consumed in the United States during the fiscal year just ended was seven billion five hundred million pounds, or an average of eighty-two pounds *per capita*.

The importation of luxuries into the United States during the last fiscal year, ended with June 30, amounted in value to a quarter of a billion dollars.

A new invention has been given successful trials in England whereby it is possible to telephone from trains running at considerable speed.

It is estimated that the wheat crop in Saskatchewan will aggregate about sixty million bushels.

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CHRISTIAN SCIENCE SENTINEL

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

"MORE THAN CONQUERORS."

WILLIS F. GROSS.

CHRISTIAN SCIENCE teaches that the truth of being remains forever the same. When reality is reached, the varied experiences of human existence will have passed away and consciousness will recognize only the forever unfolding of infinite good, wherein is no inharmony or imperfection, but every effect is the result of perfect cause and each created thing is in its right place and is, in harmony with all else, serving the purpose of good. To gain the true consciousness of being wherein all is good and evil is unknown, should be regarded as the most important thing in life. The Master said, "Seek ye first the kingdom of God, and his righteousness;" and he added that all things necessary to the harmony of present human experience would be provided. Mortals have not always recognized the importance and truth of these words of him who spake as no other man ever spake, hence they have many times failed to derive the greatest good from the experiences of daily life and have failed to improve the opportunities afforded them to gain a clearer sense of man's eternal being.

Those of us who have some practical knowledge of Christian Science have learned from experience that it is possible to escape much of the discord and suffering that was hitherto regarded as inevitable, and what is not avoided can be endured in a manner that results in the attainment of a larger sense of good. Mortals feel that they suffer many things in vain. Christian Science teaches that this should not be so. Every experience is an opportunity to learn some good, and the mortal will be better if the experience is met in the right way.

We read in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 304): "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness." As ignorance and false belief are eliminated from human thought the beauty and harmony of real being are recognized. False belief is not overcome if it is believed to be true; its falsity must be recognized, for not otherwise can it be dealt with in an effectual manner. Christian Science teaches that false belief is the primal cause of all discord and suffering and that Truth is the remedy. The truth of this teaching has been demonstrated for nearly half a century and the number of those who find help in Christian Science is increasing daily.

The error of making God responsible either directly or indirectly for discord and suffering receives a well merited rebuke in Christian Science. This Science renders "to Cæsar the things that are Cæsar's, and to God the things that are God's," and herein lies the secret of its success in dealing with all forms of evil. It teaches that the understanding of Truth is the effectual remedy for all error, mental, moral, or physical. These evils are no part of reality, and the harmony and perfection of real being are never affected by the discords of mortal existence. Paul declared that nothing could separate him from God, and this assurance gave him strength and wisdom sufficient for all that was required of him and made him one of the most effectual ministers of the gospel. The gospel as he taught it had a practical application to the things of daily experience. When the affairs of life are regarded from the standpoint of the gospel, one begins to discern the deep meaning of the apostle's words when he said, "All things work together for good to them that love God."

When a little understanding of Christian Science is gained, the student learns to value his experiences because he is able to learn the needed lesson, and he does not suffer in vain. It has been said that experience is the best teacher. One thing is certain, that what a person learns from experience is not soon forgotten. If the experience is a disagreeable one, it is not enough that the inharmony and discomfort be gotten rid of. If the indulgence of evil produces discord, the indulgence should cease, and if one believes that he suffers on account of evil from without, he should learn to dwell "in the secret place of the most High."

As he went about preaching the gospel and healing the sick, Paul encountered the opposition of error in all its forms, but none of them nor all of them could turn his thought from Truth or rob him of the realization of God's presence. With the courage of a deep-seated conviction he declared, "Nay, in all these things we are more than conquerors." How much it means to gain the victory over evil, to break the shackles of sin and sickness and be free! How great is the blessing when one can realize that he is more than conqueror; when he can know that he has not only gained the victory over evil, but he has gained a clearer realization of Truth and God is more to him than ever before! If one is called upon to learn from experience, he should learn the lesson so well that future efforts can be devoted to problems farther along the way.

The manner in which one regards his experiences has much to do with determining whether his progress shall be fast or slow. If there is a spirit of complaining and valuable time is lost in wondering why he has so much to contend with when others seem to have so little, he is certainly not improving his opportunities and it can hardly be expected of him that he will come off more than conqueror. Paul was never heard to complain because of the hardness of his lot. On the other hand he said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." In all the walks of life the successful man is not the one who encounters no opposition, but the one who is able to master the things that seem to stand between him and success and come off more than conqueror. And so it is in that most worthy of all undertakings, the working out of our salvation from all evil.

The genuine Christian Scientist is learning that "every trial of our faith in God makes us stronger" (Science and Health, p. 410). He regards evil as a temptation to believe in the reality of something apart from God, and so he begins to realize in some degree what the apostle James meant when he said, "Blessed is the man that endureth temptation."

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ABSENT TREATMENT.

JOHN L. RENDALL.

THERE seems to be a disposition upon the part of some who are not thoroughly informed as to what Christian Science is and what it includes, to question or doubt as to the possibilities of any one's receiving help or healing through what is called "absent treatment." This doubt originates mainly in the old systems of healing, wherein the presence of the physician is considered necessary, and those who entertain it fail to grasp the fact, as taught in Christian Science, that the most available potency is that of infinite Mind, which is ever present and all powerful.

Those of our brethren who belong to other Christian churches do not think it strange or incredible that a prayer for spiritual help should be answered, even though the one prayed for might be at a considerable distance from the one who prays. In this instance it is recognized that God answers prayer and there is some concept of the forever fact that God is everywhere present. Why should it not be as consistent and reasonable to believe that a right prayer, one of understanding of God and man, for the healing of the sick, even though at a distance, is as surely answered by infinite Love as is the prayer for the sinner or the one in need of spiritual enlightenment? The experience of Christian Scientists proves to them conclusively that to Mind there is no distance, no space, no location; that the one infinite Love is everywhere present, and that, in keeping with the promises given in the Bible, "the prayer of faith shall save the sick."

In Science and Health (p. 487) Mrs. Eddy states: "This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things." Christian Scientists are recognizing clearly that in order to bring about right results through prayer there must be a correct and scientific basis from which to work, and Mrs. Eddy has defined this basis as follows: "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (*Ibid.*, p. 259). From this basis of perfect God and perfect man every conclusion in Christian Science is logically deduced. The Christian Scientist knows that because man is the perfect idea of "perfect Principle," and because this perfect idea must reflect the essential nature and character of its Principle, man is not sick, neither is he a sinner. It is therefore a mortal concept or false belief which alone constitutes the so-called sick man or sinner.

A Christian Science treatment is a declaration of the truth about man; it is intended to destroy every sense of error entertained by any individual. Intelligently given, it goes out with the potency of infinite Truth, in accordance with the Scriptural statement, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Recognizing clearly that God, Mind, infinite Principle, governs man and the universe, and that this government of Truth cannot be impaired, cannot be disturbed or infringed upon, the Christian Scientist conforms his mental argument or prayer to the destruction of the false claims which an erroneous mortal sense presents.

There is abundant proof that a Christian Science treatment reaches those who are absent, and that its ministrations are as efficacious in the destruction of error for a patient at a distance as for those who are present at the time they are treated. There are several instances in Scripture which may be taken as authority for "absent treatment." For example, Naaman the Syrian, who, when he went to the land of Israel to be healed of leprosy, expected to see Elisha the prophet. Elisha, however, knew that it was not necessary for him to see Naaman, to lay his hands upon him, or to have material contact in any way; he knew the truth about man sufficiently to bring about the healing which Naaman desired, but it had to be in accordance with Truth's methods and not with those of personal sense.

Jesus healed both the centurion's servant and the nobleman's son by absent treatment, and thus established a precedent which no Christian should ignore. History does not record any better or more scientific healing than these cases mentioned. The history of Christian Science is replete with instances of the fact that "it is the spirit that quickeneth; the flesh profiteth nothing." Mrs. Eddy's spiritual discovery of the Principle of Christian Science has made it possible in this day and age for man to help his brother in a much larger degree than ever before, because of the enlightened spiritual understanding which comes through a careful study of the Christian Science text-book, "Science and Health with Key to the Scriptures," and because of the illumination of the Scriptures resultant therefrom.

THE PREPARATION OF EXPERIENCE.

FRANK P. EBERMAN.

IN that classic and successful Christian Science treatment which resulted in the healing of Job, Elihu instructed his patient almost at the outset that "God speaketh once, yea twice, yet man perceiveth it not;" and Cowper must have had a hint of the same truth when he sang,—

> God moves in a mysterious way
> His wonders to perform.

On page 107 of Science and Health Mrs. Eddy writes, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing;" and in a smaller, though no less significant way, many Christian Scientists, in the light of subsequent understanding, can look back upon much experience unusual enough to sidetrack their orthodoxy and turn consciousness toward this final solution of all human riddles, "Man is not material; he is spiritual" (Science and Health, p. 468).

Among several such preparatory experiences the writer recalls one that was especially calculated to awaken thought. After some years of work and worry on a farm, with prices going down and horses and implements and health wearing out, I became alarmed over a physical ailment which daily grew more persistent and severe. Having driven some distance to the drug-store one day in search of relief, a certain remedy was recommended as being a sure cure. Its praises were sung above all others; in fact, it could be depended upon absolutely to do the work. I got it at once and drove home happy. Why had I not done this before? I was exuberant,—all fear had disappeared, and I placed the panacea on a shelf, intending to "apply as directed" at the earliest possible moment; but that moment never came, for when I stopped to consider the situation again, the trouble had vanished and it never returned!

Within a few days, a dear one sent us a copy of Science and Health, and I was not long in discerning that my relief had not come from the remedy, which had never been used, but from mortal belief, my own as well as the belief of others, regarding the remedy. My experience and the reading of the book directed thought to the Scriptural statement that "the preparations of the heart . . . is from the Lord," and obedience to the vision has enabled me to overcome many of the evils of those days. The hard cider of our huskings and frolics no longer allures. The tobacco we raised by the ton and used in a riot of abundance and filth, has gone from my life, and I thank God for Christian Science, for its cleanliness, for its sanity, for its love, for our Leader's wisdom in precept, for her firmness in example, and for the noble and efficient men and women who are walking the earth today in the light of her message.

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BEING LIKE-MINDED.

VIOLET KER SEYMER.

THERE is only one way in which the human race can become "like-minded," and that is by becoming divine-minded; by patiently emerging from the chaos of the carnal mind, so called, into the perfect order of that Mind "which was also in Christ Jesus." There being in reality but one Mind, and that Mind at peace with all its ideas, human warfare will cease and all nations be drawn together into one fellowship only in the degree in which each individual draws nearer to that one Mind, thinks and lives and acts in conformity with its inherent perfection. The Father-Mind blesses all its ideas, all its children, equally, and if there are those who are not inheriting the blessings, it is perhaps because they have not yet learned how to seek them. In pressing toward this common goal, each must keep his gaze fixed upon it, resisting the constant temptation to become absorbed either in his own or his neighbor's opinions, theories, triumphs, or failures.

For instance, in congregational singing, the effect leaves much to be desired if the singers listen to each other rather than to the organ, which is there to lead the voices. Each one's desire should be to keep in strict unison with the organ, and if all accomplished this, the hymn would sound as if sung by one voice. Sometimes one tries only to sing in time with his neighbor, who may be singing out of time; another is so absorbed in the words that he forgets to keep time with the organist. In concerted music, that orchestra alone is effective whose members keep their attention riveted on the conductor. So it is with our thinking: it needs to be done under the leadership of divine Mind, and no other. Our text-book enjoins us to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261); and Jesus said of his true followers: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers. . . . I am the good shepherd, and know my sheep, and am known of mine."

The so-called carnal mind constantly seeks to divert our attention from the one divine Mind, and in the measure in which it succeeds, the ever-ready counsel of the "still small voice" of Truth is lost to us. Excessive criticism or excessive praise of another may mean that we are removing our gaze from the spiritual and straying into the by-paths of material belief, accepting lower standards, following misleading advice, collecting a lot of conflicting human opinions and trying to get order out of what must always be chaos. There is no disorder save in what is called mortal mind; there is no absolute order save in the divine Mind. Human beings have only opinions to offer, whether about truth or error, whereas the Father-Mind gives us facts, and moreover gives to each one of us the same facts, so that in drawing us to itself, it is also drawing us nearer to each other.

The study of the Christian Science text-book is neutralizing each one's warfare both with himself and with his neighbors, reducing friction to a minimum, improving business relations, undermining war; and it is doing all this by teaching us how to become like-minded. Let us suppose that one hundred Christian Scientists, strangers to each other and representing many different countries, should meet in a room and for one hour confine their conversation to the fundamental teachings of their text-book; would it not be found that each was in perfect agreement with all the rest? Would they not feel that they were among friends, all possessing like thoughts, like aspirations, like desires, and following identically the same mental methods in attaining the fruition of those desires? In an emergency, would not all find themselves turning with one accord to the "scientific statement of being" (Science and Health, p. 468), and trusting to its effective operation? But if, at the end of an hour, those same hundred individuals should start a discussion on temporal affairs, at once they would all be differing from each other, and this fact would indicate that there is no absolute unity except when we meet on the common ground of the divine Mind and its eternal facts. It is here that mutual love and forbearance are indispensable, in order that the friction resulting from differing opinions about temporal matters may be allayed. We close the door on temptation if we discuss temporal affairs as little as possible, if we agree to differ in love, and meanwhile seek to gain, through communion with the divine Mind, the common solution of our common problem, whatever it may be.

Another great factor for world-wide unity is the circulation of the Christian Science periodicals, notably so, *The Christian Science Monitor,* which deals with all the affairs of the day and at the same time exhales an atmosphere of peace, hope, progress, and regeneration. As the gulf-stream finds its way through many a sea, so this ideal paper circulates through many countries, bearing the promise of a wider love between man and man and consequently between nation and nation, a closer unity with God, and therefore a more practical and genuine unity between men. It brings to all a clearer knowledge of God and of their own true selves. Since it is evident that the ideas of divine Mind cannot quarrel, or even disagree, we must strike at the root of wrong thinking by declaring, on scientific grounds, the non-existence of a carnal mind, and gradually prove the statement by causing evil thoughts to retreat out of our own consciousness before they have added to the world's chaos in the form of deeds. There cannot be two minds, if one is infinite.

Perhaps a little illustration may serve to show how the tares and wheat of thought may be separated, "the one to be burned, the other to be garnered in heavenly places" (Science and Health, p. 535). Metal is tested by jewelers on a little black stone, on which the metal is scratched, leaving a bright streak on the stone; a liquid is then applied, which leaves the streak untouched provided it was made by a pure metal, but which at once effaces any impression left by a worthless composition. Thoughts can be tested in like manner on the touchstone of Truth. We can ask ourselves if this or that thought is traceable to the divine Mind. If not, Mrs. Eddy tells us, then these thoughts "are impotent, and they should appear thus" (Miscellaneous Writings, p. 252). If they are of the divine Mind, then they are bound to be harmonious in cause and effect. Each one who thus clearly reasons and faithfully acts, is doing his part to clear away the elements that make for discord in his own heart or home, in his community or country, and is helping to establish the kingdom of peace on earth.

A further incentive to individual effort is the recognition of the fact that whatever error we allow to hinder our own progress, hinders and delays the world's escape from evil; while whatever evil is replaced in our own individual thinking by a clearer view of Truth, at the same time clarifies the whole of mortal mind. In the midst of seemingly discordant conditions it is ours to uphold the spiritual ideal, to maintain the fact of spiritual harmony. The more faithfully each individual sees himself as part of a whole and does his part, the sooner will the human race become like-minded and rejoice mutually in the recognition of the spiritual idea and in the fulfilment of Christ Jesus' promise: "And I, if I be lifted up from the earth, will draw all men unto me."

THE OPEN VISION.

HELEN HARTWELL BAKER.

FROM earliest childhood, that is, after I was old enough to wonder about things which I read or heard, I was greatly impressed by a statement in the third chapter of the first book of Samuel: "There was no open vision." I used to try to puzzle the meaning of it out in my small head, and

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once I heard a sermon on that subject, but it did not satisfy my craving to solve the mystery which enshrouded it, for to my childish sense one's vision must necessarily be open—if one's eyes were open.

As I grew older, I often wondered about that verse; and as time went on, I began to realize somewhat of its meaning. I could not believe,—I could not think things out. For several years I was an invalid, away from home and friends, and to me "there was no open vision." Yet I clung to the remnant of faith which I had always had,—that things would all come right somehow, or else they would not; and whichever way it was, it would be all right,—a sort of Stoic philosophy which kept me very cheerful. Still, I knew I was not satisfied, and I was always reaching out for something more,—that open vision which ought to be but was not.

Then Christian Science came into my life, and I began to see light, very slowly and with many seeming eclipses, but at last I found that where the open vision begins, one cannot become blinded by a return of false beliefs. On a recent railway journey I had a sudden opening of my mental vision to the wonderful symbolism which is all about us. The train had been running up a long steep grade between high, rocky walls and with a cloudy sky hanging over us—when suddenly we shot out of our rocky frame into a smooth upland, and outspread before us lay a wonderfully beautiful landscape of gently rolling hills and a tiny river.

Like an inspiration came the thought, Here is the open vision, while behind are the clouds of material sense, the hard up-hill struggle for something we know not what; and here, too, is the reward for persistent labor under heavy odds—here is the open vision which reveals all that God created and which He called good. How great should be our gratitude to our Leader for giving us Christian Science, which opens our vision to all that is good and beautiful in God's universe!

PENALTIES SELF-IMPOSED.

G. B. POTTER.

In studying the Lesson on "Everlasting Punishment," I came upon this passage from Science and Health (p. 542): "Sin will receive its full penalty, both for what it is and for what it does." This brought to my thought an experience which I had one summer, while on a vacation.

A friend seemed very anxious that I should climb a certain mountain near by, as the view from the top was grand. I did not want to make the trip, but was in a position where I could apparently do nothing else than consent; so I went, but most reluctantly. It was a hot July day, and was becoming warmer as we ascended. All the way up I resented the insistence upon my going, until I was in a much stirred up condition of thought. At last I declared that I would not go one step farther; so I turned and began to retrace my steps, but I had gone only a short distance when I fell, injuring my ankle very badly. For an instant I was indignant, then self-pity poured in upon me, and the pain was so great that I was ready to weep.

I then tried to realize the truth, and to know that a child of God could not be hurt, when it suddenly came to me that a child of God would not have any sense of resentment in his own thought, and I certainly had felt most resentful. I then began to see more clearly and to look within, in order to realize my own condition of thought. Resentment had brought its own punishment, and as soon as I had cleared my thought of this discordant feeling I was relieved of the physical suffering; I could stand on my foot without difficulty, and walked to the base of the mountain, then five miles home to the neighboring village. I am sure, had I gone on the trip in a more willing frame of mind, trusting in divine Love to deliver me, I would have been spared the fall and possibly even the climbing of the mountain.

If circumstances seem to force us into a position that is disagreeable to us, the question is how we shall meet it. Shall it be by resentment, or by turning to divine Love to deliver us? Until the wrong thought had received its full penalty and caused me suffering, I did not realize my own state of mind and did not turn from it and handle it in the right way. So the sinful thought of resentment receives its full penalty "for what it is and for what it does," but when we turn to Truth, the sin and suffering both disappear, as divine Truth annihilates all error.

"WHAT THINGS SOEVER YE DESIRE."

MARY L. HENLEY.

What wonderful reassurance of our faith is contained in that far-reaching promise of the Master, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." True substance cannot be acquired nor accumulated; it is reflected when absolute faith and spiritual understanding unite in realization. Only the spiritual understanding of man's inseparable unity with God, divine Mind, can produce the faith necessary for the fulfilment of this promise,—the understanding that only immortal thought and not the desire of mortal mind can claim the inheritance of the divine kingdom. Could the manifestation of the desires of mortal mind be insured, the universe would be chaos, without Principle or law, and men would be without hope. To believe that the desires of mortal mind can be rewarded, is to deny that all power belongs to God.

Unwittingly we often look for the realization of certain desires which spiritual sense shows us are but counterfeits of true desire, mortal concepts of good; therefore we must learn to distinguish "the line of demarcation between the real and unreal" (Science and Health, p. 505). Error must be detected and Truth be recognized; desire or preference for a specific object or course of action must give way to desire for what is right; and dread, dislike, prejudice, must vanish not only in willingness, but in love and joy. In short, only as we reflect the divine consciousness, in which impersonal, impartial desire for universal good predominates, can we claim this promise of Love. Nor can human will-power aid in this destruction of the mortal, but spiritual understanding. Constant recognition of the coincidence of divine Principle and the spiritual idea leaves no channel through which mortal desires can be expressed. As this fact becomes manifested in various human activities and relations, we realize to a greater extent the infinitude of spiritual creation and our individual sphere of action is enlarged.

To entertain, consciously or unconsciously, a belief that there can be any good desire other than that which emanates from divine consciousness, obstructs one's vision, impedes progress, and narrows his sphere of human experience and action. To eliminate material personality in the realm of desire, as in all other fields of thought, is but to forsake matter for Spirit and prove by demonstration the truth of Mrs. Eddy's statement: "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace" (*Ibid.*, p. 265).

To mete and sway a bounded sphere
With patient heart and free,
And harvest all his now and here,
Is man's infinity.

THEODORE C. WILLIAMS.

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SELECTED ARTICLES.

[Alfred Farlow in *New England Magazine.*]

Mrs. Eddy, through a new form of higher criticism, which explains away many of the irrational interpretations of the Scripture and affords a scientific and demonstrable interpretation of God's Word, has saved the Bible for those who were troubled in heart. The premises of Christian Science, like all truly scientific propositions, are very simple when once understood, and they appeal to one as his very own. The major premise of the Christian Science syllogism is the Scriptural teaching, "God is Spirit,"—Life, Truth, Love, the only substance. This spiritual idea is the foundation of all real understanding, for since God is the only cause and His creation the only effect, there is really nothing to know but God and His creation, and a correct understanding of God, the cause, includes a direct understanding of His creation. Thus we note that Christian Science is the Science of all sciences, and includes all real knowledge. The Christian Science teaching concerning God is Scriptural, but Mrs. Eddy has advanced beyond the abstract knowledge of Spirit, Life, Truth, Love, and has discovered the demonstrable meaning of these terms.

There is but one explanation of this discovery; namely, this, that Mrs. Eddy lived near enough to God to receive an illumination respecting His nature and manifestation, the allness of Truth, the unreality of evil. She must have been especially sensitive and responsive to spiritual things, and this being understood, one no longer wonders why she could persevere in the face of such a multiplicity of human obstructions, disappointments, and discouragements, with no promise of reward from a material point of view. She had come to understand the psalmist's words, "I shall be satisfied, when I awake, with thy likeness." She had discovered and demonstrated the fact that not only goodness and spirituality are in evidence as mortals awake from the sleep of materialism to spiritual life, but that health and every legitimate harmony follow as a consequence. Mrs. Eddy perceived that, although mortals upon every hand were struggling to improve their health and happiness by means and methods entirely apart from God, human affairs and conditions could not be really and substantially advanced except as God is more fully relied upon and the Christ more fully honored, in keeping with the Scriptural teaching, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Mrs. Eddy's thought has elevated human consciousness to a position from which it may give all glory and honor to the infinite creator. Respecting this, she has said, "If any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature" (Science and Health, p. 483). The exalted and sweeping declaration that Spirit is the only Life, substance, and intelligence, may be startling to those who have just heard it for the first time, but upon sober second thought the state of being which it foretells is recognized to be the ultimate of Christian knowledge, and when demonstrated is proved to be the El Dorado of Christian hope.

What, therefore, shall we say of the greatness of the conquest of the individual whose explorations in the spiritual domain have brought her to the acceptance of this, the highest possible ideal! Christian Scientists, as well as others, still have much to accomplish before they shall have acquired a perfect realization of the true nature of Deity, and attained to the full stature of Godlike manhood, but the statement of spiritual truth which Mrs. Eddy has given; namely, that "God is Love" (*Ibid.*, p. 2) and Love is the only real substance, can never be improved upon. Her absolutely Christian and "scientific statement of being" (*Ibid.*, p. 468) has been declared to be the highest ideal of Christian teaching. Man is here correctly described, and when he is fully demonstrated mankind will realize the full fruitage of Christianity.

Mrs. Eddy's teaching appeals to the highest moral sense. It is impossible to adhere thereto without moral advancement. Its demands are so sweeping as not to admit of the slightest material indulgence; it acknowledges and demands the fulness and completeness of the spiritual life. Truthfully has she declared, "It is Christian Science to do right, and nothing short of right doing has any claim to the name" (*Ibid.*, p. 448). No one can possibly find fault with the sacrifices of a Christian Science life when he has learned to apply his new understanding to daily problems and thereby realizes what Christian Science gives in the place of that which it repudiates. Nothing is gained by adhering to the insubstantial and fleeting things of mortality at the expense of spiritual growth.

Mrs. Eddy's entire plea has been in behalf of human emancipation, release from sickness, sorrow, and sin, and she has asked this in Christ's name. She has disregarded the quite generally accepted conclusion that the day of "miracles"—spiritual and hence marvelous results—is passed. She has contended for the Scriptural teaching that permanent bodily improvement is contingent upon spiritual regeneration, and she is rapidly winning the endorsement of the world at large. Her ideas have permeated human consciousness, and ministers are everywhere preaching more or less the ideas of Christian Science which have accidentally or incidentally found lodgment in the thought of others.

The optimism of Christian Science has permeated social and business life, and faith in the ultimate triumph of right is steadily gaining ground. The teaching of our Lord, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," has become an axiom in the mind of an ever increasing number, and the nations are certainly reaching toward Christian Science, even before they have become settled in their opinions as to the advisability of the name. Although she has undertaken a task which was beyond human comprehension, Mrs. Eddy has never faltered. She has known no defeat, recognized no discouragement, but trusting in God she has fought on with infinite patience. Her genius for organization, her practical wisdom in the conduct of her campaign, has become proverbial, and her fame in this line is not a mere matter of personal observation, but is supported by that unmistakable proof which is ever open to public scrutiny; namely, what she has actually accomplished.

It is not necessary to say that Mrs. Eddy is wise, for her wise conduct, the only essential evidence, has precluded the necessity of such a declaration. One must be wise before he can act wisely. Mrs. Eddy's persistent industry and unfaltering confidence in Truth's final overcoming has been supported by her clear and certain knowledge of God and her consequent understanding of the requisites and possibilities of a Christian life. She has known all the while that there could be no failure, that Truth must and will triumph, because even now Truth is triumphant, and error has no more succeeded in interfering with God or His creation than has the fog succeeded in interfering with the sun, although temporarily interfering with our view of it. Mrs. Eddy can truthfully prophesy the final supremacy of good and the complete downfall of all error, because she knows that even now "God [good] is All-in-all" (*Ibid.*, p. 113), and that the mortal sense of being has no God-given existence.

Mrs. Eddy's faith in God, her God-supported industry and perseverance, have become characteristic of her following, and hence of the Christian Science movement; and thousands of up-to-date individuals, noting the Christian

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Scientists' departure from material practices and usages and the harmony resultant therefrom, have been emboldened to follow their example, even before they have learned the spiritual premises of which such practice is the logical outcome.

[Frederick Dixon in *Cambridge* (Eng.) *Independent Press.*]

Christian Science is not the nonsense which some people attempt to travesty it as. It is simply the most thorough-going idealism ever opposed to materialism. The materialist sums up his belief in the fact that nothing exists but the forces inherent in matter, and the doctors who accept the materialistic standpoint treat their patients just as if they were composed of so many pounds of matter to which mind was incidental. The natural science idealist, on the other hand, maintains that matter is the subjective condition of mind, or, to put it more clearly, that the body is simply a mental concept. Now, if the body is simply a mental concept, it follows absolutely, irresistibly, that the only existence which bacilli can claim is that of a mental concept.

In these circumstances, to give a man drugs or to operate upon him is simply to adopt the clumsiest possible method of convincing the mind. Unlimited ridicule has been poured on Berkeley for making tar-water what Mr. Balfour has termed the universal panacea. Berkeley, however, was as strictly logical as he was illogical. He was logical because, if the mind has to be convinced by the use of a drug, it may as well be convinced by persuading it that tar-water can rid it of its concepts of sickness just as well as by convincing it that you must ring the changes on all the various drugs in the pharmacopœia. He was illogical, inasmuch as it is illogical to tell a man that in order to change his mind it is necessary for him to submit to a physical process. If, as Berkeley said, matter was nothing but the subjective condition of mind, then, in order to change the material concept, what was necessary was a change of mind, and it was ridiculous to attempt to bring this about by physic and not by argument.

The Christian Scientist is a thorough-going idealist, but he differs totally and absolutely from the mental scientist, inasmuch as he declares that the mind which produces sickness is incapable of destroying it. The mental scientist claims that the human mind, in which are the mental germs of sickness, can eradicate those germs and produce health, by some process of suggestion. Now, the human mind supposed to work in this manner was typified by Jesus as a house divided against a house, which he declared could not stand. It contains, in itself, the belief in the power of good and evil, themselves the fruit of the tree, the eating of which the writer of the Jehovistic document of Genesis declared meant death. In plain English, the claim that the human mind can be exerted for good and for evil is the claim that good and evil are coequal powers, and that sometimes one will weigh down the scale and sometimes the other.

This view Christian Science combats as strongly as it combats the purely materialistic view. When a man who has been sick is cured by mental suggestion, or by will-power, he is simply exchanging a belief of sickness for a belief of health, and that belief of health can at any moment relapse into a belief in sickness. This manifestly is not healing; it is simply a temporary substitution of a better belief for a worse. Healing does not consist of temporarily turning human thought into another channel; it consists in the destruction in the human consciousness of the mental germs which have produced the sickness. When this takes place a man is permanently healed.

This healing Jesus described as the casting out of devils with the finger of God. In other words, he explained that true healing could not be brought about by the same agency which produced disease. The agency by which it could be brought about he described elsewhere, and he summed up his description in the phrase, "Ye shall know the truth, and the truth shall make you free."

[From an editorial in *Toledo* (O.) *Times.*]

To make them good and healthy citizens, the school children of this country need instruction in but one thing, right living, which includes right thinking. Frightening children with the fear of tuberculosis or any other disease would have anything but the desired result. The best physicians recognize that the most dangerous epidemic in the world is that of fear. When a physician calls on a patient his first endeavor is to establish confidence. If the physician is not trusted by the patient, his medicine will do little good. And more and more medical authorities are teaching the necessity for sanitation in cities, houses, and personal lives as the only sure preventives of disease. Any instruction likely to fill with fear the mind of a child, is harmful instruction. Any instruction calculated to teach him to take care of his body and keep his mind ventilated with good thoughts and high purposes will have good results.

[Edward W. Dickey in *Fresno* (Cal.) *Republican.*]

I have read your editorial of March 31, in which you suggest that a competent experimenter conduct a series of experiments to test Christian Science as a healing agent, said experiments to have "no bearing whatever on the merits of Christian Science as a religion," and I ask space in your valuable paper to give some reasons against the feasibility of such a step.

Christian Science Mind-healing is an indissoluble part of Christian Science as a religion. All healing done under the name of Christian Science is but an expression of the worship of God. This religion teaches, as the Bible declares, that "the prayer of faith shall save the sick," and all Christian Science healing is the result of prayer, or reliance upon the one infinite God. To lower this sacred practice to the level of a mere series of experiments along the lines of certain material methods now in vogue, would to the Christian Scientist be not only irreligious but sacrilegious.

There is a far better and more satisfactory way, from the standpoint of human progress, to test the efficacy of Christian Science healing than by resorting to a series of material or mortal mind experiments. Witness, if you please, the million or more intelligent men and women who have been healed of all manner of disease and reclaimed from all forms of sin. An experiment, no matter what its character or its duration, pales into insignificance in comparison with this majestic achievement. The volume of Christian Science healing is so great that any one who so desires may satisfy himself of the verity thereof. This is the "experiment" Christian Scientists invite the world to behold, and to ponder its deep significance.

[H. Coulson Fairchild in *Plainfield* (N. J.) *Press.*]

It is hard for any Christian Scientist to understand how a Christian minister can so far forget himself as to declare any doctrine antichristian which heals the sick by spiritual means alone and has for its foundation the science and proof of the religion of Jesus Christ. Our clerical critic is quoted as saying, "I oppose Christian Science because it denies some of the fundamental truths of the Bible. It denies the reality of matter, the personality of God, the personality of Jesus Christ, the very plan of salvation, the reality of sin, and the reality of prayer." I reply that in denying the reality of matter, Christian Science exalts the supremacy and reality of Spirit; since Spirit and matter are necessarily opposites, we believe that the denial of matter is more Christianly consistent than to admit that God, divine Love, is the author of matter, and hence of all

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human discord. To Spirit there can be no matter, and the kingdom of God for the Christian here and now begins with this Biblical promise, "It is the spirit that quickeneth; the flesh profiteth nothing [is of no profit to man]."

Regarding the personality of God, if our critic means this in the sense of infinite personality, I answer that Christian Science endorses the thought of God as infinite personality. If our critic means that God is a person after the manner of an enlarged human personality, Christian Science cannot endorse such a view. In the Congressional Library at Washington, a number of reproductions from famous Italian painters may be seen. One pictures God as an old man with a flowing robe, passing through space and having around Him a few human personalities which He is supposed to have created. He is represented in the act of placing Adam upon this sphere. Surely our critic cannot have this kind of a God in mind when he speaks of the personality of God. Surely he is not unmindful that in the Westminster Confession of Faith, God is indicated as a being "without body, parts, or passions," supreme, a most pure spirit, etc. A finite and physical conception of God is detrimental to human progress, and Christian Science repudiates such a view.

Replying to the assertion that Christian Science denies prayer, be it known that prayer in Christian Science is not a petition to "a God afar off," but is the realization that God is "at hand," "a very present help in trouble." In the words of a well-known hymn,—

> Prayer is the heart's sincere desire,
> Uttered or unexpressed;
> The motion of a hidden fire
> That trembles in the breast.

For the information of our critic and the public I may say that Christian Science accepts the science of the immaculate conception and the virgin birth of Jesus, and follows, as we believe, "the very plan of salvation" set forth in the life of Christ Jesus, that of healing the sick and overcoming sin through the power of God, good. We believe that in order to fulfil the Christian declaration of faith, we must prove it by healing the sick as well as reforming the sinner. This is the Christian Science plan of salvation, and I do not see why it should not receive the indorsement of every Christian clergyman.

Our critic says, "But if its prime object is to alleviate the sufferings of mankind, it should receive our Godspeed." Are we to assume from this that our reverend critic objects to the work of Christian Scientists in reforming sinners? In this Science we understand that the same Principle which heals sickness also destroys sin. Our critic does not hesitate to endorse mental suggestion, but I think he will find it difficult to reconcile any system of suggestive therapeutics with the religion of Jesus Christ, who said, "If I by Beelzebub cast out devils, by whom do your children cast them out?" He further states, "The Father that dwelleth in me, he doeth the works." Mental suggestion, hypnotism, spiritualism, and all efforts of carnal mind or human will, are not comparable with the healing power of God.

Christian Scientists do not concede that they are "throwing overboard" any of the essentials of the Christian religion in accepting Christian Science; and they feel sure that this Science will stand the Scriptural test, "By their fruits ye shall know them." For this reason Christian Science will not fall into oblivion; on the contrary, it will grow in the grandeur of universal goodness and will everywhere be sought and taught. Our great Master said, "Go ye into all the world, and preach the gospel;" "Heal the sick."

[Ida Hodnett in *Montgomery* (Ala.) *Times*.]

Those who have experienced metaphysical or Christian healing can merely say, when disputes arise on the nature of their former troubles, "One thing I know, that, whereas I was blind, now I see;" that is, Whereas I was suffering from this or that distress, now I am free.

Do some persons actually deny that Jesus, the master Metaphysician, healed organic disease? His method was purely metaphysical. It had no connection with hypnotism, or the influence of the human mind, and no conjunction with physic. The only basis of Jesus' metaphysical healing that can possibly be admitted is a right knowledge of God and of man's relation to God. Christian Science is teaching its adherents to discern the purely spiritual process of Jesus, and to practise it in proportion to their right apprehension. They do not claim to have attained as yet the height and depth of Jesus' knowledge. They are more or less beginners, but if they follow on, mastership will be attained. The student, when perfected, shall be as his master. This applies to the science of mathematics and just as surely to the Science of Christianity. The apostle Paul clearly discerned that when we have demonstrated ourselves to be children of God, we are "heirs of God, and joint-heirs with Christ."

The "optimism" of Christian Science bases itself, not on discounting the worries of a carnal existence, but on an advancing, though at present faint, perception of the nature of Spirit and the spiritual creation, and on the acknowledgment, through a faith which is advancing to understanding, of the permanence and present power of the spiritual creation. With the apostle Paul, a Christian Scientist of this day may say: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

[James D. Sherwood in *El Paso* (Tex.) *Herald*.]

A Christian Scientist is never a physical diagnostician: he does not consult matter for a knowledge of man. The Christian Scientist accepts the statement made in the Bible that God is Spirit and is infinite; that He is All, and that man was made in God's image and likeness. The likeness of Spirit is spiritual, it is not matter; therefore the Christian Scientist understands that man is spiritual, and never material.

Disease, as an experience of mortal man, has its origin in the belief that life and intelligence exist in matter. This belief was the Adam-error which divine wisdom condemned, saying, "In the day that thou eatest thereof thou shalt surely die." The Christian Science practitioner makes his investigations along the lines of mental phenomena, and traces every effect to mental causation. He understands that the mind governs the body absolutely, and thus he comprehends what the wise man meant when he said of man that "as he thinketh in his heart, so is he."

Every individual who is engaged in relieving the sufferings of humanity should be permitted to pursue the path he believes to be right and best. A Christian Scientist asks to be permitted to enjoy the same privilege. His method, however, is purely metaphysical. He does not adulterate Christian Science practice by recourse to matter, either in diagnosis or in remedy. He understands the divine Mind to be All, and All-in-all; and, in the language of Joshua, he says to all those who oppose him with the methods of material systems: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

I woke to hear the hand of day
Divinely sweep the bars of time,
For all the pain had passed away,
And such a radiant peace was mine;
It seemed I never could express
The freedom of my thankfulness.

CAPT. R. E. KEY.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

SCIENCE AND HEALTH MOST WIDELY READ.

THE frequency with which books on certain subjects are borrowed from the public libraries may be taken as fairly indicative of the degree of interest which these subjects have for the people at large. For many years now it has been the practice of Christian Scientists to see that all public and institutional libraries are supplied with enough copies of Science and Health and our Leader's other writings to meet the demands for these books, and as showing that there is a popular demand for our text-book through this avenue of information, we quote from a recent issue of the *Boston Transcript* as follows:—

Lists of the novels most popular with readers are often compiled by the public libraries. So too with juvenile books, and with books other than fiction. It must be said, however, that in the non-fiction classes the lists frequently consist of the titles of books which librarians or other persons think ought to be read. Exact statistics are not so often met with. This fact makes especially interesting a list compiled by the circulation department of the St. Louis public library, and recently published in the report of that institution. It is a "list of non-fiction books circulating one hundred times or more at the central library during the year, May, 1909-April, 1910." The list is given herewith. The number set opposite each title is the number of times that book was issued during the year.

Eddy—Science and Health	618
Longfellow—Complete Poetical Works	416
Garrett—One Hundred Choice Selections	283
Bunyan—Pilgrim's Progress	259
Fiske—History of the United States for Schools	256
Darwin—Origin of Species	204
Goethe—Faust	175
Emerson—Essays	169
Irving—Sketch Book	154
Bryant—How to Tell Stories to Children	153
Green—History of the English People	151
Eddy—Miscellaneous Writings	148
Goodwin—Improved Bookkeeping	145
Milton—Paradise Lost	138
Stoddard—New Egg Farm	134
Tennyson—Poetic and Dramatic Works	132
Browning—Complete Poetic and Dramatic Works	129
Motley—Rise of the Dutch Republic	127
Bacon—Essays	121
Molnar—Devil	120
Shakespeare—Julius Cæsar	120
Kennedy—Servant in the House	118
Clemens—Innocents Abroad	114
Clemens—Tramp Abroad	110
Ibsen—Doll's House; Ghosts	110
Myers—General History	110
Trine—In Tune with the Infinite	110
Shaw—Man and Superman	108
Poe—Works	107
Snider—Shakespearean Drama; Tragedies	101

The first thing that strikes one is the triumphant ease with which Mrs. Eddy's name leads all the rest. And it may be remarked, parenthetically, that there is reason to believe that statistics from many other libraries throughout the country would show results not very different in respect to Science and Health. The book which thirty-five or forty years ago was being timidly sent to reviewers with the request that it be noticed favorably or not at all, is now a conspicuous "best seller."

Naturally it is a matter of considerable gratification to Christian Scientists thus to be assured that Mrs. Eddy's place as an author, and the importance of the subject of which she treats in her published works, are today being recognized by the reading public. Centuries ago the great Teacher said: "And because I tell you the truth, ye believe me not. . . . And if I say the truth, why do ye not believe me?" and Science and Health met with a similar attitude of disbelief and indifference when it first was given to the public. So clearly was this recognized by Mrs. Eddy that in a later edition she wrote: "The strictures on this volume would condemn to oblivion the truth which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity." But, as she goes on to say, "in Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject" (p. 341).

This is the great lesson to be drawn from this list, the proof which it affords that humanity is eager for salvation from both sickness and sin, and that it is finding this salvation in Christian Science. It is therefore plainly the duty of Christian Scientists so to show forth the fruits of their religion that "every one that thirsteth" may be assured there is both health and salvation for them in the teachings of this book. If those who through the medium of the public library are becoming acquainted with the great and vital truths taught in Christian Science, see these truths exemplified in the lives of its professed followers, they will gain courage for the next step, namely, to put it to the test for their own healing.

As Christian Scientists we know full well what Mrs. Eddy's writings have done and are doing for humanity, and when we think of the great number of persons who have found healing through the reading of Science and Health, we realize something of the great possibilities for good which lie in a free and unhampered circulation of this book through the public libraries. We feel justified, therefore, in urging upon Christian Scientists everywhere the importance of seeing that every one who seeks the healing truth to be found in our text-book shall go away from these libraries with his need supplied.

ARCHIBALD MCLELLAN.

THE CALL OF DUTY.

THE press of England and America has devoted many columns in the last week to giving heartfelt expressions of love and reverence for Florence Nightingale, the noble Englishwoman whose earthly career has so recently closed. In reading of what she had undertaken and accomplished, one could but recall Admiral Nelson's famous signal to the fleet, "England expects every man to do his duty." This call did not extend to women, whose duties were supposed to lie strictly within the sphere of the home, but a good many years after the "mighty seaman" had passed away, the brave woman, already named, stepped from the seclusion of a happy home to prove woman's fitness to serve the world, even on the battlefield, if need be; though never to hurt but to heal, to correct existing abuses, never in anywise to perpetuate them.

It is of course well known that Florence Nightingale had to encounter the fiercest opposition, and the most scathing ridicule, not only from men, but also from the many of her own sex who held narrow views respecting woman's duty, and possibilities, the majority insisting that women must fulfil their destinies by wifehood and motherhood, and that the one who failed to enter this sphere missed the greatest opportunity for the development of character. The melancholy tone of much of the literature of the earlier part of the last century, in dealing with this question, seems almost amusing today, as we think upon the wonderful achievements of the women who have stood alone with God and their own divinely-bestowed capabilities, in some of the many lines of reform work which are making for human progress.

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Longfellow has said,—

> Love, that of every woman's heart
> Will have the whole, and not a part,
> That is to her, in nature's plan,
> More than ambition is to man,
> Her light, her life, her every breath,
> With no alternative but death.

This surely does not mean that because marital affection does not come to a woman her life is doomed to failure! If it ever meant this to women, it does no longer, for the bravest and best of them prove for all others the truth of Mrs. Eddy's words, "Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it" (Science and Health, p. 57). It is the pouring forth of the love that comes from a divine source which works wonders for womanhood, and the one who gives divinely will receive in full measure till even the human heart is satisfied.

Today the call is sounded in all lands not only that every man shall do his duty, but every woman as well. This means that a great exaltation of humanity has begun, and that it must go on until Truth and Love shall rule in the home, the city, the state, and above all, in the lives of men. It means the enforcing of all just laws and the annulling of all unjust ones. It means equal rights for all mankind and no place for wrong, either in the home or the state. It also means that not only shall a few brave, strong women respond to the call of duty, but that every woman shall look up and see emblazoned aloft the flaming signal, The spirit of the age expects every woman to do her duty,—by absolute loyalty to Truth, to purity, to the righteousness which exalteth a nation. There is no time to waste in trivialities, no room for the pettinesses of self-seeking. The inexorable demand of the hour, as proclaimed by the revered Leader of Christian Science, is that women shall by true and fearless living show their brothers how grand is life and how glorious is duty, when these are spiritually understood.

ANNIE M. KNOTT.

THE REFLECTION OF JOY.

How pleasant, in one's rambles, to come upon the little wild flowers, here and there, and receive their chaste and gentle greeting. Their gifts are not great, but we bless the kindly blossoms even as we twice bless those who bring us an equally cheery human face and word.

The heart of humanity has such frequent cause for heaviness that even the silly are often thanked for the sunniness that brings a moment's escape from suffering. Nevertheless we all know full well that "the world's great need" is not supplied by levity. It is the smile, the hand-clasp that speaks for gladness within; it is the spirit of the truly thankful man, of him who has come to know something of heaven,—it is this and this alone that can comfort and strengthen the fainting heart, and happily, this healing ministry pertains even to the least, in the kingdom of good on earth. If one's own thought is a wellspring whose waters find their way from the unfailing infinite, then his joy-bringing is made sure. However simple the air he sings, the weary-hearted will hungrily wait to hear him through. This was the secret of the Hebrew bards whose songs have been the joy of the whole earth; their gladness was drawn from the fountain of living water, and it is commended by St. Paul when he says, "Rejoice in the Lord alway: and again I say, Rejoice."

Such a Christianly rejoicing is awakened and nourished not only by the realization that our God is just and good, by our remembrance of His mercies, but by the realization that He is also joyous, and hence that His true reflection expresses gladness and beauty. He who sang, "And let the beauty of the Lord our God be upon us," must have understood this. He saw that the light of Truth makes glad, that the blitheness of the birds, the fragrance of the flowers, gives sure hint of the nearness of an ever rejoicing God. Says the poet,—

> If joy were not divine, immortal,
> No lark would sing;
> . . . . . .
> If bliss, some day, were but a vision,
> No rose would bloom.

The thought of the Supreme Being is cast by the many in too severe a mold. In "the pearl of the parables," He figures as a gladsome father who calls his household together and says, "Let us . . . be merry," and this native and inherent "joy of the Lord" must appear to all who have ears for the song of the birds, the hum of the bees, or who have eyes for that exquisite revelry of color and grace which decorates with the prodigality of an incomparable art both the fields below and the fields above. Surely He is no less spontaneously glad than supremely great who, despite humanity's dulness, succeeds in flooding every inlet of awakening thought with the tides of an eternal rejoicing. To know that He who conceives the lily and meditates the dawn is "our Father;" that regardless of the faultiness of mortal belief we may lean upon His arm as one that careth for us, and that in the measure of our entry into the estate and activities of man it is ours to reflect His beauty and His joy,—all this will broaden and enrich our thought of what it is to be a Christian Scientist; namely, to bring light and sweetness to every home we enter, every drooping and discouraged brother we greet.

It is written that "the ransomed of the Lord shall . . . come to Zion with songs and everlasting joy upon their heads;" and he who begins his rehearsals for this splendid event will rejoice, as Mrs. Eddy has said, "in the affluence of our God" (Science and Health, p. 140). Every hour of the day he will remember that, whatever the human outlook or condition, all the things of Spirit stand fast, and he will express the logic of this fact in a cheering and helpful way to all with whom he has to do. "Arise, shine; for thy light is come." This is the daily call to Christian Scientists, and it will have been fittingly translated when we bring to all whom we may meet the blossomings of a genuine loving-kindness, a persistent good cheer.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BAKERSFIELD, CAL.

A pretty building of immaculate whiteness is the new Christian Science church at the corner of Seventeenth and G streets, which was occupied for the first time at the 11 o'clock service yesterday morning [July 31] by the Bakersfield Christian Science congregation. The edifice covers thirty feet of ground on G street and runs back twice as far on Seventeenth street. The whole lot is 122x132 feet in area.—*Bakersfield Californian.*

DETROIT, MICH.

Plans have been prepared for the fine new edifice to be erected for Second Church of Christ, Scientist, on the East Grand boulevard, between Jefferson avenue and Champlain street, to cost about fifty thousand dollars. The site has one hundred and fifty-two feet frontage on the boulevard, and the church will be one of the handsomest in the city. The seating capacity will be about seven hundred and fifty.

Second Church was organized only last January, and the money for the building has all been subscribed since that time, First Church aiding in raising funds. Second Church has been meeting at No. 1045 Jefferson avenue since organization, and expects to get into its new home by the first of next year.—*Detroit Times.*

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THE LECTURES.

TOPEKA, KAN.

June 16, at Second Church of Christ, Scientist, the Hon. Clarence A. Buskirk delivered a lecture on Christian Science. He was introduced by Judge C. C. Foote, who spoke as follows:—

My knowledge of Christian Science and its accomplishments is rather limited, but from what I have observed, read, and experienced, I am satisfied that if everybody on earth were Christian Scientists tonight, wars would cease and strife and discord be at an end; the battleships of the seas would be anchored in the harbors of peace; the artillery stacked on the fields of liberty; the swords beaten into plowshares, and the bayonets into pruning-hooks; and the nations of the earth would learn war no more. The music of the fife and drum, the rattle of musketry and the roar of battle, would die away, and the angelic song: "Glory to God in the highest, and on earth peace, good will toward men," would resound from shore to shore.

If everybody on earth were Christian Scientists tonight, corruption in private life and public trusts would not be practised; differences would be adjusted by arbitration; prisons would give up their fettered throngs; crime and suicide would curse the land no more; for all would have the Mind of Christ, and Love would fill the hearts of men. Almshouses, asylums, and homes for the friendless, would be rendered needless by the righteous distribution of God's wealth and the universal establishment of the brotherhood of man. The church would become pure and free from envy, scorn, and pride, and the earth would be filled with the knowledge of the Lord, even as the waters cover the sea.

If everybody on earth were Christian Scientists tonight, we should have better fathers, kinder mothers, and more obedient children; frowns would be changed to smiles, and tears be wiped away; sin would be destroyed, sickness overcome, death robbed of its sting, and the grave its victory; vision would be restored to sightless eyes, and strength returned to palsied limbs; earth would be a paradise, and every home a mansion of the blest. Such a religion would bankrupt hell, establish heaven on earth, and make man truly and indeed the image and reflection of his creator. A religion which would, if embraced and practised, accomplish such blessings for mankind, is worthy of the most profound consideration, the most careful and unprejudiced investigation; and the most loving and gracious acceptance by men everywhere.

This is the religion that was founded by Jesus of Nazareth nineteen hundred years ago, and its scientific and spiritual interpretation has been manifested in these latter days by that wonderful woman, Mary Baker Eddy, whose teachings are subscribed to by unnumbered thousands. For the former my soul is filled with adoration, thanksgiving, and praise, and for the latter I entertain the most profound admiration, unselfish esteem, and exalted conception of Christian womanhood. It is upon the subject of this new-old religion, and its scientific interpretation, that we are about to be addressed.—*Correspondence.*

KANSAS CITY, MO.

On May 15, Judge William G. Ewing lectured on Christian Science at the Auditorium Theater. He was introduced by Attorney Willis H. Leavitt, who said in part,—

Mortal man, unable to comprehend the nature and modus of the Christ-principle, has ever and anon cowered and staggered before the assumed potency of his own false concepts. Standing in the valley of material sense, he looks about him and beholds a world smitten with a curse; a world wherein cities, kingdoms, empires, and dynasties are obliterated by molten lava; a world that thunders forth its wrath from the sky, and whose lightning-bolts leave nothing in their wake but devastation; a world rocked by earthquakes that result in one vast charnel-house; a world that casts the grim shadow of fear, doubt, dismay, and despair on every path, and wrings from every heart a cry of woe; a world where loved ones come and go like meteors that flash in the heavens for a moment and are seen no more; a world infected with plagues and diseases of every kind and description; a world where affliction follows affliction, and from which there seems to be no escape.

Thus alienated from Truth, should it be thought strange that mortal man, in his extremity, should fashion in mind a God, a deification of himself, and casting himself into the "great beyond," and calling himself God, pray unto himself, only to hear the echo of his own voice? What, then, is his remedy? It is Christian Science—that Science which was discovered by that illustrious woman, Mrs. Eddy, and the Principle of which is identical with the Christ-principle of Christianity,—"the same yesterday, and to day, and for ever."

When Elisha, the man of God, raised the Shunammite's child from the dead; when Jesus, at Capernaum, spoke to the daughter of Jairus and said: "Damsel, I say unto thee, arise;" and the dead arose and walked, it was but the application of the same Principle that underlies Christian Science.—the Christ-principle, that which today, to the extent that it is understood and correctly applied, is destroying all forms of sin and disease, by whatever name known, as it did in the days of the inspired prophets and of the gentle Nazarene.—*Correspondence.*

WHITE PLAINS, N. Y.

Between five and six hundred people gathered in the Newell Theater, Sunday afternoon [May 29] to listen to a lecture on Christian Science, which was delivered by Judge Septimus J. Hanna of Colorado Springs, Col. With a few friendly words of greeting and encouragement the lecturer was introduced by Dr. H. Ernest Schmid, who is probably the best known physician in Westchester county, as well as being the president of the board of health. The doctor said that while he was not a Christian Scientist, he was interested in anything which promised practical help for suffering humanity, and that he had known of some of the good done by Christian Science; therefore he "welcomed an increase of knowledge." The doctor was an attentive member of the audience, and later expressed himself as having been much interested in what he had heard.

White Plains Argus.

WEST CHESTER, PA.

In First Church of Christ, Scientist, a large audience listened intently last evening [June 3] to a lecture on the beliefs of the denomination. The speaker, Bliss Knapp, was introduced by Percy Lloyd of Philadelphia, who said,—

The fact that so many of us are assembled together here is a proof that we are not quite satisfied with what we have and are reaching out for something better. No modern question is attracting so much attention as is Christian Science. It is extending through all civilized countries and the islands of the sea. It is attracting this wide-spread attention, because the world is weary of its sin and woe, and in Christian Science the people are finding a solution for their perplexities and sorrows. It teaches them to love their fellows, to refrain from judging each other or from harsh criticism of their brothers' religion.

News.

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JOHNSTOWN, PA.

Frank H. Leonard lectured Sunday, June 19, in the Majestic Theater. He was introduced by H. W. Storey, a prominent lawyer of this city, who spoke as follows:—

We are living in the most exalted period since the dawn of light. There never was a moment when public sentiment was so tender and courageous to overthrow wrong and install right. Ignorance and prejudice have given place to learning and intelligence, and righteousness is becoming the dominant rule in all things in state and church. This desirable epoch has only been attained through ages of cruelty and inhuman wars; intellectuality is the conqueror and is bringing peace, happiness, and prosperity.

Correspondence.

PHILADELPHIA, PA.

On the evening of June 26, the opening day of the new church edifice, Bicknell Young delivered a lecture on Christian Science. He was introduced as follows by John F. Braun:—

In the name of First Church of Christ, Scientist, of Philadelphia, I wish, first of all, to bid you welcome to this our new church edifice. It seems especially fitting that on this day of all days we should have here a lecture to explain to the people of Philadelphia what Christian Science is and why these churches go up in every city of this broad land of ours. The lecturer of this evening will give at least an outline of what Christian Science is and why people find in it health and happiness. The purpose of these lectures is not that of proselyting, but of removing misconceptions and placing the issue squarely before each one, leaving to each one the task of weighing the evidence calmly, dispassionately.

If we have come here this evening as seekers for the truth, then we should put aside for the time being the fact that we may be members of this or that denomination or of no denomination at all, and let us all meet on the ground of unprejudiced investigation of Christian Science. If it be of men, you will pass it by; if it be the truth and therefore of God, you cannot afford to pass it by. I bespeak for our lecturer your earnest attention.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Canajoharie, N. Y.—Willis F. Gross, Wagner Opera House, 3:30 p. m., Sept. 11.

Canon City, Col.—Francis J. Fluno, M.D., Church Edifice, 824 Main street, Sept. 13.

Cheyenne, Wyo.—Judge Septimus J. Hanna, Elks Hall, 3 p.m., Sept. 4.

Punxsutawney, Pa.—Hon. Clarence A. Buskirk, Jefferson Theater, 8:15 p.m., Sept. 9.

Rome, N. Y.—Hon. Clarence A. Buskirk, Chapel Auditorium, 409 North Washington street, Sept. 12.

San Diego, Cal.—Francis J. Fluno, M.D., Church Edifice, Second and Laurel streets, Sept. 9.

Telluride, Col.—Judge Septimus J. Hanna, Stubbs and Jakway Hall, Sept. 12.

Thou hast given of Thy goodly store,
Enough today to strengthen me;
It will suffice.
I ask for nothing more,
For through the mists Thy light I see,
And surely know I walk with Thee.

S. G. H.

TESTIMONIES OF HEALING.

I wish to acknowledge the many blessings that have come to myself and family through the teachings of Christian Science. Our family consists of six, and for the last nine years Christian Science has been our only physician. It was first brought to our attention about twenty years ago, when my husband's aunt was healed of a malignant growth on the breast. This relative has enjoyed good health ever since, but even this demonstration of the efficacy of divine Love was not sufficient to convince us, and we remained skeptical for eleven or twelve years.

In February, 1899, my husband was healed by Christian Science treatment of a serious trouble for which he was using drugs under the direction of a physician; but, as his condition grew worse, we called in a Christian Science practitioner, under whose treatment he improved rapidly and was able to go about his business as usual within two days. He then began the study of Christian Science, reading "Science and Health with Key to the Scriptures" regularly, and by this method he was permanently healed, during the following summer, of a rupture with which he had been afflicted for twenty years. Besides this, severe cases of croup, measles, whooping-cough, and fever have been successfully treated by Christian Science in our family. But the real test of our faith came in February, 1907.

Upon going to the door one morning of that month, I was informed that our sixteen-year-old son had met with a most serious accident. He was delivering morning papers in company with another boy about his own age, who, while examining a 32-caliber revolver, accidentally discharged it into our son's face, the bullet entering just beneath the right eye. The boy was badly frightened when he realized what he had done, and dropping the revolver he fled, without telling any one of the accident. As this happened at an early hour, our son lay unconscious for about forty-five minutes, when he was found by a milkman. We were immediately notified and my husband hurried to the spot, only to find that the boy had been removed to a hospital. As soon as we learned of the accident we began to declare the truth about man and his relation to God, and I immediately summoned a Christian Science practitioner. When the news came to me, I might say, in the words of David, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

On arriving at the hospital, my husband found our son on the operating-table, unconscious, and the doctors in attendance said they could do nothing for him, as the bullet was in the base of the brain. They gave him only two hours to live. Without having any material remedies administered, my husband had the boy removed to our home, where he was put under the care of a Christian Science practitioner and a Christian Science nurse. The boy had lost a large quantity of blood; was chilled through, and it was only after a great effort that we succeeded in restoring some circulation. While we were trying to realize Life and the perfection of God's creation, newsboys on the streets were selling an "Extra" announcing the accident and our son's dying condition, but in Science and Health we read (p. 358), "Can a leaden bullet deprive a man of Life,—that is, of God, who is man's Life?"

For eight days and nights we scarcely left his bedside. He partook of very little nourishment for several days, and we had to know that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Also, in Science and Health (p. 495), we are told that in time of trouble we should "cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought." We were striving to do this, and day by day we knew the victory was ours. On the sixth day the boy brightened up and asked what the trouble was. We called

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the nurse, who gently told him what had happened; but he could not remember the occurrence, and soon fell asleep again. From that day, however, his memory gradually returned, and on the twelfth day he was able to give us his explanation of the accident. He told us that during all this time he had suffered no pain. No drug had been used, either at the hospital or at home, to alleviate pain, but Christian Science alone was used throughout this case. Neighbors would hardly believe us when they were told that he was not suffering, as some had predicted that he would, if drugs were not used.

As a result of the accident his face was covered with grains of powder, which had penetrated the skin, and it seemed as though we must resort to material means to have them removed; but we left this problem also with God, and in a few days the powder marks had disappeared and we found that "the word of God is quick, and powerful, and sharper than any two-edged sword." When he became stronger we found the sight of his right eye was totally destroyed, the sight of the left impaired, and he was deaf in the right ear. We turned again to that inspiring book, Science and Health, and on page 214 we read: "Neither age nor accident can interfere with the senses of Soul, and there are no other real senses." The right side of the face was paralyzed also. The right eye was partially shrunken, and covered with a white film, and it did not seem as though it ever would be restored. The sight of the left eye returned in a short time, while the sight of the right and his hearing returned gradually. People who saw him weeks after the accident would remark to him, judging from appearances, that it was unfortunate that he had lost the sight of his eye; but he would tell them that his sight was returning, that he could distinguish light from darkness. Later he was able to read the large signs on the bill-boards, and so on, until he could read the small print in his Bible without any material help.

Six weeks from the day of this accident our son was able to take a position in a bank, which he held until the following fall, when he resumed his studies in the junior year of the high school, graduating in the mid-year class of January, 1909. During the last year in school he was captain of the football team and helped to edit the high school paper, besides keeping up his studies. On his return to school the teachers and pupils were surprised to see the improvement, and many told him that they did not think he would ever see out of that eye again. So unsightly at first, it is clear and normal today. The scar of the bullet wound can scarcely be found, and to see him one would never know that anything had happened. I can say, with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

When Christian Science came to us we were a divided household. My husband was an unbeliever, while I had been reared in the orthodox faith. Now we are "of one accord," and are striving for that Mind to be in us "which was also in Christ Jesus." It is impossible to find words to express adequately our gratitude to God for this truth which enabled us to see the perfect man in God's image and likeness. Is it any wonder that we love Mrs. Eddy, who has labored so long and faithfully to give us this understanding of God and the real man? Christ Jesus said, centuries ago, "Ye shall know the truth, and the truth shall make you free." This testimony should prove to all that the day of miracles is not passed, but that God is, as the Scriptures declare Him to be, "the same yesterday, and to day, and for ever."

MRS. JESSIE B. TAYLOR, Chicago, Ill.

This testimony written by my wife is true, and as I was at the hospital about thirty minutes with our son, I saw everything that transpired there. I fully corroborate everything she has written.—C. A. TAYLOR, Chicago, Ill.

I wish to give this testimony of healing to the readers of the *Christian Science Sentinel*, because if I did not, I should lose my own respect, and be placed in the category of the nine lepers who never returned to give God the glory. I have been a lifelong Bible student, a truth-seeker, and as I look back, from my present standpoint, through the long vista of years, I can now see, as I never saw before, the leading hand of God in all my researches. If years ago I had recognized the source, and paid heed to the message, it would have been better. I was born and raised in the orthodox faith; my father, grandfather, besides uncles and cousins, were clergymen. It was a current remark that our family took to theology, just as a duck takes to water. I, however, proved an exception to that rule, and was considered wilfully obstinate. Seventy years ago sectarianism was rife in our land. Different religious denominations were at swords-points over their creeds, and hurled the dirk of defamation at each other with the greatest dexterity. Such was my early environment. Before I was eighteen years of age I was married to a member of my father's church, the superintendent of our Sunday School. The next year, through his influence, I united with the church. I consented to this, providing they would accept my confession of faith. This was fifty-eight years ago, but I never felt fully satisfied; so twelve years after, when we moved from Ohio to Michigan, I put my church letter into my bureau, and my husband his into the church. Later we both united with the Universalist church, in which faith he passed on.

I am now an old lady, seventy-seven years of age, and a little over six years ago I had a fall that severely injured my right knee. I was helped into the house and the usual remedies were applied. In two or three weeks I was seemingly as well as ever, but nearly a year after, I had an illness, then rheumatism settled in this knee. I sent for a doctor and during the next four years had three doctors, all well-read, skilful men. During the last year two of them told me that there was no cure for my knee, save by an operation, that the bones had become carious, but that owing to my age, they advised me not to have it done, as probably I could not endure the anesthetics. This was my condition a little over eight months ago,—doomed to be a "shut-in," and to use remedies for temporary relief of pain. A friend who was taking Christian Science treatment told her practitioner of my case, and she sent me word that if I would lay aside my medicines and bandages, take Mrs. Eddy's book, Science and Health, and read it carefully and prayerfully, she felt sure that I would be cured before I had finished the reading of the book. My prejudices were very great against Christian Science, so it was merely to please my friend that I consented to read the book. The day she telephoned for me to come after it, I said that I could not walk there (one block), as my knee was so swollen and painful; so she brought it over. It was three o'clock in the afternoon when I hobbled up to my room, book in hand. I put all the medicines into the closet, took off the bandage; raised my heart to God in prayer, saying: "Dear Father, if there is any healing power in this book, let me find it," and began to read.

I was perfectly astonished at what I read, for I had often been told that it was a mass of nonsensical twaddle, but I found it pure, deep, and soul-inspiring. I read about three hours that evening, slowly and prayerfully, and the same the next afternoon, about eighty pages out of the seven hundred of the book. The next morning when I awoke I was surprised to know that I had not been awakened once during the night with pain in my knee, something that had not happened before in five years. I examined the knee, and found the swelling, inflammation, pain, and soreness all gone. The English language is not adequate to express my feelings, as I hastened down to tell the glad news! My son laughed heartily and said, "Now, mother, do not tell

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the neighbors, for they will surely think you have gone crazy. Just wait until a change in the weather comes, then you will see where the pain is."

But after more than eight months, with the worst changes of the weather during the whole year, there is no return of pain, no sign of any trouble whatever. If my knee never regains its former elasticity, I shall still have great cause to be thankful to Mrs. Eddy for my release from pain, and for the good refreshing sleep I now enjoy, and, best of all, for having my spiritual strength renewed. No one can ever say again, in my presence, that Christian Science is all a humbug without receiving a reprimand from me. I trust that by faithful study I may yet understand and accept all of its teachings.—MRS. MARY M. SAGE, Alma, Kan.

I give this experience with the hope that some one, through reading it, may be encouraged to take up the study of Christian Science, as set forth in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In the fall of 1905 I was troubled with a peculiar skin disease. A few weeks after its appearance I left my home in the middle West and came to California; but the change of climate caused me to feel much worse, and I began to realize that the time had come when I must choose whom I would serve.

Some years previous I had been remarkably healed through Christian Science treatment, and from that time until my arrival in California, I had used no material remedies, but had always looked to my mother, who was a Christian Scientist, to help me. During these years I had been very negligent about the study of Science, and preferred going to other places rather than to church. In one sense of the word I was a thief, trying to get something for nothing, desiring the physical healing and doing little or nothing to merit it. Like many others, I had to be divinely driven to do what I had for a long time known to be my duty. My healing was slow, but from the start I gained steadily, and I began to see that what I needed was moral and mental reformation. I am glad to say that the physical trouble has been entirely destroyed. The use of profanity, with other evil habits, has been overcome through the understanding of this beautiful and practical Science.

For the physical healing I am very grateful, but in no way does it compare with the spiritual uplift and moral reformation. One passage in our text-book reads, "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (Science and Health, p. 390). This passage has given me great comfort, and is also teaching me that the pleasures of sense are more harmful than its pains. For the many blessings which Christian Science is bringing into my life, I am more thankful than words can express. I am thankful to God, the giver of all good, and I am also thankful to our revered Leader, Mrs. Eddy, who has so kindly and lovingly brought to our notice this great truth which meets our every-day needs.

ALBERT M. CHENEY, Long Beach, Cal.

I wish to express my gratitude for what Christian Science has done for me. It came to me at a time when I was depressed in mind and sick in body. For many years I had not known what it is to feel well and strong. I was a constant sufferer, and, although I had every material advantage, I never enjoyed anything, because of my ill health. Christian Science has lifted me into joy and strength; it has brought to me peace of mind and health of body. It has never failed to help me, even when the most severe tests have come. Within the past two years it has cured me of a condition which is considered very alarming under *materia medica*. My baby is strong and happy, and has never had a sick day.

I should be most ungrateful if I did not have a deep appreciation of and love for Mrs. Eddy, the one who stood alone and endured everything to give to the world this new-old truth which Jesus said would make us free. It has made me free indeed, and I thank God with unspeakable joy for the understanding which I have of Christian Science.—MRS. ETHEL W. MOTHERSHEAD, Pasadena, Cal.

With the hope of giving encouragement to some despairing one, I will state a little of what Christian Science has done for me, although the half cannot be told in one testimony. Always of a nervous temperament, I received, when yet a schoolgirl, an injury to the spine which caused constant and untold suffering for ten years. Doctors could give no relief, and I became a nervous wreck. I then tried osteopathy for two years or more, which did relieve me somewhat; but my system was so weakened that I could not take the necessary treatment.

After another five years of semiinvalidism, I hopelessly turned to Christian Science through the advice of a friend who had been healed by it. I commenced to read Science and Health, also the Lesson-Sermons and the *Sentinel*. While my healing has been slow, it has been sure. I am not now conscious that I have a back, so far as pain is concerned, and the bowel trouble which I had endured since infancy has been wholly removed. I now can do without fatigue work which once would have been impossible, and am better physically, mentally, and spiritually, than at any time during my past life. Is it any wonder that I praise God, "that girdeth me with strength," or honor that noble woman, Mrs. Eddy, who has made it possible for suffering humanity to find heaven upon earth—now and here?

I will gladly answer any question in regard to my case.

MISS ELLA S. PRATT, Roseville, Ill.

I was first helped by Christian Science in 1903, and ever since then Truth has met all my needs and given me untold happiness. I would like to tell how it helped me in a fire. One morning, some time ago, I heard a woman scream, and I ran down the road to find the thatched roof of a cottage blazing. The woman told me she was not sure that the children were out, so I went in to see, but found only the father of the family, upstairs, hurriedly collecting his belongings, and I stayed to help him. Other people soon appeared, and the man and I passed the things down to them. It was getting very hot, and I had suggested we had better go, when they shouted from outside that we must come at once, as the roof was falling in; but we found it was impossible to get down, as the stairs were entirely blocked.

Then, instead of fear, there came to me an absolute certain sense of God's presence, and of our safety in His care. It was some few minutes before the way was cleared, and then we ran downstairs. The roof fell in with a crash almost directly after. Shortly after this a heavy scaffolding-pole fell on my head, and for the moment half stunned me. Then, almost immediately, I began to declare, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Then the intense pain and sickness were gone. In about ten minutes I was able to go on, helping to carry furniture and pass buckets, till at the end of two hours we had saved one cottage and emptied the other, which was burned to the ground. Though there was a seemingly deep dent in my head, and for two or three days there was a stiff feeling up my spine, I felt no more sickness and very little pain.

I can never be thankful enough for Christian Science, and to Mrs. Eddy for giving it to us.

DOROTHY MAUDE, Horsmonden, Kent, England.

My little son was delicate in every way from his birth. He could not breathe naturally because of growths in his nose, and these were constantly growing larger. When he was two years old, he came down with a fever, and this was

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followed by another severe illness, which left him with a cough for two years. A specialist on lung trouble said that the right lung was in a bad condition, and that there was no chance of his ever being any better.

A friend who had been healed through Christian Science talked with me, but although I knew of her healing I thought there could be no help for my child, because he was so very ill. I felt that he could live but a short time, and I had given up all hope when I first went to a Christian Science practitioner for treatment. After two treatments I could plainly see a difference in the child, and he himself got out of bed, much to my surprise. One day I started to give him a drink of water, telling him that it would stop his cough, when he said, "No, mama; that would be medicine." This seemed wonderful to me, because no one had talked Science to him. At the beginning of his treatments I let him go to school, but the teacher sent him home, because his cough was so bad that some mothers were afraid for their own children. After a few weeks' treatment, however, he went back to school, and is now completely healed of the growths in the nose, also of the lung and heart trouble, which before seemed a hopeless condition.

I thank God for the great blessings I have received through Christian Science, and I am so thankful to our beloved Leader that I shall try to walk in the path which she has shown us.—MYRA A. PESTELL, Boston, Mass.

I have been in Christian Science for something over three years, and have often seen its beautiful teaching worked out in my family, but being of a robust build from childhood I had little need of physical help until the occasion which I here relate.

I was on duty as conductor of an interurban train and some sixty miles from the terminal, when suddenly I felt a severe pain in my back, which rapidly became worse and soon affected my whole left side. It was with difficulty that I finished my run, and by the time I arrived at the terminal, two hours later, I could scarcely walk and could not lift my left arm at all. When I arrived home, after another half hour's suffering on a city street-car, my left side above the hips was useless and my face drawn so that I did not look like the same man. My wife then called a Christian Science practitioner and asked for help. I tried to lie down, and in the course of an hour or so I fell asleep, and when I awoke I was greatly improved and was able to get around fairly well. I kept on improving through the next day, and the third day I was completely well and able to resume my duties.

I am indeed very grateful to Christian Science, for it gave me almost immediate relief in this case, and I feel sure that if I had not known of it and had turned to material means for help, the result would have been very different.

A. C. WRIGHT, Malott Park, Ind.

I write in loving gratitude to tell of the peace that Christian Science has brought to me. I joined an orthodox church when quite young, and for twenty years I struggled for something I could not find; but I have found it all in Christian Science, the Principle of which was made plain to me in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. In 1906, when my baby was eight days old, I took cold and was seized with pain which was almost unbearable, and a sister-in-law who was present suggested Christian Science treatment; so I gave my consent to call a practitioner who lived just across the street (I then lived in Canyon City). The practitioner came at once, but I was fearful, not then knowing anything about Christian Science, so I asked her if she thought she could do me any good. She said, "God can." She gave me treatment, and all pain left me and I arose from the bed. But my fear was not all destroyed, so she treated me for a week, when I was perfectly healed.

My husband also was healed of rheumatism, and from the result of an accident, in three treatments. One of my boys was also healed in one week of a severe attack of fever. My boy was healed of acute lung trouble and a supposedly inherited cough, in one week. I have seen earache, croup, headache, and cough overcome by a knowledge of this truth, and I can say with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

Since leaving Canyon City I find that I am able to demonstrate for myself this Principle, and I find Christian Science a "very present help in trouble." For all this I give thanks to God.

MRS. DAISY DOOLEY, Curlew, Texas.

I am very grateful for all the blessings that Christian Science has brought to us in the past five years, beginning with the healing of our little son, who suffered from bronchitis from the time he was nine months to six years of age. After the doctors held out no hope, we turned to Christian Science, and in one absent treatment a severe attack was overcome which past experience indicates would have lasted anywhere from one to two weeks under *materia medica*. From a delicate child, he has developed into a strong, healthy boy, able to be out in all kinds of weather and capable of taking any amount of exercise.

For five years Christian Science has met our every need. It has helped us in business also. We feel very grateful to dear Mrs. Eddy, that she has made this truth plain to us, to help us at all times and under all circumstances.

MRS. LOUISE G. FITZ GERALD, York, Pa.

Words can never express my gratitude to God, and to our dear Leader, for the healing and the understanding which have come to me through Christian Science. I had suffered for more than twenty years from internal hemorrhage, and from 1897 was a confirmed invalid, spending most of the time in bed. For eighteen months before hearing of Christian Science I had lived on the ground floor, and when I was able to go out was wheeled in an invalid carriage. My doctor advised me not to walk or exert myself at all, and I had not been out since September, 1907. I was just waiting patiently for the end to come, and perfectly resigned to what I believed to be the will of God. I had been an active worker in an orthodox church for more than thirty years, and had taken a prominent part in religious, social, and temperance reforms of the day, therefore the hardest lesson I had to learn was to be still,—to be obedient to the command, "Be still, and know that I am God." The Bible was very precious to me at this time, and I believed I was still serving the Master while lying in bed, because the ministers of the different churches who visited me said that my life was an inspiration to them.

At the beginning of May, 1908, a lady called to see my daughter on business. She was a stranger to me, but for convenience was shown into my room. She began to talk to me, saying she had often heard of my being an invalid, and asked me if I had ever heard of Christian Science. I said I had not. She told me that, according to its teachings, it was not God's will that I should lie there, but that I should be active and useful. At first I felt that the faith I had in God was perfect, but as she talked and related to me a wonderful case of healing, I began to see that what she said was true, and she promised to let me have some *Sentinels* to read. After she had gone, I thought over her conversation, and asked myself why I should not be healed. I professed to be one of God's children, and I knew that He is no respecter of persons; but I thought it would be marvelous if it were so, after all these years.

As I opened my Bible, my eye lighted on the text, "For with God nothing shall be impossible." I gave a start, and said, "Why, that is for me!" and I believe the hemorrhage

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was healed immediately. This was on Friday afternoon, and on Sunday and Monday I got up to my meals, and there was no relapse. On Tuesday I asked for my clothes, but my daughter begged me to be careful. I assured her that it was all right, and I was dressed for the first time in nearly two years. Each day I got up a little earlier, and the following Sunday I went out to tea and also to church, and after the service walked about half a mile in the country. I never had any relapse. All my other ailments gradually disappeared,—cough, chronic bowel trouble, and various other ills,—and today I am feeling younger and more vigorous than I can remember doing; in fact, life is now worth living. I am an astonishment to all my friends; I have just returned from a two-months holiday among the Derbyshire hills, where I have been able to walk miles in a day, continuously. The joy of being able to help myself and to minister to others makes life a pleasure that words fail to express.

Divine Love has truly met our need, and I pray that my life may express what words fail me to do—my gratitude for "Science and Health with Key to the Scriptures," for it has unlocked the precious Bible promises for me.

MRS. ELIZA HUDDART, Blackpool, Lancashire, England.

I wish to tell what the knowledge of Christian Science has done for me, as I was instantaneously healed of stomach and bowel trouble. I had been subject to the latter disorder from girlhood, but I have never had to use any remedy since going to a Christian Science meeting for the first time. For about thirteen years I had suffered with my feet so that I could not stand, and at times I could not walk. It took about five months to heal this ailment. I used to think before my feet were healed that even if I did not get any more blessings, I would not give up Christian Science, for I felt so much happier and I knew God so much better.

I did not think it possible for any one to be so happy as I have been since I got to know of Christian Science. I had never expected to walk again like other people, and standing was out of the question. I had been to many doctors and could not get cured, so I had given in to the thought that I should always be lame. I am deeply grateful to God, and also to Mrs. Eddy, for showing us the way.

HANNAH MOORE, Cottingley, Bradford, England.

For years I was subject to severe headaches which lasted several days at a time, and which were constantly growing more frequent and more severe, but since I have been studying Christian Science I never have headaches. I once had a felon on my thumb, and for years feared that I might have another; but when I caught the sweet tone of reality, I would joyfully say to myself, Disease cannot frighten me. Now I never have any symptoms of its return. We can thus protect ourselves from every suggestion of error.

Would it be reasonable to expect us to enjoy all of these blessings, without expressing boundless gratitude to the one who made this understanding of the truth of being possible for us?—SARAH R. WOODS, Cottage Grove, Ore.

"Fear not, little flock!"
Words that are wondrous sweet—
Fear not, little flock,
Close to the mercy-seat.

Oh, may I love so tenderly,
That when Christ comes to me,
I shall behold him walking
Upon a quiet sea.

ELIZABETH MALLORY.

FROM OUR EXCHANGES.

[*Standard.*]

What is a church? It is not an organization or institution *per se*. It is an aggregation of persons who conform their lives to all things right, just, and pure, whether ecclesiastics or not. It includes, in large part, those identified with various religious organizations and many not connected with any such organization. Many who are regarded as unorthodox belong to the true *ecclesia*, and even those who do not adjust their lives to all the accepted social standards of their time. The church of Christ is constituted of all who make up the local organization and who follow out the teachings of the Master. The church, then, as an organized entity, consists of persons and principles: of those who build their lives upon the foundation truths of life enunciated by the Lord. The church is not a formulated creed to be adopted by all who enter it. It requires every man to have a creed of his own, which shall be accepted by the Head of the church. The church of the local community is not the numerical sum of those who constitute the church-roll, but includes all lives that are acceptable to God, and its work includes all moral, social, and political reforms, by whatever name designated. The church, then, is much broader in its essential constitution than we have been accustomed to think. It has been defined too largely in terms of ecclesiasticism and its communicants limited to defenders of a particular faith. In judging of the state and activity of the modern church, all these things should be taken into the problem.

[*Christian World.*]

We need today a strenuous preaching of the higher loyalties. We need, by some means or other, to convince every brother man, whether in the church or outside, that he can never come to his true self, that he can never touch the heights or taste the finer essences of life, till he is won to a supreme allegiance; till he yields his personality to the central personality; till his visible is caught up to the love of an all-holy invisible. In the loyalty that begins here, we find all the other loyalties worthy of the name. It is because of the weakening in society of this first allegiance that the other and more visible ones are today so much in peril. When people talk of eliminating God from modern thought and life, they cut at the root of all the loyalties. For loyalty is, first and last, an affair of personality. Chivalry, devotion, trust, love, these respond to one touch only, that of soul to soul. You cannot be loyal to the law of gravitation, to a chemical analysis, to a proposition of economics. For perfect love we want a perfect lover. When we have dismissed God, we have cut off the food supply of all our higher nature.

[*Churchman.*]

The desire to reduce the Bible to a set of theological abstractions obscures the real purpose for which the Bible was given to man. It fosters the baneful belief that the Bible is a mere doctrinal treatise; it is wrongful in method because it leads to laying down for man's acceptation a series of propositions that transcend man's intellect. The Bible is a record of life, a record of divine revelation to persons in particular circumstances and at particular seasons, and the great value of critical inquiry is the vindication of this real and human vitality in the Biblical records. Critical methods show how the authentic Word of God was given to man. . . . After a long isolation in the pale and thin abstractions of dogmatic statement, and after its reduction by apologists and defenders to an armory of sectarian polemic, the Bible, through the untiring labor of scholarship, is being brought into right relation with humanity, because it is treated as the record of man's living aspirations for God and of God's life-giving help to man.

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[H. Hamilton Fyfe in *Outlook*.]

The only sure way to avert this peril of the gladiator's return is to give freer play to the universal instinct which demands that life shall be worth living. At present we are driving vast hordes of our workers along the path which led to the break-up of Rome. Cut off in all directions from the charm, the beauty, the variety of life, they turn inevitably to the only sources of pleasure and excitement which lie within their reach. If we are to save our civilization from such a fate as befell that which went before it, we must dethrone the mammon god of unrestricted industrialism. We must realize that an industry is to be judged, not only by the prosperity of the few who direct it, but by the condition of the many who carry it on. We must restore the pursuit of beauty to its place as a civic virtue. We must make life fuller and more interesting, less of a grinding struggle, more of a boon and an adventure for all.

[*Universalist Leader*.]

One of the great tasks of the twentieth century is religious reintegration. Our multiple denominational machinery has become wasteful of our religious resources. Last year the time of one hundred and sixty thousand ministers and the sum of two hundred million dollars was spent to maintain the churches of the United States. At least twenty-five per cent of this was wasted in an unnecessary and oftentimes mutually injurious duplication of churches. The remedy is not to be found in petty compromise, but in a growing liberty and increasing tolerance that aim at unity, not uniformity. We shall not be less sure of our own vision of truth because we admit truth in the vision of others; nor less loyal to a church when we grow to feel ourselves members of the church.

[Rev. James W. Fifield, D.D., in *Advance*.]

The questions with which we must deal for some time to come are the fundamental ones of Christian belief. The problems now are not surface ones. Men are not asking so much how they may do some form of spiritual work as they are questioning the basic truths of religious belief. The storm is upon all things, and those who have built upon the sand are asking the way to the rock, and those who have built upon the rock wish to hear again that it is tremorless. The great question before the church is not one of service but of belief, and until the church is strong in her assurance of truth she will not be pouring out her strength in activities. We are facing the fundamental and vital issues and there is need everywhere for a clear, definite word concerning the foundation of abiding faith.

[*New York Observer*.]

Production in the mental and moral realms becomes a kind of construction, or, to use a term taken from religious parlance, edification. The world takes account chiefly of that which contains its seed within itself—of that which possesses, under favorable conditions, the power of reproduction, staying on in its own posterity. In the religious sphere faiths and cults are to be tried by their practical ability to produce spiritual experience, and to construct character.

[*Congregationalist and Christian World*.]

The mission of the churches of Jesus Christ is to inspire all men to philanthropic, patriotic, educational service, and to persuade them, as far as possible, to do this service in love and obedience to him. But the unwillingness or inability of the churches to act as or to control the organizations that do these things, is not an evidence of sinfulness or weakness or failure. The chief business of the church is to inspire men to serve God and to serve their fellow-men through such agencies as seem to the community to be best suited to its needs.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

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FROM THE EDITOR.

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CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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